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A

NEW SYSTEM,

OR, AN

ANALYSIS

OF

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ANCIENT MYTHOLOGY:

Wherein an Attempt is made to diveſt TRADITION of FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the

BABYLONIANS,	CANAANITES,	LELEGES,
CHALDEANS,	HELLADIANS,	DORIANS,
EGYPTIANS,	IONIANS,	PELASGI:

ALSO OF THE

SCYTHÆ,	ETHIOPIANS,
INDO-SCYTHÆ,	PHENICIANS.

The Whole contains an Account of the principal Events in the firſt Ages, from the DELUGE to the DISPERSION: Alſo of the various Migrations, which enſued, and the Settlements made afterwards in different Parts: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. III.

By JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the late Duke of MARLBOROUGH, during his Command abroad; and Secretary to him as Maſter General of His Majeſty's Ordnance.

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PREFACE.

THROUGH the whole proceſs of my inquiries, it has been my endeavour from ſome plain and determinate principles to open the way to many intereſting truths. And as I have ſhewn the certainty of an univerſal Deluge from the evidences of moſt nations, to which we can gain acceſs: I come now to give an hiſtory of the perſons, who ſurvived that event; and of the families, which were immediately deſcended from them. After having mentioned their reſidence in the region of Ararat, and their migration from it: I ſhall give an account of the roving of the Cuthites, and of their coming to the plains of Shinar, from whence they were at laſt expelled. To this are added obſervations upon the hiſtories of Chaldea and Egypt; alſo of Hellas, and Ionia; and of every other country, which was in any degree occupied by the ſons of Chus. There have been men of learning, who have denominated their works from the families, of which they treated: and have accordingly ſent them into the world under the title of Phaleg, Japhet, and Javan. I might, in like manner, have prefixed to mine the name either of

Cuth, or Cuthim: for upon the hiſtory of this people my ſyſtem chiefly turns. It may be aſked, if there were no other great families upon earth, beſides that of the Cuthites, worthy of record: if no other people ever performed great actions, and made themſelves reſpectable to poſterity. Such there poſſibly may have been: and the field is open to any, who may chooſe to make inquiry. My taking this particular path does not in the leaſt abridge others from proſecuting different views, wherever they may ſee an opening.

As my reſearches are deep, and remote, I ſhall ſometimes take the liberty of repeating, what has preceded; that the truths, which I maintain, may more readily be perceived. We are oftentimes by the importunity of a perſevering writer teazed into an unſatisfactory compliance, and yield a painful aſſent: but upon cloſing the book, our ſcruples return; and we lapſe at once into doubt, and darkneſs. It has therefore been my rule to bring vouchers for every thing, which I maintain: and though I might upon the renewal of my argument refer to another volume, and a diſtant page; yet I many times chooſe to repeat my evidence, and bring it again under immediate inſpection. And if I do not ſcruple labour and expence, I hope the reader will not be diſguſted by this ſeeming redundancy in my arrangement. What I have now to preſent to the Publick, contains matter of great moment, and ſhould I be found to be in the right, it will afford a ſure baſis for the future hiſtory of the world. None can well judge either of the labour, or utility of the work, but thoſe, who have

have been converſant in the writings of chronologers, and other learned men, upon theſe ſubjects; and ſeen the difficulties, with which they were embarraſſed. Great undoubtedly muſt have been the learning and perſpicuity of a Petavius, Perizonius, Scaliger, Grotius, and Le Clerc; alſo of an Uſher, Pearſon, Marſham, and Newton. Yet it may poſſibly be found at the cloſe, that a feeble arm has effected, what thoſe prodigies in ſcience have overlooked.

Many, who have finiſhed their progreſs, and are determined in their principles, will not perhaps ſo readily be brought over to my opinion. But they, who are beginning their ſtudies, and paſſing through a proceſs of Grecian literature, will find continual evidences ariſe: almoſt every ſtep will afford freſh proofs in favour of my ſyſtem. As the deſolation of the world by a deluge, and the renewal of it in one perſon, are points in theſe days particularly controverted; many, who are enemies to Revelation, upon ſeeing theſe truths aſcertained, may be led to a more intimate acquaintance with the Scriptures: and ſuch an inſight cannot but be productive of good. For our faith depends upon hiſtorical experience: and it is mere ignorance, that makes infidels. Hence it is poſſible, that ſome may be won over by hiſtorical evidence, whom a refined theological argument cannot reach. An illneſs, which ſome time ago confined me to my bed, and afterwards to my chamber, afforded me, during its receſs, an opportunity of making ſome verſions from the poets, whom I quote: when I was little able to do any thing of more conſequence. The tranſlation from Dionyſius was particularly done at that ſeaſon: and will

give the reader ſome faint idea of the original, and its beauties.

I cannot conclude without acknowledging my obligations to a moſt worthy and learned [1] friend for his zeal towards my work; and for his aſſiſtance both in this, and my former, publication. I am indebted to him not only for his judicious remarks, but for his goodneſs in tranſcribing for me many of my diſſertations: without which my progreſs would have been greatly retarded. His care likewiſe, and attention, in many other articles, afford inſtances of friendſhip, which I ſhall ever gratefully remember.

[1] The Rev. Dr. Barford, Prebendary of Canterbury; and Rector of Kimpton, Hertfordſhire.

ERRATA.

Page	Line	
15	14	*for* δε δασαι *read* δεδασαι.
17	10	*for* Arbaches *read* Arbactus.
54	7	*for* τη *read* τε.
59	19	*after* Homer *add* alſo.
106	11	*after* ſent *add* them.
127	13	*after* diſperſion *add* yet ſo it will appear.
135	5	*for* Caſhemiſe *read* Caſhmire.
160	4	*for* ſynonimous *read* ſynonymous.
187	7	*for* Colcas *read* Colias.
194	2	*for* in *read* into.
212	19	*for* Κυρος *read* Κορος
213	2	*for* from which the former was derived *read* of which the former was a branch.
227	ult.	*for* diaphonous *read* diaphanous.
253	13	*for* Cenoſora *read* Cercaſora.
282	26	*for* fifth *read* fourth.
304	8	*for* at laſt *read* in the end.
312	23	*dele* theſe.
327	20	*for* fourteenth *read* fourteen.
330	19	*for* Heraclotic *read* Heracleotic.
339	7	*for* thirty-five *read* twenty-five.
363	16	*for* Egyptus *read* Ægyptus.
389	8	*for* firſt ſting *read* firſt king.
391	14	*for* Æta *read* Œta.
404	13	*for* αργυ *read* αγρυ.
536	24	*for* Fokein *read* Fokien.
552	5	*after* διον *add* τον.

A NEW

A NEW SYSTEM: OR, AN ANALYSIS OF ANCIENT MYTHOLOGY.

OF THE MIGRATION and DISPERSION of NATIONS.

Εγω δε περι πολλȣ τον αληθη λογον τιμȣμενος και το ακριβες ανιχνευσαι δια σπȣδης πρȣθεμην, ενθεν ὁρμηθεις εν τῃ προ ταυτης προταξει ὑλας εκποριζων ἑμαυτῳ, χρονων αναγραφας συνελεξα παντοιας. Georgius Monachus, p. 66.

IN the Mosaic history we have an account of the antediluvian world being destroyed by a deluge, the family of one man excepted, which was providentially preserved. The manner of their preservation I have described; and have shewn, that the ark rested upon Mount Ararat, in a province of Armenia. This was the region in which mankind first began to multiply, and from whence they afterwards proceeded to their different places of allotment. It

will therefore be neceſſary to give ſome account of this country; as from ſuch an inquiry we ſhall find innumerable evidences ſtill ariſe in confirmation of the primæval hiſtory: and there will be alſo many proofs obtained in confirmation of my opinion, concerning the migration of mankind.

Armenia lay to the north of Aramea, or Meſopotamia: and one might be led to think, from the ſimilarity of terms, that Armenia and Aramea were the ſame name. This, however, was not the caſe. Aramea was the land of Aram: but Armenia, which was ſeparated from it by [1] Mount Taurus, was denominated from Ar-Men, and Har-Men, the mountain where the ark reſted. It was a branch of the abovementioned Taurus: and was diſtinguiſhed by ſeveral appellations, each of which was ſignificant, and afforded ſome evidence to the hiſtory of the deluge. It was called Ararat, Baris, [2] Barit, Luban, which laſt ſignified Mons Lunaris, or the Mountain of Selene. It had alſo the name of Har-Min, and Har-Men, which was preciſely of the ſame ſignification. The people who lived round it were called Minni and Minyæ; and the region had the name of Armenia from the mountain, which was the great object of reverence in this country. The name is to be found in the prophet Jeremiah, where he is calling together various foreign powers, to make an invaſion upon Babylon. [3] *Set up a ſtandard in the land; blow the trumpet among the nations; prepare the nations againſt her. Call together againſt her the kingdoms of*

[1] Strabo. L. 11. p. 792. 798.

[2] See Vol. II. of this work, p. 442.

[3] Jeremiah. c. 51. v. 27. Suſcitate ſuper eam gentes; annunciate adverſus illam regibus Ararath Menni. Vulgate.

Ararat

Ararat Minni, and Aſhchenaz. By Ararat-Minni is ſignified the region about Mount Ararat, which was poſſeſſed by the Minyæ. The paſſage is by the Chaldee Paraphraſt very juſtly rendered ארמני, Armini, the ſame as Armenia. From hence the learned Bochart infers with good reaſon, that the name of Armenia was taken from this Ararat of the Minni, called Ar-Mini. [4] Videtur Armeniæ vox conflata eſſe ex הר-מני, Har Mini, id eſt Mons Mini, ſive Montana Miniadis. Something ſimilar is to be found in Amos; where the ſame mountain is mentioned under the name of הר-מונה, [5] Har-Munah, or Mountain of the Moon. [6] Jerome takes notice of this paſſage, and mentions how differently it has been rendered by expoſitors; a circumſtance which muſt happen, when writers are of different countries and of different times. [6] Hieronymus et projiciemini inquit in locis Armeniæ, quæ vocantur Armona. Denique Symmachus ita interpretatus eſt, et projiciemini in Armeniâ: pro quibus LXX montem Remman, Aquila montem Armona, Theodotio montem Mona. [7] Bochart, who quotes this paſſage, at the cloſe aſks, What if Mini, Minyas, and Monah, ſhould after all prove to be the ſame name, only differently expreſſed? We may ſafely anſwer, that they are; and that they relate to the ſame hiſtory. Even the Remman of the LXX is a tranſpoſition of the true name; and a miſtake for [8] Ar-Man, the ſame as Ar-

[4] Geog. Sacra. L. 1. c. 3. p. 20.

[5] C. 4. v. 3.

[6] Hieron et Theodoretus. See Bochart. Geog. Sacra. L. 1. c. 3. p. 20.

[7] Bochart ſupra. p. 20. Θεοδωρητος, αποῤῥιφησεσθε εις το ορος το Αρμανα, &c. Ὁ δε Συμμαχος το Αρμανα Αρμενιαν ἡρμηνευσεν· Ὁ δε Θεοδοτιων ὑψηλον ορος. Ibid.

[8] This is manifeſt from the Vulgate, in which it is rendered, Et projiciemini in Ar-mon.

Mini in the Chaldaic Paraphraſe, as Ar-Mona of Aquila, Ar-Muna of Amos, and the Mountain Mona of Theodotion. They all ſignify Mons Lunus, and relate to the Arkite emblem Selene, of which I have before treated.

The moſt common name given to the mountain was Ararat; and by this it has been diſtinguiſhed by Moſes. This is a compound of Ar-Arat, and ſignifies the Mountain of Deſcent, and is equivalent to הר-ירד, of the Hebrews. That the name was a compound of Ar-Arat, is plain from Hatho the Armenian, who mentions it out of compoſition by the name of Arath. [9] In Armeniâ eſt altior mons, quam ſit in toto orbe terrarum, qui Arath vulgariter nuncupatur; et in cacumine illius montis arca Noæ poſt diluvium primo ſtetit. Joſephus tells us expreſly, that it was called by the natives the Mountain of Deſcent, which he tranſlates αποβατηριον, on account of the Patriarch here firſt deſcending from the ark. [10] Αποβατηριον τοπον τουτον Αρμενιοι καλουσιν. The ſame is mentioned by [11] Euſtathius Antiochenus. By Jerome it is ſtyled the place of exit. [12] Nunc locum Armenii exitum vel egreſſum vocant. The ſacred writer ſeems always to expreſs foreign names of places, as they were exhibited by the natives. He accordingly calls this mountain in the provincial dialect [13] Ar-Arat; which would have been rendered

[9] Hatho Armenius. See Purchas. Vol. 3. p. 110.

[10] Joſephus. Antiq. L. 1. c. 3. p. 16.

[11] Και τον τοπον ετι και νυν εκεινον Αποβατηριον οι επιχωριοι καλεσι. Euſtathius Antiochenus. See Bochart above. p. 20.

[12] Hieron. in Euſebianis.

[13] Pro אררט Moſis reperitur in Codice Samaritano הררט, Hararat. Le Clerc. Vol. 1. p. 72.

Har-Irad by the Hebrews. By this is ſignified αποβατηριον, or place of deſcent. The region round about was called Araratia, and alſo Minyas, where the Minyæ reſided, of whom I have taken notice before. This probably, after the general migration, was one of the oldeſt colonies in the world. Nay, it is not impoſſible, but that the region may have been originally occupied by a people ſtyled Minyæ, who out of a falſe zeal adhered to the ſpot, and would never depart from it. From the ſimilitude which the natives of theſe parts bore to the Syrians and Arabians, in religion, cuſtoms, and language, it appears plainly, that they were one of the [14] Cuthite branches.

We may be aſſured, that the ark was providentially wafted into Armenia; as that region ſeems to have been particularly well calculated for the reception of the Patriarch's family, and for the repeopling of the world. The ſoil of the country was very fruitful, and eſpecially of that part where the Patriarch firſt made his deſcent. Some have objected to the Moſaic account of the dove and olive, and will not allow, that the ark could have reſted in Armenia, becauſe travellers of late have diſcovered no olives in that [15] country: they therefore infer, that there never were any trees of this ſort in that region. In like manner, there may be in theſe days no balſam at Jericho, nor date trees in Babylonia: but it does not follow, that there were none of old. We muſt not therefore ſet

[14] Το γαρ των Αρμενιων εθνος, και το των Συρων και των Αραβων πολλην ὁμοφυλιαν εμφαινει κλ. Strabo, L. 1. p. 70. One of the principal cities in this part of Armenia was Cu-Couſus, which ſignifies the place of Chus. See Hierocles Συνεκδημος. p. 703. Κουκουσος, Κομανα, Αραραθια.

[15] Tournefort. Letter 7th.

aſide

aſide ancient hiſtories faithfully tranſmitted, becauſe the ſame occurrences do not happen at this day. But the inference is not only trifling, but falſe. Strabo was a native of Aſia Minor; and he ſpeaks of the fertility of Armenia, and eſpecially of the region Gogarene, which he particularly mentions as productive of the olive. [16] Ειθ' ἡ Γωγαρηνη· Παση γαρ ἡ χωρα αυτη καρποις τε και τοις ἡμεροις δενδροις, και τοις αειθαλεσι πληθυει· φερει δε και Ελαιαν. He had been ſpeaking of various parts of Armenia, and then adds, *After theſe ſucceeds Gogarene. All this country abounds with fruits and trees for the uſe of man, and with thoſe alſo which are evergreen. It likewiſe produces the OLIVE.* I have mentioned, that Arene was one name of the ark; and many places were ſo denominated in memorial of it. It is to be obſerved, that there is ſcarcely any eaſtern name, which begins with a vowel or common aſpirate, but is at times to be found expreſſed with a guttural. The city Ur was called Cur, Cour, and Chora: Aza was rendered Gaza: Ham, Cham; Hanes, Chanes; Hala, Habor, and Haran; Chala, Chabor, and Charan. So Arene, an ark or ſhip, was expreſſed [17] Carene: from whence came the Carina of the Romans. The term Go-Carene (Γω-Γαρηνη) ſignifies literally the place or region of the ark. I do not, however, imagine, that this was preciſely the ſpot, where the [18] deſcent was

[16] L. 11. p. 800.

[17] Many places are to be found in Media, Suſiana, and Armenia, named Carene and Carina. See Cluver. Geog.

[18] Gogarene was beyond the Cyrus, and a northern province. See Strabo, Stephanus, and others. It was at too great diſtance from Ararat, which was upon the river Araxes.

firſt

firſt made, though the name was given in memorial of that event; a circumſtance common to many other places. I make no doubt, but that the region of the Minyæ, at the foot of Mount Arad, or Ar-Arat, was the diſtrict where the Patriarch and his family firſt reſided. It was upon the river [19] Araxes, and one of the mediterranean provinces of Armenia. It was called [20] Ararat and Araratia from the mountain; and ſeems to have been a fine [21] country, productive of every thing neceſſary for life. The whole of Armenia appears to have been [22] fruitful; and we have the atteſtation of Strabo, that it produced the olive. It ſeems, for the moſt part, to have been of a very high ſituation. One province was ſtyled, on this account, Armenia Alta. It bordered upon Araratia weſtward; and the account given of it by Moſes Chorenenſis is remarkable. [23] Armenia Alta inter omnes regiones revera altiſſima eſt; quippe quæ ad quatuor cœli partes fluvios emittit. Habet præterea montes tres, feras plurimas, aves utiles, thermas, ſalinas, atque aliarum rerum ubertatem, et urbem *Carinam*. *Armenia Alta is one of the higheſt regions in the world; for it ſends out rivers in contrary directions towards the four cardinal points in the*

[19] The Araxes is properly the river of Arach, or Aracha, which ſignifies the river of the ark.

[20] Iſaiah. c. 37. v. 38. and 2 Kings. c. 19. v. 37. Ararat, regio Armeniæ. Hieron. in Iſaiam. Araratia, in medio regionum (Armeniæ) loco. Moſes Chorenenſis. Geog. p. 361.

[21] Habet Araratia montes campoſque, atque omnem fœcunditatem. Idem. p. 361.

[22] Habet Armenia rerum ubertatem. Id. p. 358. Strabo ſays of Armenia, πολλοι αυλωνες, οι μεν μεσως, οι δε σφοδρα, ευδαιμονες, καθαπερ το Αραξηνον πεδιον. L. 11. p. 800.

[23] Geog. p. 358.

heavens. It has three mountains, and abounds with wild animals, and ſpecies of fowl for food, alſo with hot baths, and mines of ſalt, and with other things of utility; and the chief city is called [24] *Carina.* The region ſtyled Araratia was alſo very high, though it had fine plains and valleys between the mountains. A country of this nature and ſituation muſt, after the flood, have been ſooneſt dried, and conſequently the ſooneſt habitable. And it ſeems alſo, in an eminent degree, to have contained every requiſite for habitation. The mountain ſtill has the name of Ararat, which it has retained through all ages; and the province beneath is at this day peculiarly ſtyled [25] Ar-Meni. This name ſeems by the natives to have been originally limited to the [26] region of the ark; but writers in after times have ſpoken of it with a greater latitude, and extended it to a large country. It was of great repute, and its chief city very ample, before it was ruined by the Tartars. The learned Roger Bacon mentions, that it once had eighty churches: [27] Fuerunt in eâ civitate octoginta eccleſiæ Hermenorum.

The mountain was alſo called [28] Maſis, and likewiſe Tha-

[24] Some of the principal cities in Armenia were Carina, Arca, Comana, Ararathia, Cucouſus. See Hierocles Συνεκδημος. p. 703. Theſe names are very remarkable.

[25] Ermenia of D'Anville. See his curious map of Armenia, entitled, Carte generale de la Georgie et de l'Armenie, deſinée a Peterſbourg, en 1738, d'apres les Cartes, Memoires, et Obſervations des Gens du Pays, &c. publiée en 1766.

[26] It was the ſame as Ararat, which was extended in the ſame manner. But Jerome ſays, Ararat non eſt tota Armenia. L. 11. in Eſaiam.

[27] Rogeri Baconi Pars major de Aquilonaribus Mundi partibus. See Purchas. Vol. 3. p. 55.

[28] See Cartwright's Travels. p. 30. and William de Rubruquis. c. 48. Μασιον ορος εν Αρμενια. Strabo. L. 11. p. 772.

manim

manim and Shamanim, the purport of which is remarkable. I have before taken notice of the ſacred Ogdoas in Egypt, which was held in great veneration. It conſiſted of eight [29] perſonages deſcribed in a boat, who were eſteemed the moſt ancient gods of the country. This number was held ſacred, and eſteemed myſterious by other nations. It is obſervable, that the Chineſe have ſomewhat more than two hundred principal elementary characters; and out of theſe all other repreſentations are formed, by which in writing they expreſs their ideas. By theſe combinations, the characteriſtic is, in ſome degree, made a definition of the thing repreſented, and it has often a relation to the original hiſtory. Some of theſe have a reference to this myſtical number eight, of which I ſhall give two inſtances of a very curious nature. They are taken from the letter of that learned Jeſuit at [30] Pekin, who wrote in anſwer to ſome queries ſent by the Royal Society at London. Le caractere de barque, vaiſſeau, eſt compoſé de la figure de vaiſſeau, de celle de bouche, et du chiffre *huit:* ce qui peut faire alluſion au nombre des perſonnes, qui étoient dans l'arche.---On trouve encore les deux caracteres *huit*, et bouche avec celui d'eau pour exprimer *navigation heureuſe.* Si c'eſt un hazard, il s'accorde bien avec le fait. The ſame reference to the number eight is to be obſerved in the hiſtory of Mount Maſis, or Ararat. It was called the Mountain Thamanim, or Tſhamanim; and there was a town towards the foot of the

[29] See Vol. II. of this work, p. 234.

[30] Lettre de Pekin ſur le Genie de la Langue Chinoiſe, &c. A Bruxelles, 1773. p. 32.

mountain of the ſame name, which was ſuppoſed to have been built by Noah. Now Thaman is ſaid in the ancient language of the country to have ſignified eight, and was analogous to the שמן, Shaman, of the [31] Hebrews, which denotes the ſame number. Ebn [32] Patricius mentions the Ark reſting upon Ararat, and calls the diſtrict below the region of the Thamanin. He alſo mentions the city of the ſame name; and he ſays, that it was ſo called from the eight perſons who came out of the Ark. Other writers expreſs it Thamanim, which is a plural from Thaman. Terra Thamanim ſignifies the region of the eight perſons; whoſe hiſtory needs no explanation. It is ſo rendered by Elmacini, who ſpeaks of the town, and ſtyles it, [33] pagum, quem extruxit Noa, poſtquam ex Arcâ egreſſus eſt: *the place, which Noah built, after that he came out of the ark.* William de Rubruquis, who travelled into Tartary in the year 1253, and returned by Armenia, has a remarkable paſſage to this purpoſe. [43] *Near the city Naxuan, there are mountains called Maſis, upon which they ſay that the Ark of Moſes reſted. There are two of theſe mountains,*

[31] See Bochart. Geog. Sacra. L. 1. p. 18.

[32] Vol. 1. p. 40. Vocatur autem hodie terra Thamenin. In another place he adds, Cumque egreſſi eſſent, urbem extruxerunt, quam Thamanin appellârunt, juxta numerum ſuum, quaſi dicas, *Nos Octo ſumus.* p. 43.

[33] L. 1. c. 1. p. 14. Thamininum vel Thſamininum pagum. Περι τα Καρσαχια εις κωμην Θαμενων. Agathias, L. 4.

[34] See Purchas, Vol. 3. p. 50. but eſpecially the original. Araxi et Naxuanæ duos imminere montes Maſſis nomine; in quibus Arca reſedit: et Cemainum oppidum ab octo illis ibi conditum, qui ab Arcâ exiverunt: idque patere ex ipſo nomine, quo octo ſignificatur. Rubriquis. The town of Naxuan is mentioned by Ptolemy, L. 5. c. 13. and placed upon the Araxes. In the map of D'Anville, it is expreſſed Nactſhevan; and is ſituated upon the river, at a ſmall diſtance from Mount Ararat.

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the one greater than the other, and the Araxes runneth at the foot of them. There is alſo a little town Cemainum, which is by interpretation eight; for they ſay it was ſo called from the eight perſons who came out of the Ark, and built it. This is plain from the name; for Cemainum ſignifies eight. They call the mountain the mother of the world. From hence we may perceive, that what this writer renders Cemainum, ſhould rather have been expreſſed Shemainum, or Shemanum; for it is undoubtedly the ſame as the Themanim and Thamanim of Elmacini and others, and analogous to the שמן, Shaman of the Hebrews. The town of the Thamanim, or Shamanim, was ſo called from thoſe eight primæval perſons who were ſaid to have founded it. There is reaſon to think, that it was the ſame as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes. The editor of Moſes Chorenenſis has ſome curious obſervations upon the hiſtory of this place. [35] *This town, which ſeems to be the Naxuana of Ptolemy, is cloſe upon the plain of Araratia; and held in great regard by the Armenians, who give out, that it is the moſt ancient place in the world, and built immediately after the Deluge by Noah. Galanus, a Roman Preſbyter, who wrote an account of the Armenian Church being reconciled to the Church of Rome, tells us, that, according to the natives, the true name is Nachidſhevan. By this, they ſay, is ſignified* [36] THE FIRST PLACE OF DESCENT. *Hence there can be no doubt, but this is that place in Armenia, of which Joſephus takes notice, and ſays, that by the natives it was called*

[35] L. 1. c. 29. p. 71.

[36] I believe that the name related to the hiſtory of the Patriarch; but whether the etymology is preciſely true, I queſtion.

αποβατηριον, or the place of [37] *deſcent.* In the map of D'Anville it is expreſſed [38] Nactſhevan; and placed at the diſtance of a few miles to the eaſt of Mount Ararat, in the true region of Har-Men, or Armenia, which retains its name to this day.

I have mentioned, that the ſame names have been given to different places, where the Arkite rites were inſtituted, under the titles of Baris, Meen, and Selene. Hence the ſame event was ſuppoſed to have happened in different places, and the like hiſtory has been recorded. Mount Taurus extended a great way eaſtward of Armenia: and one part of it, in the province of Adarbayn in Perſia, is ſtill called Al Baris, ſimilar to the name by which Ararat was of old diſtinguiſhed. [39] Sir Thomas Herbert travelled this way in 1626; and he mentions one peak near the city Tauris remarkably high, which he with great reaſon imagines to have been one of thoſe, where ſtood the Iäſonea mentioned by Strabo. This hill was called [40] Da Moan; and the town at the foot of it had the ſame name. By this, according to the natives, is ſignified *a ſecond plantation.* But Mon and Moan was the name of the Arkite type, as I have abundantly ſhewn: and Da was the ancient [41] Chaldaic particle analagous to *the*

[37] Joſephus. Ant. L. 1. c. 3. p. 16.

[38] They have a tradition that Noah died here. See Tavernier. L. 1. c. 4. p. 16.

[39] He calls the ridge of Taurus El Bors, p. 197. This is a variation of El Baris. Taurus is expreſſed by the natives Tabaris: from whence we may infer, that the former term is only a contraction of the latter; and that from Tabaris and Tavaris came the names of Tauris and Taurus, both the city and mountain. Har Ta-Baris is the mountain of the Ark.

[40] p. 201.

[41] See of this work Vol. II. p. 443.

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in our own language. Da Maon related to the Arkite Moon: and the hiſtory of the place ſtill evidences the fact; for they have an ancient tradition, that the Ark was driven to this mountain. [42] *They ſpare not to aver, ſays the author, from a tradition, that upon this mountain of Damoan the Ark reſted.* Hard by is a village named Morante, where they ſuppoſe the wife of [43] Noah to have died. I mention theſe accounts, however inaccurately tranſmitted, to ſhew how univerſal the hiſtory was of that great event, of which I have been treating. The ſcene of action was attributed to different places; but the real appulſe of the ark was upon the mountain of Arat, called Ar-arat, in the province of Har-Men, upon the river Arach, or Araxes.

After the ſacred writer has deſcribed the preſervation of Noah and his family, and their deſcent from the Ark, he gives a ſhort hiſtory of the Patriarch, and mentions his reſidence upon the ſpot, and his planting of the [44] vine. He afterwards proceeds to ſhew how the reparation of mankind was effected in that family, and how they multiplied upon the earth. When they were greatly increaſed, he gives a liſt of their generations, and deſcribes them with great accuracy upon their ſeparating, according to their places of deſtination: and concludes with telling us, [45] *By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.* And again,

[42] Herbert's Travels. p. 201. The mountain Da Moan ſignifies Mons Lunus, or Lunaris.

[43] Tavernier. L. 1. c. 4. p. 20.

[44] Geneſis. c. 9. v. 20, 21.

[45] Geneſis. c. 10. v. 5.

Theſe

[46] *These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.* I have spoken upon this subject in a former [47] treatise; and have shewn that this distribution was by the immediate appointment of God. We have full evidence of this in that sublime and pathetic hymn of Moses, where he addresses himself to the people whom he had so long conducted, and was now going to leave for ever. [48] *Remember*, says he, *the days of old; consider the years of many generations. Ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance; when he separated the sons of Adam; he set the bounds of the people, according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance.* By this we may see, that the whole was by God's appointment; and that there was a reserve for a people who were to come after. St. Paul likewise speaks of it expressly as a divine ordinance. [49] Εποιησε τε (ὁ Θεος) εξ ἑνος αἱματος παν εθνος ανθρωπων κατοικειν επι παν το προσωπον της γης, ὁρισας προτεταγμενους καιρους, και τας ὁροθεσιας της κατοικιας αυτων. *God made of one blood all nations of men for to dwell on all the face of the earth; and determined the times before appointed, and the bounds of their habitation.* This is taken notice of by many of the fathers. Eusebius in particular mentions [50] *the distribution of the earth:* and

[46] Genesis. c. 10. v. 32.

[47] Observations and Inquiries relating to various parts of Ancient History, p. 261.

[48] Deuteron. c. 32. v. 7.

[49] Acts. c. 17. v. 26.

[50] Μερισμος της γης. Τῳ Βφοϐ ετει του κοσμου ενακοσιοστῳ τριακοσιοστῳ ετει του Νωε, κατα θειον δ ηλονοτι χρησμον εμερισε Νωε τοις τρισιν υἱοις αυτου την γην. Euseb. Chron. p. 10.

 adds,

adds, *that it happened in the two thouſand ſix hundred and ſeventy-ſecond year of the creation, and in the nine hundred and thirtieth year of the Patriarch's life. Then it was that Noah, by divine appointment, divided the world between his three ſons.* The like is to be found in [51] Syncellus, [52] Epiphanius, and other writers. The Grecians had ſome traditions of this partition of the earth, which they ſuppoſed to have been by lot, and between Jupiter, Neptune, and Pluto.

[53] Φαντο παλον Κρονιδησι δια τριχα δωματα νειμαι.

The ſons of Cronus aſcertain'd by lot
Their ſeveral realms on earth.

Homer introduces Neptune ſpeaking to the ſame purpoſe.

[54] Τρεις γαρ τ' εκ Κρονυ ειμεν αδελφεοι, ὁς τεκε Ρεια—
Τριχθα δε παντα δε δασαι, ἑκαστος δ' εμμορε τιμης.

We are from Cronus and from Rhea ſprung,
Three brothers; who the world have parted out
Into three lots; and each enjoys his ſhare.

The tradition probably came to Greece from Egypt; and we have it more fully related in Plato. [55] Θεοι γαρ ἁπασαν γην ποτε κατα τους τοπους διελαγχανον, ου κατ' εριν——δικης δε κληροις τα φιλων λαγχανοντες κατωκιζον τας χωρας. *The gods of old obtained the dominion of the whole earth, according to*

[51] Syncellus. p. 89.
[52] Epiphanius. L. 2. t. 2. p. 703.
[53] Callim. Hymn. in Jovem. v. 61.
[54] Iliad. O. v. 187.
[55] In Critiâ. Vol. 3. p. 109.

their

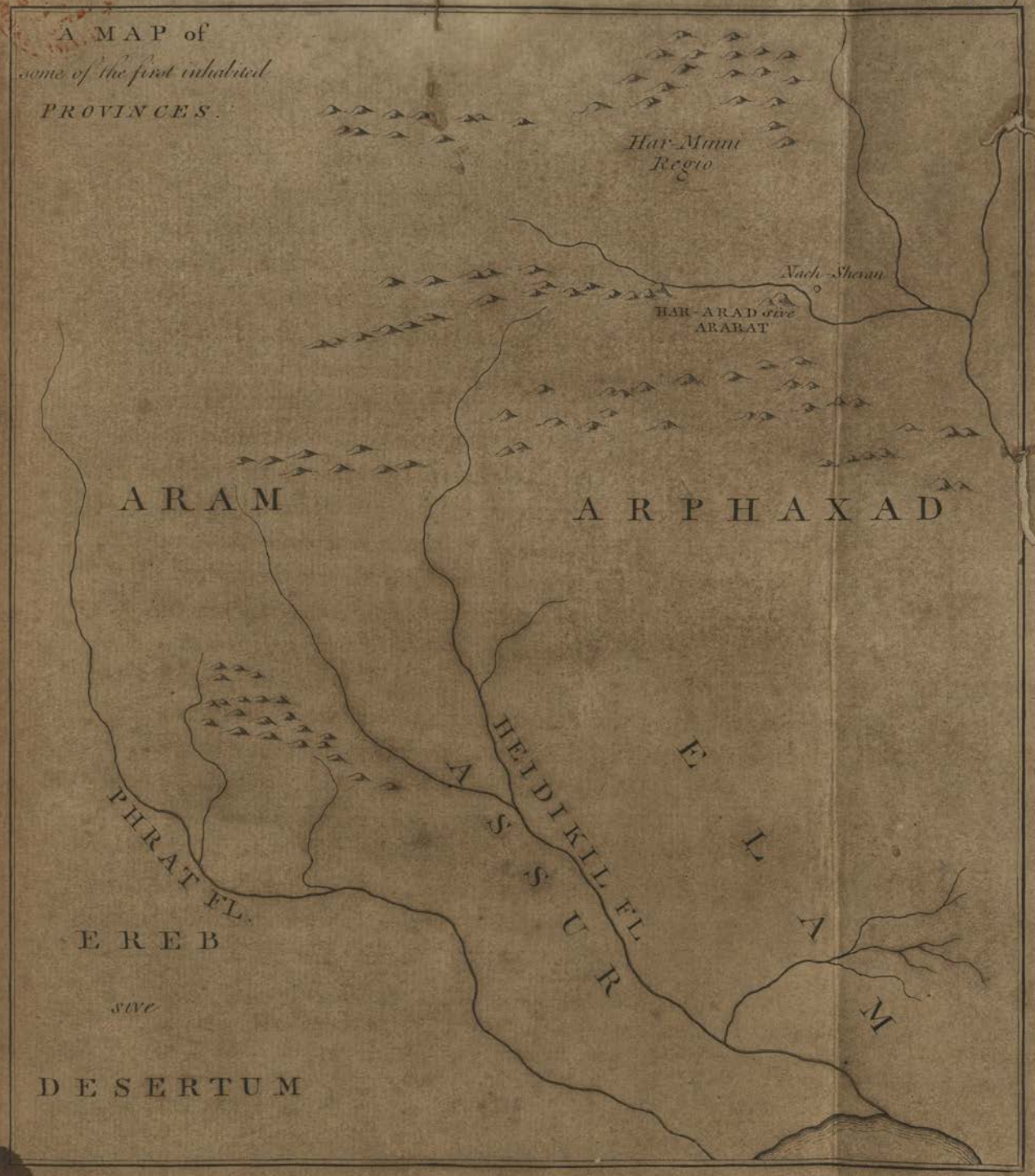
their different allotments. This was effected without any contention; for they took poſſeſſion of their ſeveral provinces in an amicable and fair way by lot.

It is ſaid of Noah, from whom all the families upon earth were derived, [56] *that he was a juſt man, and perfect in his generation:* and that he *walked with God.* We may ſuppoſe, that his ſons ſhewed him always great reverence: and after they were ſeparated, and when he was no more, that they ſtill behaved in conformity to the rules which he eſtabliſhed. But there was one family which ſeems to have acted a contrary part; and however they may have reverenced his memory, they paid little regard to his inſtitutions. It is ſaid, that [57] *Cuſh begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is ſaid, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Aſhur, and builded Nineve, and the city Rehoboth, and Calah, and Reſen, between Nineve and Calah, the ſame is a great city.* We have, in this narration, an account of the firſt rebellion in the world; and the grounds of this apoſtaſy ſeem to have been theſe. At the diſtribution of families, and the allotment of the different regions upon earth, the houſe of Shem ſtood firſt, and was particularly regarded. The children of Shem were Elam and Aſhur, Arphaxad, Lud, and Aram. Their places of deſtination ſeem to have been not far removed from the region of

[56] Geneſis. c. 6. v. 9.

[57] Geneſis. c. 10. v. 8.

deſcent,


A MAP of
some of the first inhabited
PROVINCES.
Har-Minni
Regio
Nach-Shevan
HAR-ARAD sive
ARARAT
ARAM
ARPHAXAD
HEIDIKEL FL.
ASSUR
ELAM
PHRAT FL.
EREB
sive
DESERTUM

deſcent, which was the place of ſeparation. They in general had Aſia to their lot, as Japhet had Europe, and Ham the large continent of Africa. And in Aſia, the portion of Elam was to the eaſt of the river Tigris, towards the mouth of it, which country, by the Gentile writers, was ſtyled Elymais: and oppoſite to him, on the weſtern ſide, was Aſhur. In like manner, above Aſhur, upon the ſame river was Aram, who poſſeſſed the countries called Aram and Aramea: and oppoſite to him was Arphaxad, who in after times was called [58] Arbaches and Arbaces, and his country Arphacitis. Lud probably retired to Lydia, and bordered upon the ſons of Japhet, who were poſſeſſed of ſome regions in Aſia Minor. This was the original diſpoſition of theſe families; but the ſons of Chus would not ſubmit to the divine diſpenſation; and [59] Nimrod, who firſt took upon himſelf regal ſtate, drove Aſhur from his demeſnes, and forced him to take ſhelter in the higher parts of Meſopotamia. This was part of the country called Aram, and was probably ceded to him by his brother. Here the Aſhurites built for their defence a chain of cities equal in ſtrength and renown to thoſe which had been founded by Nimrod. We have, in this detail, an

[58] Juſtin. L. 1. c. 3. Ptolemy expreſſes the country Arrapachitis. L. 6. c. 1. The chief city was Artaxata.

[59] Νεβρωδ, ὁ κυνηγος και γιγας, ὁ Αιθιοψ——τουτῳ τῳ Νεβρωδ την βασιλειαν Βαβυλωνος μετα τον κατακλυσμον ἡ θεια γραφη ανατιθησι. Chron. Paſchale. p. 28. Nimrod was ſtyled Orion, and Alorus by the Gentile writers; and is acknowledged to have been the firſt king upon earth, and to have reigned at Babylon. Ταυτα μεν ὁ Βηρωσος ἱστορησε πρωτον γενεσθαι Βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιων. Euſeb. Chron. p. 5. Syncellus ſays the ſame, p. 37. 79. We meet with the ſame hiſtory in another place of the Chron. Paſchale. p. 36. alſo Johan. Antiochen. L. 2. p. 18.

account of the firſt monarchy upon earth, and of the tyranny and uſurpations which in conſequence of it enſued.

The ſacred hiſtorian after this mentions another act of a rebellious purpoſe; which conſiſted in building a lofty tower with a very evil intent. Moſt writers have deſcribed this and the former event, as antecedent to the migration of mankind, which they ſuppoſe to have been from the plains of Shinar: but it will be my endeavour to ſhew, that the general migration was not only prior, but from another part of the world. The words of the hiſtorian are theſe: [60] *And the whole earth was of one language, and of one ſpeech. And it came to paſs, as they journeyed from the eaſt, that they found a plain in the land of Shinar, and they dwelt there. And they ſaid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone, and ſlime had they for mortar. And they ſaid, Go to, let us build us a city, and a tower whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth. And the Lord came down to ſee the city and the tower, which the children of men builded. And the Lord ſaid, Behold, the people is one; and they have all one language; and this they begin to do; and now nothing will be reſtrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not underſtand each other's ſpeech. So the Lord ſcattered them abroad from thence upon the face of all the earth; and they left off to build the city: therefore is the name of it called Babel; becauſe the Lord did there confound the language of all the earth; and*

[60] Geneſis, c. 11. v. 1.

from thence did the Lord ſcatter them abroad upon the face of all the earth. It had been in the preceding chapter mentioned, where the family of Shem was enumerated, that *unto* [61] *Heber were born two ſons; the name of one was Peleg; for in his days was the earth divided.* I think, that we may, from the preceding portions of Scripture, obſerve two different occurrences, which are generally blended together. Firſt, that there was a formal migration of families to the ſeveral regions appointed for them, according to the determination of the Almighty: Secondly, that there was a diſſipation of others, who ſtood their ground, and would not acquieſce in the divine diſpenſation. Theſe ſeem to have been two diſtinct events, and to have happened in different places, as well as at different times. In the beginning of the latter hiſtory, mention is made of people's journeying, and proceeding towards a place of ſettlement. It is generally thought, that the whole of mankind is included in this deſcription; and it is inferred from the words of Moſes. *And the whole earth was of one language, and of one ſpeech. And it came to paſs, as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.* But I am not certain that theſe words afford any proof to this opinion: for, in reſpect to what is here ſaid, I do not ſee, but that a migration of families might have happened antecedently to this journeying from the eaſt. The paſſage, when truly tranſlated, does not by any means refer to the whole of mankind. According to the original, it is ſaid indeterminately, *that in the journeying of people from the*

[61] Geneſis. c. 10. v. 25. Peleg ſignified diviſion.

eaſt, they found a plain in the land of Shinar. The purport, therefore, of the whole paſſage amounts only to this, that, before there was any alteration in the language of mankind, a body of people came from the eaſt to the place above ſpecified. This is all that is ſaid: ſo that I am far from being ſatisfied, that the whole of mankind was engaged in this expedition from the eaſt. The Scripture does not ſeem to ſay ſo: nor can there be any reaſon aſſigned, why they ſhould travel ſo far merely to be diſſipated afterwards. We have reaſon to think, that ſoon after the deſcent from the Ark, the Patriarch found himſelf in a fine and fruitful country; for ſo it is deſcribed by [62] Strabo and others; and there is nothing that we can ſuppoſe to have been done at Shinar, but might have been effected in the ſpot where he firſt reſided; I mean in reſpect to migration. The region about Ararat may be eſteemed as nearly a central part of the earth; and it is certainly as well calculated as any other for the removal of colonies upon the increaſe of mankind. The Ethnic writers, in their accounts of the wanderings of Iſis and Jonah, ſeem to allude to the journeying of mankind; and they ſpeak of the country about Caucaſus as the place from whence thoſe travels began. The ſame is to be obſerved in the original hiſtory of the Minyæ, which is called the retreat of the Argonautæ: for they retire from the region about Caucaſus to the remoteſt parts of the earth: and it is well known, that Ararat in Armenia is a part of that vaſt chain of mountains called Caucaſus and Taurus. Upon theſe mountains, and in

[62] L. 11. p. 800. Ararat, regio in Armeniâ campeſtris eſt; per quam Araxes fluit; incredibilis ubertatis. Hieron. in Eſaiam. c. 37. See Tavernier's Travels, p. 14, 15. and Tournefort. Letter 7th.

the

the adjacent country, were preſerved more authentic accounts of the Ark, than almoſt in any other part of the world. Moſes Chorenenſis takes notice of the many memorials relating to ancient times, which were preſerved by the people of Armenia. They were commemorated in their poems, ſongs, and ſacred hymns. [63] Cæterum veteres Armenii in carminibus ſuis, cantilenis ad cymbala, ac tripudiis, longè copioſiorem de his rebus mentionem agitant. *The ancient Armenians in their poems and hymns, which are accompanied with cymbals and dances, afford a far more copious account of theſe events than any other nation.* The place where mankind firſt reſided, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris, or Luban, which was the Ararat of Moſes. Here I imagine, that the Patriarch reſided; and [64] Beroſus mentions, that in this place he gave inſtructions to his children, and vaniſhed from the ſight of men. But the ſacred writings are upon this head ſilent: they only mention his planting the vine, and ſeemingly taking up his abode for a long time upon the ſpot. Indeed, they do not afford us any reaſon to infer that he ever departed from it. The very plantation of the vine ſeems to imply a purpoſe of reſidence. Not a word is ſaid of the Patriarch's ever quitting the place; nor of any of his ſons departing from it, till the general migration. Many of the fathers were of opinion, that they did not for ſome ages quit this region. According to Epiphanius, they remained in the vicinity of Ararat for five generations, during the ſpace of ſix hundred

[63] L. 1. c. 5. p. 19.

[64] Apud Euſeb. Chron. p. 8.

and

and fifty-nine years. [65] Μετα δε τον κατακλυσμον, επισασης της λαρνακος τυ Νωε εν τοις ορεσι τοις Αραρατ, ανα μεσον Αρμενιων και Καρδυεων, εν τω Λυβαρ ορει καλυμενω, εκειτε πρωτον οικησις γινεται μετα τον κατακλυσμον των ανθρωπων· κἀκει φυτευει αμπελωνα Νωε ὁ προφητης, οικισης τε γινεται τυ τοπυ. Γινονται δε τοις αυτυ παισι——παιδες, και παιδων παιδες, ἑως πεμπτης γενεας, ετων ἑξακοσιων πεντηκοντα εννεα. *After the Ark upon the decreaſe of the waters had reſted upon the mountains of Ararat, upon that particular eminence called Lubar, which bounds the countries of the Armenians and the Cardueans; the region where it ſettled became the firſt place occupied by mankind. Here the Patriarch Noah took up his reſidence, and planted the vine. In this place he ſaw a large progeny deſcend from him, children after children——to the* [66] *fifth generation, for the ſpace of ſix hundred and fifty-nine years.*

During the reſidence of mankind in theſe parts, we may imagine, that there was a ſeaſon of great happineſs. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted or penalties known. When they multiplied, and were become very numerous, it pleaſed God to allot to the various families different regions, to which they were to retire: and they accordingly, in the days of Peleg, did remove, and betake themſelves to their different departments. But the ſons of Chus would not obey. They went off under the conduct of the archrebel Nimrod;

[65] Hæreſ. L. 1. p. 5.

[66] The ſame is mentioned by this writer in another place. Πεμπτη γενεα μετα τον κατακλυσμον, πληθυνοντων αρτι των ανθρωπων——απο τυ Λυβαρ της Αρμενιας, τυτ' ἐστιν Αραρατ της χωρας, γινονται εν πεδιω Σενααρ. L. 1. p. 6.

and

and ſeem to have been for a long time in a roving ſtate; but at laſt they arrived at the plains of Shinar. Theſe they found occupied by Aſſur and his ſons: for he had been placed there by divine appointment. But they ejected him, and ſeized upon his dominions; which they immediately fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus. He was a perſon of great impiety; who finding, that the earth had been divided among the ſons of men by a divine decree, thought proper to counteract the ordinance of God, and to make a different diſtribution. This is often alluded to in the Ethnic writings; and Abydenus particularly mentions, that [67] Belus appointed to the people their place of habitation. Dionyſius refers to this Belus and his aſſociates, when he is ſpeaking of the deities, who were the anceſtors of the Indo-Cuthites.

[68] εκληρωσαντο δ' εκαστῳ
Μοιραν εχειν ποντοιο, και ηπειροιο βαθειης.

They firſt allotted to each roving tribe
Their ſhare of ſea, and land.

This is the beginning of that period, which, upon account of the rebellion then firſt known, was by the Greek writers alluded to under the title of Σκυθισμος, Scuthiſmus. This ejectment of Aſſur ſeems to ſhew, that theſe tranſactions were after the general migration; for he was in poſſeſſion of the province allotted to him, till he was ejected by this lawleſs people.

[67] Χωραν εκαστῳ απονειμαντα. Euſeb. Præp. Evang. L. 9. p. 457.
[68] V. 1173.

In

In the beginning of this hiſtory it is ſaid, that they journeyed from the eaſt, when they came to the land of Shinar. This was the latter part of their rout: and the reaſon of their coming in this direction may, I think, be plainly ſhewn. The Ark, according to the beſt accounts, both ſacred and profane, reſted upon a mountain of Armenia, called Minyas, Baris, Lubar, and Ararat. Many families of the emigrants went probably directly eaſt or weſt, in conſequence of the ſituation to which they were appointed. But thoſe who were deſtined to the ſouthern parts of the great continents, which they were to inhabit, could not ſo eaſily and uniformly proceed; there being but few outlets to their place of deſtination. For the high Tauric ridge and the [69] Gordyean mountains came between, and intercepted their due courſe. How difficult theſe mountains were, even in later times, to be paſſed may be known from the retreat of the ten thouſand Greeks, who had ſerved under Cyrus the younger. They came from theſe very plains of Shinar; and paſſing to the eaſt of the Tigris, they arrived at theſe mountains, which with great peril they got over. But in the times of which we are treating, they muſt have been ſtill more difficult to be [70] ſurmounted: for after the deluge, the hollows and valleys between theſe hills, and all other mountainous places, muſt have been full of ſlime and mud; and for a great while have abounded with ſtagnant waters. We know from ancient hiſtory, that it was a long time before paſſages were opened,

[69] Strabo, L. 11. p. 798.

[70] In later times there were only two paſſages ſouthward. Armenia orientales Ciliciæ fines attingit, atque ad Taurum montem patet—atque ex eâ duo aditus in Syriam patent. Moſes Chorenenſ. Geog. p. 354.

and

and roads made through places of this nature. I ſhould therefore think, that mankind muſt neceſſarily for ſome ages have remained near the place of deſcent, from which they did not depart till the time of the general migration. Armenia is in great meaſure bounded either by the Pontic ſea, or by mountains: and it ſeems to have been the purpoſe of Providence to confine the ſons of men to this particular region, to prevent their roving too ſoon. Otherwiſe they might have gone off in ſmall parties, before the great families were conſtituted, among whom the world was to be divided. The œconomy and diſtribution aſſigned by Providence, would by theſe means have been defeated. It was upon this account, that at the migration, many families were obliged to travel more or leſs eaſtward, who wanted to come down to the remoter parts of Aſia. And in reſpect to the Cuthites, who ſeem to have been a good while in a roving ſtate, they might poſſibly travel to the Pylæ Caſpiæ, before they found an outlet to deſcend to the country ſpecified. In conſequence of this, the latter part of their rout muſt have been in the direction mentioned in the Scriptures; which is very properly ſtyled a journeying from the eaſt. I was ſurpriſed, after I had formed this opinion from the natural hiſtory of the country, to find it verified by that ancient hiſtorian Beroſus. He mentions the rout of his countrymen from Ararat after the deluge; and ſays, that it was not in a ſtrait line: but people had been inſtructed [71] περιξ πορευθηναι εις Βαβυλωνιαν, *to take a circuit, and ſo to deſcend to the regions of Babylonia.* In this manner, the ſons of Chus

[71] Euſeb. Chron. p. 8. Περιξ, κυκλῳ. Heſych.

came to the plains of Shinar, of which Babylonia was a part; and from hence they ejected Aſſur: and afterwards treſpaſſed upon Elam in the region beyond the Tigris.

It may ſtill be urged, that all mankind muſt certainly have been at Babel: *for the whole earth* and its language are mentioned[72]; and it is ſaid, that God *confounded there the language of all the earth.* But this, I think, can never be the meaning of the ſacred writer: and it may be proved from the premiſes, upon which thoſe in oppoſition proceed. The confuſion of ſpeech is by all uniformly limited to the region about Babel. If we were to allow, that all mankind were included in this ſpot, how can we imagine, that the ſacred hiſtorian would call this the whole earth? If mankind were in poſſeſſion of the greater part of the globe, this figurative way of ſpeaking would be natural and allowable. But if they are ſuppoſed to be confined to one narrow interamnian diſtrict; it is ſurely premature: for we cannot ſuppoſe that the language of the whole earth would be mentioned before the earth was in great meaſure occupied; which they do not allow. And if what I aſſert be granted, that the earth was in ſome degree peopled, yet the confuſion is limited to Babel; ſo that what is mentioned in the above paſſage can never relate to the whole earth.

There are two terms, which are each taken in different acceptations; and upon theſe the truth of this hiſtory depends. In the firſt verſe of this chapter it is ſaid, that, Col Aretz, *the whole earth* was of one language (or rather lip), and way of ſpeaking. The word Col ſignifies *the whole*, and

[72] C. 11. v. 1.

alſo

alſo *every*. By Aretz is often meant the *earth*: it alſo ſignifies *a land* or *province*; and occurs continually in this latter acceptation. We find in this very chapter, that the region of Shinar is called Aretz Shinar; and the land of Canaan [73] Aretz Canaan. The like may be ſeen in the preceding chapter, and in various parts of Scripture. I ſhall therefore adopt it in this ſenſe; and lay before the reader a verſion of the whole paſſage concerning Babel; rendering the terms above as I have obſerved them at times exhibited by ſome of the beſt judges of the original.

1. *And every region was of one lip and* [74] *mode of ſpeech.*

2. *And it came to paſs, in the journeying of people from the eaſt, that they found a plain in the* (Aretz) *land of Shinar, and they dwelt there.*

3. *And one man ſaid to another; Go to; let us make brick, and burn them thoroughly: and they had brick for ſtone; and ſlime had they for mortar.*

4. *And they ſaid; Go to; let us build us a city and a tower, whoſe top may reach unto heaven: and let us make us a mark or ſignal, that we may not be ſcattered abroad upon the ſurface of every region.*

5. *And the Lord came down to ſee the city, and the tower, which the children of men were building.*

6. *And the Lord ſaid; Behold, the people is one* (united in

[73] V. 32. So Aretz Havilah, the land of Havilah. Geneſis. c. 2. v. 11. אֶרֶץ כּוּשׁ, Aretz Cuſh, v. 12. the land of Cuſh. The Pſalmiſt makes uſe of both the terms preciſely in the ſenſe, which I attribute to them here. *Their ſound is gone out into every land*: Col Aretz, in omnem terram. Pſ. 19. v. 4.

[74] Et *omnis terra* labium unum, et verba una. Verſio Ariæ Montani. και φωνη μια πασι. Sept.

one body); *and they have all one lip or pronunciation: and this they begin to do; and now nothing will be reſtrained from them, which they have imagined to do.*

7. *Go to; let us go down, and there confound their lip, that they may not underſtand one another's lip, or pronunciation.*

8. *So the Lord ſcattered them abroad from thence over the face of every region; and they left off to build the city.*

9. *Therefore is the name of it called Babel, becauſe the Lord did there confound the lip of the whole land; and from thence did the Lord ſcatter them over the face of every region, or of the whole earth.*

This I take to be the true purport of the hiſtory: from whence we may infer, that the confuſion of language was a partial event: and that the whole of mankind are by no means to be included in the diſperſion from Babel. It related chiefly to the ſons of Chus; whoſe intention was to have founded a great, if not an univerſal, empire: but by this judgment their purpoſe was defeated.

That there was a migration firſt, and a diſperſion afterwards, will appear more plainly, if we compare the different hiſtories of theſe events. [75] *In the days of Peleg the earth was divided: and the ſons of Noah were diſtinguiſhed in their generations, in their nations: and by theſe were the nations divided in the earth* AFTER THE FLOOD. We ſee here uniformity and method; and a particular diſtribution. And this is ſaid to have happened, not after the building of the tower, or confuſion of ſpeech, but *after the flood.* In

[75] Geneſis. c. 10. v. 25. 31. 32. Ἐξ αυτου (Φαλεγ) και την των Χαλδαιων Βασιλειαν, ἡς ὁ πρωτος Ευτυχιος, ὁ και Νεμβρωδ, φαμεν καταρξασθαι. Syncellus. p. 79.

the

the other caſe, there is an irregular diſſipation without any rule and order. [76] *So the Lord ſcattered them abroad from thence upon the face of every region; and they left off to build the city: and* FROM THENCE (from the city and *tower*) *did the Lord ſcatter them abroad.* This is certainly a different event from the former. In ſhort, the migration was general; and all the families among the ſons of men were concerned in it. The diſperſion at Babel, and the confuſion, was partial; and related only to the houſe of Chus and their adherents. For they had many aſſociates, probably out of every family; apoſtates from the truth; who had left the ſtock of their fathers, and the religion of the true God, that they might enliſt under the rule of the Cuthites, and follow their rites and worſhip. For when Babel was deſerted, we find among the Cuthites of Chaldæa ſome of the line of [77] Shem, whom we could ſcarcely have expected to have met in ſuch a ſociety. Here were Terah, and Nahor, and even Abraham, all upon forbidden ground; and ſeparated from the family to which they belonged. This Joſhua mentions in his exhortation to the children of Iſrael. [78] *Your fathers dwelt on the other ſide of the flood in old time, even Terah the father of Abraham, and the father of Nachor, and they ſerved other gods.* And we may well imagine, that many of the branches of Ham were aſſociated in the ſame manner, and in confederacy with the rebels; and ſome perhaps of every great diviſion into which mankind was ſeparated. To this

[76] Geneſis, c. 11. v. 8. 9.
[77] Geneſis, c. 11. v. 28. 31.
[78] Joſhua, c. 24. v. 2.

Beroſus

Beroſus bears witneſs, who ſays, that in the firſt age Babylon was inhabited by people of different families and nations, who reſided there in great numbers. [79] Εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθνων κατοικησαντων Χαλδαιαν. *In thoſe times Babylon was full of people of different nations and families, who reſided in Chaldea.* And as all theſe tribes are ſaid to have been of one lip, and of the ſame words, that is, of the ſame uniform pronunciation, and the ſame expreſs language, it ſeemed good to divine wiſdom, to cauſe a confuſion of the lip, and a change in pronunciation, that theſe various tribes might no longer underſtand each other. [80] *Go to, let us go down, and there confound their* שפה, *lip; that they may not underſtand one another's ſpeech.* [81] *Therefore is the name of it called Babel; becauſe the Lord did there confound the language of all the earth.* Our verſion is certainly in this place faulty, as I have ſhewn: for by ſaphet col haretz is not here meant the language of the whole earth, but of the whole region, or province; which language was not changed, but confounded, as we find it expreſly mentioned by the ſacred writer. This confuſion of ſpeech is by all uniformly limited to the country about Babel.

We muſt therefore, inſtead of the language of all the earth ſubſtitute the language of the whole country: for ſuch is the purport of the terms. This was confounded by cauſing a [82] labial failure; ſo that the people could not articulate.

[79] Euſebii Chron. p. 6.

[80] Geneſis. c. 11. v. 7.

[81] C. 11. v. 9.

[82] By all the Grecian interpreters it is rendered συγχυσις: which can never denote a change; but only a confuſion.

It was not an aberration in words, or language, but a failure, and incapacity in labial utterance. By this their ſpeech was confounded, but not altered; for, as ſoon as they ſeparated, they recovered their true tenor of pronunciation; and the language of the earth continued for ſome ages nearly the [83] ſame. This, I think, appears from many interviews, taken notice of in Scripture, between the Hebrews, and other nations; wherein they ſpeak without an interpreter, and muſt therefore have nearly the ſame tongue. And even the languages, which ſubſiſt at this day, various as they may be, yet retain ſufficient relation to ſhew, that they were once dialects from the ſame matrix; and that their variety was the effect of time. If we may truſt to an Ethnic writer, the evidence of Eupolemus is deciſive; for he ſpeaks of the diſperſion as a partial judgment, inflicted upon thoſe perſons only, who were confederate at Babel. His account is very particular, and ſeems to agree preciſely with the purport of the Scriptures. He ſays, [84] *that the city Babel was firſt founded, and afterwards the celebrated tower; both which were built by ſome of thoſe people who had eſcaped the deluge.* Ειναι δε αυτες Γιγαντας. *They were the ſame who in after times were recorded*

[83] Upon this head, the perſon of all others to be conſulted, is the very learned Monſieur Court de Gebelin, in his work entitled, Monde Primitif Analyſé et Comparé; which is now printing at Paris, and is in part finiſhed. The laſt publiſhed volume is particularly to be read; as it affords very copious and ſatisfactory evidences to this purpoſe; and is replete with the moſt curious erudition, concerning the hiſtory and origin both of writing and language.

[84] Ευπολεμος δε εν τω περι Ιουδαιων της Ασσυριας φησι, πολιν Βαβυλωνα πρωτον μεν κτισθηναι υπο των διασωθεντων εκ τε κατακλυσμε· ειναι δε αυτες Γιγαντας. Οικοδαμειν δε τον ιςορημενον Πυργον. πεσοντος δε τουτε υπο της τε Θεε ενεργειας, τους Γιγαντας διασπαρηναι καθ' ολην την γην. Apud Euſeb. Præp. L. 9. p. 418.

under

under the character of the Giants. The tower was at length by the hand of the Almighty ruined: and theſe Giants were ſcattered over the whole earth. By this we find, that only a part of mankind was engaged in the building of the tower; and that thoſe only were diſperſed abroad: conſequently the confuſion of ſpeech could not be univerſal, no more than the diſperſion, of which it was the cauſe.

The people concerned in this daring undertaking encouraged each other to this work by ſaying, [85] *Go to; let us build us a city and a tower, whoſe top may reach unto heaven: and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.* What is in our verſion a name, is by many interpreted a monument, a [86] mark, or ſign to direct: and this certainly is the ſenſe of it in this paſſage. The great fear of the ſons of Chus was, that they might be divided and ſcattered abroad. They therefore built this tower, as a land-mark to repair to; as a token to direct them: and it was probably an idolatrous temple, or high altar, dedicated to the hoſt of heaven, from which they were never long to be abſent. It is expreſſly ſaid, that they raiſed it, to prevent their being ſcattered abroad. It was the original temple of Sama-Rama, whence the Babylonians were called Semarim. The apoſtates were one fourth of the line of Ham, and they had an inclination to maintain themſelves where they firſt ſettled, inſtead of occupying the countries to which they were appointed. And that the ſons of Chus

[85] Geneſis. c. 11. v. 3.

[86] According to Schultens, the proper and primary notion of שם, is a mark, or ſign, ſtanding out, raiſed up, or expoſed to open view. Taylor's Hebrew Concordance. n. 1963. שם, is ſimilar to σημα, and σαμα of the Greeks.

were

were the chief agents both in erecting the tower of Babel, and in proſecuting theſe rebellious principles, is plain from a previous paſſage; for it is ſaid of Nimrod, the ſon of Chus, that *the beginning of his kingdom was Babel.* We cannot therefore ſuppoſe this defection general, or the judgment univerſal; unleſs all mankind co-operated with this tyrant. Or ſuppoſing, that the term of his life did not extend to the erecting of the tower, and that he only laid the foundation of the city: yet the whole was carried on by thoſe of his family, who were confeſſedly rebels and apoſtates. They acted in defiance of God; and were in a continual ſtate of treſpaſs towards man. And though ſome did join them; yet it is hardly credible, that all ſhould co-operate, and ſo totally forget their duty. How can we imagine that Shem, if he were alive, would enter into a league with ſuch people? or that his ſons Elam, Aram, or Arphaxad would join them? The pre-eminence ſhewn them in the regions to which they were appointed, and the regularity obſervable in their deſtination, prove that they could not have been a part in the diſperſion, and conſequently not of the confederacy. Indeed, they had retired to their ſeveral departments, before the erecting of the tower: and Aſſur, the ſecond of the ſons of Shem, ſo far from co-operating with this people, had been driven from his ſettlement by them, and forced to take ſhelter in another place. In ſhort, there was a migration firſt, and a diſperſion afterwards: which latter was effected by a fearful judgment; a confuſion of ſpeech, through a failure in labial utterance. This judgment was partial, as was the diſperſion in conſequence of it. It related only to

the Cuthites of Shinar and Babel, and to thoſe who had joined themſelves to them. They ſeem to have been a very numerous body: and, in conſequence of this calamity, they fled away; not to any particular place of deſtination: but *were ſcattered abroad upon the face of the whole earth.* And the truth of this will appear from the concurrent teſtimony of the moſt approved Ethnic writers.

Such is the account tranſmitted by Moſes of the reparation of mankind after the flood; and of their migration, according to their families, to the regions appointed for them: of the rebellion alſo of the Cuthites, and the conſtruction of the tower; and of the diſſipation, which afterwards enſued. This is a curious and ineſtimable piece of hiſtory, which is authenticated in every part by the evidence of ſubſequent ages. As far as this hiſtory goes, we have an infallible guide to direct us in reſpect to the place of deſtination, to which each family retired. But what encroachments were afterwards made; what colonies were ſent abroad; and what new kingdoms founded; are circumſtances to be ſought for from another quarter. And in our proceſs to obtain this knowledge, we muſt have recourſe to the writers of Greece. It is in vain to talk about the Arabian or Perſic literature, of modern date: or about the Celts, and the Scythæ; at leaſt, according to the common acceptation, in which the laſt nation is underſtood. All knowledge of ancient times has been derived to us through the hands of the Grecians. They have copied from the moſt early writers of the eaſt: and we have no other reſources to apply to, where the Moſaic hiſtory cloſes. It may perhaps be ſaid, that theſe

helps muſt be very precarious; as little truſt can be repoſed in writers, who have blended and ſophiſticated whatever came to their hands: where the mixture is ſo general, that it is ſcarce poſſible, with the greateſt attention, to diſtinguiſh truth from fable. It muſt be confeſſed, that the truth is much diſguiſed: yet it is by no means effaced; and conſequently may be ſtill retrieved. I hope, in the courſe of my argument, that this has been abundantly ſhewn. To paſs a proper judgment on the Grecian hiſtories, we muſt look upon them collectively as a rich mine; wherein the ore lies deep; and is mixed with earth, and other baſe concretions. It is our buſineſs to ſift, and ſeparate; and by refining to diſengage it. This, by care and attention, is to be effected: and then what a fund of riches is to be obtained!

The laſt great event, which I mentioned from the Moſaic account, was the diſſipation of the Cuthites from Babel: from whence they were ſcattered over the face of the earth. This is an æra to be much obſerved: for at this period the ſacred penman cloſes the general hiſtory of the world. What enſues relates to one family and to a private diſpenſation. Of the nations of the earth, and their polities, nothing more occurs; excepting only, as their hiſtory chances to be connected with that of the ſons of Iſrael. We muſt therefore have recourſe to Gentile authority for a ſubſequent account. And, previouſly to this, we may from them obtain collateral evidence of the great events which had preceded, and which are mentioned by Moſes. We learn from the poets, and all the more ancient writers were poets, that there was a time, when mankind lived a life of ſimplicity and virtue: that

they had no laws; but were in a ſtate of nature; when pains and penalties were unknown. They were wonderfully bleſſed with longevity, and had a ſhare of health and ſtrength in proportion to their years. At laſt, there was a mighty falling off from this primitive ſimplicity; and a great change was effected in conſequence of this failure. Men grew proud and unjuſt: jealouſies prevailed; attended with a love of rule: which was followed with war and bloodſhed. The chief perſon, who began theſe innovations, was Nimrod. The Greeks often call him Nebrod, and Nebros, and have preſerved many oriental memorials concerning him, and his apoſtaſy; and concerning the tower, which he is ſuppoſed to have erected. He is deſcribed as a gigantic, daring perſonage; a contemner of every thing divine: and his aſſociates are repreſented of a character equally enterprizing and daring. [87] Abydenus, in his Aſſyrian Annals, alludes to the inſurrection of the ſons of Chus, and to their great impiety. He alſo mentions the building of the tower, and confuſion of tongues: and ſays, that the tower, analogous to the words of the Scripture, was carried up to heaven; but that the Gods ruined it by ſtorms and whirlwinds; and fruſtrated the purpoſe for which it was deſigned; and overthrew it upon the heads of thoſe, who were employed in the work:

[87] Εντι δε οἱ λεγουσι τους πρωτους εκ γης ανασχοντας ῥωμῃ τε και μεγεθει χαυνωθεντας, και δη θεων καταφρονησαντας αμεινονας ειναι, πυργων τυρσιν ἡλιβατον αειρειν, ἱνα νυν Βαβυλων εστιν, ηδη τε ασσον ειναι του ουρανου· και τους ανεμους θεοισι βωθεοντας ανατρεψαι περι αυτοισι το μηχανημα· του δητα ερειπια λεγεσθαι Βαβυλωνα. Τεως δε οντας ὁμογλωσσους εκ θεων πολυθρουν φωνην ενεικασθαι. Μετα δε Κρονῳ και Τιτηνι συστησαι πολεμον. Ὁ δε τοπος, εν ᾧ πυργον ᾠκοδομησαν, νυν Βαβυλων καλειται, δια την συγχυσιν του περι την διαλεκτον πρωτην εναργους. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλουσι. Euſeb. Chron. p. 13.

that

that the ruins of it were called Babylon. Before this, there was but one language ſubſiſting among men: but now they had, πολυθρεν φωνην, a manifold ſound, or utterance. A war ſoon after enſued between Cronus and Titan. He repeats, that the particular ſpot, where the tower ſtood, was in his time called Babylon [88]. It was ſo called, he ſays, from the confuſion of tongues, and variation of dialect: for in the Hebrew language, ſuch confuſion is termed Babel. The Scriptures ſpeak only of a confuſion of tongue: but Abydenus mentions *high winds*, which impeded the work, and finally overthrew the tower. The like is mentioned in the Sibylline oracles, together with the confuſion of tongues: which circumſtance moſt of theſe writers, from not being well verſed in the original hiſtory, have ſuppoſed to have been general [89]. And ſimilar to the hiſtory of Abydenus, an account is here given of a war, which broke out ſoon after.

Some traces of thoſe fearful events, with which the diſperſion is ſaid to have been attended, ſeem to have been preſerved in the records of Phenicia. Syria, and the greateſt part of the country about Libanus, was, as I have abundantly ſhewn, poſſeſſed by the ſons of Chus: and even the city Tyre was under their rule. The people of this city were ſtyled Phenicians, and are ſaid to have been driven from their firſt place of ſettlement, which we know to have been in Babylonia, by earthquakes. [90] Tyriorum gens, condita a

[88] Strabo ſpeaks of a tower of immenſe ſize at Babylon, remaining in later times, which was a ſtadium every way. L. 16. p. 1073. Theſe are nearly the dimenſions of ſome of the principal pyramids in Egypt.

[89] Theophilus ad Autolyc. L. 2. p. 371.

[90] Juſtin. L. 18. c. 3.

Phœnicibus

Phœnicibus fuit; qui terræ motu vexati Aſſyrium ſtagnum primo, mox mari proximum littus incoluerunt.

I have mentioned the remarkable evidence of Eupolemus, who attributes the conſtruction both of Babylon, and the Tower, to people of the giant race. By theſe are always meant the ſons of Ham and Chus: ſo that it certainly was not a work of general co-operation. Epiphanius alſo takes notice of Babel, or Babylon; [91] της πρωτης πολεως μετα τον κατακλυσμον κτισθεισης· *Which*, he ſays, *was the firſt city that was built after the flood.* Επ' αυτη τη οικοδομη αρχη λοιπον συμβελιας, αθροισμα, και τυραννιδος, γινεται Νεβρωθ. Νεβρωθ γαρ βασιλευει υιος τα Χα Αιθιοπος. *From the very foundation of this city, there commenced an immediate ſcene of conſpiracy, ſedition, and tyranny, which was carried on by Nimrod: for royalty was then firſt aſſumed by Nimrod, who was the ſon of Chus, the Æthiop.* He is in all hiſtories repreſented as a giant; and, according to the [92] Perſian accounts, was deified after his death, and called Orion. One of the aſteriſms in the celeſtial ſphere, was denominated from him. The Scripture ſpeaks of him as a mighty hunter: and Homer, in reference to theſe hiſtories, introduces him as a giant, and a hunter in the ſhades below.

[93] Τον δε μετ' Ωριωνα πελωριον εισενοησα
Θηρας ομα ειλευντα κατ' ασφοδελον λειμωνα,

[91] L. 1. p. 7.

[92] Χα—οτις εγεννησε τον Νεβρωδ γιγαντα, τον την Βαβυλωνα κτισαντα, ὃν λεγουσιν οἱ Περσαι αποθεωθεντα, και γενομενον εν αστροις τα Ουρανα, ὁντινα λεγουσιν ΩΡΙΩΝΑ. Chron. Paſch. p. 36. Εν δε τοις προειρημενοις χρονοις γεγονε τις γιγας, τὠνομα Νεβρωδ, υἱος Χες τα Αιθιοπος. Johan. Malala. p. 18.

[93] Homer. Odyſſ. L. Λ. v. 571.

Τας

Τὸς αὐτος κατεπεφνεν ἐν οἰοπολοισιν ὀρεσσι,
Χερσιν ἐχων ῥοπαλον παγχαλκεον, αἰεν ἀαγες.

Next I beheld Orion's tow'ring ſhade,
Chaſing the ſavage race; which wild with fear
Before him fled in herds. Theſe he had ſlain
Upon the cliffs, and ſolitary hills.
His arms, a club of braſs, maſſy and ſtrong,
Such as no force could injure.

The author of the Paſchal Chronicle mentions all his attributes, in ſpeaking of him: [94] Νεβρωδ ὁ κυνηγος, και Γιγας, ὁ Αιθιοψ.—Τουτῳ τῳ Νεβρωδ την βασιλειαν Βαβυλωνος μετα τον κατακλυσμον ἡ θεια γραφη ανατιθησι. *Nebrod, the great hunter, and giant, the Ethiopian; whom the ſacred writings make king of Babylon after the deluge.* The ſame author ſays, that he firſt taught the Aſſyrians to worſhip fire. Ὁυτος διδασκει Ασσυριους σεβειν το πυρ. By the Aſſyrians are meant the Babylonians, who in after times were included under that name, but in theſe days were a very diſtinct people. Nimrod, by the Grecians, was ſometimes rendered Νεβρος, Nebros; which ſignifies alſo a fawn: whence in the hiſtory of Bacchus, and the Cuthites, there is always a play upon this term; as well as upon νεβρις and νεβριδες, *Nebris* and *Nebrides*.

They were not only the oriental hiſtorians, who retained the memory of theſe early events: manifeſt traces of the ſame are to be found in the Greek poets; who, though at firſt not eaſy to be underſtood, may be ſatisfactorily explained by what has preceded. The clue given above will

[94] Chron. Paſch. p. 28.

readily

readily lead us to the hiſtory, to which they allude. The diſperſion of the Cuthites is manifeſtly to be diſcovered under the fable of the flight of Bacchus: and the diſunion of that formidable body, which made ſo bold a ſtand, and the ſcattering of them over the face of the earth, is repreſented under the fable of diſmembering the ſame perſon. It is ſaid of him, that he was torn [95] limb from limb: that his members were ſcattered different ways; but that he afterwards revived. The Scripture account is, that the Lord ſcattered them abroad; not to any certain place of deſtination, but over the face of the whole earth. This is plainly referred to by Nonnus, where he ſpeaks of the retreat of Bacchus, and the diſſipation of his aſſociates; by whom are to be underſtood the Cuthites.

[96] Ἀζαθεες δε φαλαγγες αηθεα κυκλα κελευθω
Εσιχον ενθα και ενθα διακριδον, ες πτερον Ευρω,
Εις τε ῥαχιν Ζεφυροιο, και Ἑσπεριω κλιμα γαιης.
Ἀιδε Νοτω παρα πεζαν αλημονες, ἀιδε Βορηος
Βασσαριδες κλονεοντο.

His wavering bands now fled in deep diſmay
By different routs, uncertain where they paſs'd.
Some ſought the limits of the eaſtern world;

[95] Clemens Alexandr. Cohort. p. 15. Οι Τιτανες διεσπασαν ετι νηπιακον οντα. Juſtin Mart. Apolog. L. 1. p. 56. and p. 75. mentions Διονυσον διασπαρεντα. Bacchus was the ſame as Oſiris.

Ogygia me Bacchum vocat:
Oſirin Ægyptus putat: &c. Auſonius.

Oſiris, in conſequence of this, is ſuppoſed to have been torn to pieces, and his limbs ſcattered. Plutarch. Iſis & Oſiris. See alſo Diodorus Sicul. L. 3. p. 196.

[96] Nonni Dionyſiac. L. 34. p. 864.

Some, where the craggy weſtern coaſt extends,
Sped to the regions of the ſetting ſun.
Sore travel others felt, and wandered far
Southward; while many ſought the diſtant north,
All in confuſion.

He ſpeaks of this people in the feminine; becauſe many of the attendants upon Bacchus were ſuppoſed to have been women, and were his prieſteſſes: but the meaning of the ſtory is evident. I ſhall ſhew, that many of them fled by ſea to India, where they ſettled upon the great Erythrean Ocean. The poet has an eye to this likewiſe in another place, where he ſpeaks of the flight of Bacchus. He paints him in great terrors, and in the utmoſt conſternation.

[97] Ταρβαλεοις δε ποδεσσι φυγων ακιχητος ὁδιτης,
Γλαυκον ΕΡΥΘΡΑΙΗΣ ὑπεδυσατο κυμα θαλασσης·
Τον δε Θετις βυθιη φιλεῳ ποκυνεν αγοςῳ,
Και μιν εσω δυνοντα πολυφλοισβοιο μελαθρε
Χερσι φιλοξεινοισιν Αραψ ηπαζετο Νηρευς.

Bacchus all trembling, as he fled away,
Call'd on the mighty Erythrean deep
To yield him ſhelter. Thetis heard his cries,
And as he plung'd beneath the turbid wave,
Received him in her arms: old Nereus too,
The Arabian God, ſtretch'd out his friendly hand,
And led him darkling thro' the vaſt abyſs
Of ſounding waters.

[97] Nonni Dionyſiac. L. 20. p. 552.

The check, which Bacchus received, and his flight in conſequence of it, is ſuppoſed by many to have been in Thrace. Here Lycurgus is ſaid to have been king, who drove Bacchus out of his dominions. But Lycurgus being made king of Thrace is like Inachus and Phoroneus being the ſame at Argos, Deucalion in Theſſaly. Theſe are all ancient traditions, ingrafted upon the hiſtory of the place by the poſterity of thoſe who introduced them. Diodorus Siculus [98] aſſures us, that many writers, and particularly Antimachus, made Lycurgus a king of Arabia: and Homer places the ſcene of this tranſaction at Nuſa: but which Nuſa he does not ſay. In ſhort Lycus, Lycorus, Lycoreus, and with a guttural Lycurgus, were all names of the Deity; and by the Amonians appropriated to the Sun. Under the fable of [99] Lycurgus, who exterminated Bacchus and his aſſociates, is veiled the true hiſtory of the juſt judgments of God upon Chus, and his family; who fled every way from the place of vengeance, and paſſed the ſeas to obtain ſhelter.

[98] L. 3. p. 199.

[99] Lycus, Sol. Macrob. Saturnal. L. 1. p. 195.
So alſo Lycoreus, in Callimach. Hymn. in Apoll. v. 19.
Η κιθαρις, η τοξα Λυκωρεός εντεχ Φοιβε.
Lycurgus is Lycorus with a guttural: which manner of pronunciation was very common among the ancients. So Reu or Rau is ſtyled Ragau: the plains of Shinar, Singar and Singara: Sehor, Segor: Aza, Gaza: Nahum, Nachum: Iſaac, Iſchiac: Urhoe, the land of Ur, Urchoe, and Orchoe. The ſame place, ſtyled Ωρα, is by the LXX always rendered Χωρα. The rites of fire were originally called Ορια, but were changed to Οργια: ια to γαια.

As Lycurgus was a title of the Deity, they ſometimes gave it, which is extraordinary, to Bacchus himſelf, or at leaſt to Dionuſus. Και τον δε Διονυσον και τον Ηδωνων Λυκεργον συναπτοντες εις εν, των ιερων ομοιοτροπιαν αινιττονται. Strabo of the Thracians, and alſo of the Phrygians. L. 10. p. 722.

The ſacred writings mention only a confuſion of tongues: but all Pagan accounts allude to ſome other fearful judgment, with which this people were purſued till they were totally diſſipated. Homer, ſpeaking of Lycurgus, mentions this purſuit; but by a common miſtake, introduces Dionuſus inſtead of Bacchus.

[100] Ὃς ποτε μαινομενοιο Διωνυσοιο Τιθηνας
Σευε κατ' ηγαθεον [1] Νυσσηιον· αἱ δ' ἁμα πασαι
Θυσθλα χαμαι κατεχευαν ὑπ' ανδροφονοιο Λυκυργυ
Θεινομεναι βαπληγι. Διωνυσος δε φοβηθεις·
Δυσεθ' ἁλος κατα κυμα· Θετις δ' ὑποδεξατο κολπῳ
Δειδιοτα.

In a mad mood while Bacchus blindly rag'd,
Lycurgus drove his trembling bands confuſed
O'er the vaſt plains of Nuſa. They in haſte
Threw down their ſacred implements, and fled
In dreadful diſſipation. Bacchus ſaw
Rout upon rout; and loſt in wild diſmay
Plung'd in the deep: here Thetis in her arms
Receiv'd him, ſhuddering at the dire event.

By the τιθηναι, or nurſes, of Bacchus are meant the prieſts, and prieſteſſes, of the Cuthites. I make no doubt, but the ſtory is founded in truth: that there was ſome alarming judgment; terrified with which the Bacchians, or Cuthites,

[100] Homer. Iliad. Z. v. 133.

[1] Ἡ μεν Νυσσα εν τισι χωραις ορος, ὡς εν Βοιωτιᾳ, και Θρᾳκῃ, και Αραβιᾳ, και Ινδικῃ, και Λιβυῃ, και Ναξῳ, ὁπου δε πολις, ὡς εν Καριᾳ, και εν τῳ Καυκασιῳ ορει· ὁπου δε νησος, ὡς εν Νειλῳ τῳ ποταμῳ. Scholia in Homer. ſupra.

fled different ways: that their prieſts in conſternation threw away what Heſtiæus ſtyles [2] ἱερωματα Ζηνος Ενυαλιϐ, *all their implements of falſe worſhip*. In ſhort, the hand of heaven hung heavy upon their rear, till they had totally quitted the ſcene of their apoſtaſy and rebellion, and betaken themſelves to different quarters. The reaſon why the Cuthites combined in a ſtrong body, and maintained themſelves in their forbidden territory, was a fear of ſeparation. *Let us build us a tower, and make us a ſign, leſt we be ſcattered abroad.* It was their lot to be totally diſſipated: and they were the greateſt wanderers of all nations: and the titles of αληται and αλημονες are peculiar to their hiſtory. They ſeem to have been in a roving ſtate for ages.

I have often taken notice of a cuſtom, which prevailed among the Grecians; and conſiſted in changing every foreign term, that came under their view, to ſomething of ſimilar ſound in their own language, though it were ever ſo remote in ſenſe. A remarkable inſtance, if I miſtake not, may be found in this paſſage from Homer. The text manifeſtly alludes to the vengeance of the Deity, and the diſperſion of the ſons of Chus. The term Βου, Bou, in the Amonian language, ſignified any thing large and noble. The God Sehor was called Bou-Sehor. This was the Buſiris (Βουσιρις) of the Greeks, who retained this term in their own language; and uſed it in the ſame ſenſe. Accordingly, Βαπαις was a jolly fine boy: Βαθυστα, a great ſacrifice: Βαπτηονες, vaſt rocks: Βαγαιος, a great boaſter: Βαλιμος, great hunger, or famine. Hence Heſychius tells us, Βου, το μεγα και πολυ

[2] Euſeb. Chron. p. 13.

δηλοι.

δηλοι. *By Bou is ſignified any thing great and abundant.* The term Pleg, or Peleg, related to ſeparation and diſperſion: and when Homer mentions δεινομεναι βουπληγι, the original word was Bou-pleg, or Bou-peleg, which means literally a great diſperſion. In the Hebrew tongue, of which the Amonian was a collateral branch, פלח, Pelach is to ſeparate; and, פלג, Peleg to ſever, and divide. The ſon of Heber was named Peleg, [3] *becauſe in his days the earth was divided:* and his name accordingly ſignified diviſion, and ſeparation. But the poet, not knowing, or not regarding, the true meaning of the word Pleg, or Peleg, has changed it to an inſtrument of huſbandry. And inſtead of ſaying, that the Deity purſued the rebels, and ſcattered them with (Boupleg) a great diſſipation, he has made Lycurgus follow and beat them, βουπληγι, with an ox-goad.

The city of Babel, where was the ſcene of thoſe great occurrences, which we have been mentioning, was begun by Nimrod, and enlarged by his poſterity. It ſeems to have been a great ſeminary of idolatry: and the tower, a ſtupendous building, was erected in honour of the ſun, and named the Tower of Bel. Upon the confuſion of ſpeech, both the city and tower were called Babel; the original appellation not being obliterated, but contained in the latter. And as the city was devoted to the worſhip of the ſun, it was alſo called the city of Bel-On, ſive civitas Dei Solis: which was afterwards changed to Babylon. From theſe terms, I think, we may learn the nature of the judgment inflicted at the time of the diſperſion. It did not conſiſt in an utter change

[3] Geneſis, c. 10. v. 25.

of

of language; but, as I have ſaid before, it was a labial failure; an alteration in the mode of ſpeech. It may be called the prevarication of the lip; which had loſt all preciſion, and perverted every ſound, that was to be expreſſed. Inſtead of Bel, it pronounced Babel; inſtead of Bel-on, Babylon: hence Babel, amongſt other nations, was uſed as a term to ſignify a faulty pronunciation. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλȣσι. *The Hebrews*, ſays [4] Joſephus, *by the word Babel denote confuſion of ſpeech.* Theſe terms ſeem ever afterwards to have been retained, even by the natives, in confirmation of this extraordinary hiſtory: and the city, as long as it exiſted, was called Babylon, or *the City of Confuſion.*

The tower of Babel was probably a rude mound of earth, raiſed to a vaſt height, and caſed with bricks, which were formed from the ſoil of the country, and cemented with aſphaltus or bitumen. There are ſeveral edifices of this ſort ſtill to be ſeen in the region of Babylonia. They are very like the brick pyramids in Egypt: and between every ninth or tenth row of plinths they have a layer of ſtraw, and ſometimes the ſmaller branches of palm. Travellers have had the curioſity to put in their hands, and to extract ſome of the leaves, and ſtraws: which appear wonderfully freſh, and perfect; though they have lain there for ſo many ages. Many have been led to think, that one or other of theſe buildings was the original tower of Babel. But ancient writers are unanimous, that it was overthrown; and that Nimrod periſhed in it. This was the opinion of Syncellus. [5] Εκεινος δε εμεινεν εκει κατοικων, και μη αφιςαμενος τȣ Πυργȣ,

[4] Ant. L. 1. c. 4. [5] P. 42.

βασιλευων

βασιλευων μεγικε τινος πληθους, εφ' ὃν ὁ πυργος ανεμῳ βιαιῳ, ὡς ἱστορεσι, καταπεσων, θεια κρισει τετον επαταξεν. *But Nimrod would ſtill obſtinately ſtay, and reſide upon the ſpot: nor could he by any means be withdrawn from the tower, ſtill having the command over no contemptible body of men. Upon this, we are informed, that the tower being beat upon by violent winds gave way; and by the juſt judgment of God cruſhed him to pieces.* Cedrenus alſo mentions it as a current notion, that Nimrod periſhed in the [6] tower. But this, I think, could not be true: for the term of Nimrod's life, extend it to the utmoſt of Patriarchic age after the flood, could not have ſufficed for this. And though writers do aſſert, that the tower was overthrown, and the principal perſon buried in its ruins: and it muſt be confeſſed, that ancient mythology has continual alluſions to ſome ſuch event: yet I ſhould imagine, that this related to the overthrow of the deity there worſhiped, and to the extirpation of his rites and religion, rather than to any real perſon. The fable of Vulcan, who was thrown down from heaven, and caſt into the ſea, is founded upon this ſtory. He was ſuppoſed to have been the ſon of Juno, and deteſted by his mother, who threw him down with her own hands.

[7] Παις εμος Ἡφαιστος, ῥικνος ποδας, ὃν τεκον αυτη,
Ῥιψ' ανα χερσιν ἑλυσα, και εμβαλον ευρεϊ πόντῳ.

[6] Εφ' ὃν ὁ Πυργος ανεμῳ βιαιῳ, ὡς ἱστορεσι τινες, και αυτος Ιοσηπος, καταπεσων συνετριφε. Cedrenus. p. 11. See Joſeph. Ant. L. 1. c. 4.

[7] Homer. Hymn to Apollo. v. 317. It related probably to the abolition of fire-worſhip at the deſtruction of Babel.

My

My crippled offspring Vulcan I produced:
But ſoon I ſeiz'd the miſcreant in my hands,
And hurled him headlong downward to the ſea.

Many writers ſpeak of him as being thrown off from the battlements of a high tower by Jupiter: and there is a paſſage to this purpoſe in Homer, which has embarraſſed commentators; though I do not think it very obſcure, if we conſider the hiſtory to which it relates.

[8] Ῥιψε ποδος τεταγων απο Βηλε θεσπεσιοιο.

The poet, who was a zealous copier of ancient mythology, mentions, that Vulcan was caſt down by Jupiter from an eminence. He ſays, that he was thrown απο Βηλε; which muſt certainly ſignify απο πυργε Βηλε, or αφ' ἱερε Βηλε; for the ſentence is manifeſtly elliptical.

He ſeiz'd him by the foot, and headlong threw
From the high tower of Belus.

This is the purport of the paſſage; and it is conſonant to all hiſtory.

The Giants, whom Abydenus makes the builders of Babel are by other writers repreſented as the Titans. They are ſaid to have received their name from their mother Titæa. [9] Κοινως δε παντας απο της μητρος ονομαζομενες Τιτηνας: by which we are to underſtand, that they were all denominated from their religion and place of worſhip. I have

[8] Iliad. L. A. v. 591.

[9] Diod. Sicul. L. 3. p. 190.
Κληθης δ' Ουρανιωνας εγεινατο ποτνια Γαια,
Ους δη και Τιτηνας επικλησιν καλεεσσιν. Orphic. Frag. p. 375.

taken

taken notice of ſome of the ancient altars, which conſiſted of a conical hill of earth, ſtyled oftentimes, from its figure, λοφος μαζοειδης, *a mound, or hill, in the ſhape of a woman's breaſt.* Titæa (Τιταια) was one of theſe. It is a term compounded of [10] Tit-aia; and ſignifies literally a breaſt of earth, analogous to τιτθος αιας of the Greeks. Theſe altars were alſo called Tit-an, and Tit-anis, from the great fountain of light, ſtyled An, and Anis. Hence many places were called Titanis and [11] Titana, where the worſhip of the Sun prevailed: for Anes, and Hanes, ſignified the fountain of light, or fire. Titana was ſometimes expreſſed Tithana, by the Ionians rendered Tithena: and as Titæa was ſuppoſed to have been the mother of the Titans; ſo Tithena was ſaid to be their [12] nurſe. But they were all uniformly of the ſame nature, altars raiſed of ſoil. That Tith-ana, the ſuppoſed nurſe, was a ſacred mound of earth, is plain from Nonnus, who mentions an altar of this ſort in the vicinity of Tyre; and ſays, that it was erected by thoſe earth-born people, the Giants.

[10] Tit is analogous to תיד, Tid, of the Chaldeans.

So Titurus was from Tit-Ur, μαζος Ωρϑ. The prieſts ſo famous for their muſic were from hence ſtyled Tituri. It was ſometimes expreſſed Tith-Or; hence the ſummit of Parnaſſus had the name of Tithorea, being ſacred to Orus, the Apollo of Greece. Pauſan. L. 10. p. 878.

There were places named Titareſus from Tit-Ares, the ſame as Tit-Orus. Τιταρησιος ποταμος Ηπειρϑ. Heſych.

[11] At Sicyon was a place called Titana. Steph. Byzant. alſo a temple. Pauſan. L. 2. p. 138.

Eubœa called Titanis. Heſych.

[12] Τιθηνας· τροφους, τιτθας. Heſych. So Tith-On was like Tith-Or, μαζος ἡλιϑ: whence was formed a perſonage, named Tithonus, beloved by Aurora.

[13] Αγχι [14] Τυρε παρα ποντον, εν αρραγεεσσι δε πετραις,
Γηγενεες βαθυκολπον εδωμησαντο Τιθηνην.

Upon the coaſt of Tyre, amid the rocks,
The Giants rais'd an ample mound of earth,
Yclep'd Tithena.

Tuph alſo in the ancient language was an hill; and Typhœus is a maſculine compound from Tuph-aia, and ſignifies a mound of earth. Typhon, Τυφων, was in like manner a compound of Tuph-On; and was a mount or altar of the ſame conſtruction, and ſacred to the ſun. I make no doubt but both Typhon and Typhœus were names, by which the tower of Belus was of old denoted. But out of theſe the mythologiſts have formed perſonages; and they repreſent them as gigantic monſters, whom the earth produced in defiance of heaven. Hence Typhon is by Antoninus Liberalis deſcribed as, [15] Γης υιος, εξαισιος Δαιμων, *the offspring of the earth, a baleful Dæmon.* The tower of Babel was undoubtedly a Tuphon, or altar of the ſun; though generally

[13] Nonni Dionyſ. L. 40. p. 1048.

[14] Bel, and Belus, was a title beſtowed upon many perſons. It was particularly given to Nimrod, who built the city Babel or Babylon. Hence Dorotheus Sidonius, an ancient poet, calls that city the work of Tyrian Belus.

* Αρχαιη Βαβυλων Τυριη Βηλοιο πολισμα.

This term Τυριος has been applied to the city Tyre. But Τυριος here is from תור, Turris; and Belus Τυριος ſignifies Belus of Babel, who erected the famous tower. This leads me to ſuſpect, that in theſe verſes of Nonnus there is a miſtake: and that this Tithena, which the Giants built, was not in the vicinity of the city Tyre: but it was an high altar, αγχι Τυρου, near the tower of Babel, which was erected by the Titanians. Nonnus, imagining that by Tur was meant Tyre, has made the Tithena to be ſituated παρα ποντον, *by the ſea*; from which, I believe, it was far removed.

[15] Typhon, Terræ filius. Hyginus. Fab. 152.

repreſented as a temple. For in thoſe early times we do not read of any ſacred edifices, which can be properly called temples; but only of altars, groves, and high places. Heſiod certainly alludes to ſome ancient hiſtory concerning the demolition of Babel, when he deſcribes Typhon, or Typhœus, as overthrown by Jove. He repreſents him as the youngeſt ſon of the Earth.

[16] Ὁπλοτατον τεκε παιδα Τυφωεα [17] Γαια Πελωρα.

Th' enormous Earth,
Produc'd Typhœus laſt of all her brood.

The poet ſpeaks of him as a deity of great ſtrength, and immenſe ſtature; and ſays, that from his ſhoulders aroſe an hundred ſerpent heads; and that from his eyes there iſſued a continual blazing fire. And he adds, what is very remarkable, that had it not been for the interpoſition of the chief God, this Dæmon would have obtained an univerſal empire.

[18] Και νυ κεν επλετο εργον αμηχανον ηματι κεινῳ,
Και κεν ὁγε θνητοισι, και αθανατοισιν αναξεν,
Ει μη αρ' οξυ νοησε πατηρ ανδρων τε θεων τε,
Σκληρον δ' εβροντησε, και ὁβριμον· αμφι δε γαια
Σμερδαλεον κοναβησε, και Ουρανος ευρυς ὑπερθεν,
Ποντος τ', ωκεανυ τε ῥοαι, και Ταρταρα γαιης.

[16] Theogon. v. 821.

[17] Typhœus was properly Γαια Πελωρα, a Pelorian mound of earth: being, as I ſaid above, a maſculine from Tuphœa; which is a compound of Tuph-aia, a mound of earth.

[18] Heſiod. ſupra. v. 836.

Ποσσι δ' ὑπ' αθανατοισι μεγας πελεμιζετ' Ολυμπος,
Ορνυμενοιο Ανακτος, επεσεναχιζε δε γαια,
Καυμα δ' ὑπ' αμφοτερων κατεχεν ιοειδεα ποντον.
Ζευς επει ουν κορθυνε εον μενος, εἱλετο δ' ὁπλα,
Βροντην τε, σεσοπητε, και αιθαλοεντα κεραυνον,
Πληξεν απ' Ουλυμποιο επαλμενος.——
Αυταρ επει δη μιν δαμασε πληγῃσιν ἱμασσας,
Ηειπε γυιωθεις.

That day was teeming with a dire event;
And o'er the world Typhœus now had reign'd
With univerſal ſway: but from on high
Jove view'd his purpoſe, and oppoſed his power.
For with a ſtrong and deſperate aim he hurl'd
His dread artillery. Then the realms above,
And earth with all its regions; then the ſea,
And the Tartarian caverns, dark and drear,
Reſounded with his thunder. Heaven was moved,
And the ground trembled underneath his feet,
As the God march'd in terrible array.
Still with freſh vigour Jove renew'd the fight;
And clad in all his bright terrific arms,
With lightnings keen, and ſmouldering thunderbolts,
Preſs'd on him ſore; till by repeated wounds
The tow'ring monſter ſunk to endleſs night.

Typhon was the ſame perſonage as Typhœus; and Antoninus [20] Liberalis deſcribes him as a Giant, who was thunderſtruck

[20] Ὁ τυφων εκφυ-ψεν ἑαυτον, και ηφανισε την φλογα, εν τῃ θαλασσῃ. Fab. 28.

by

by Jupiter. But he fled to the ſea, into which he plunged, and his deadly wounds were healed. The like has been ſaid of Bacchus, that upon his flight he betook himſelf to the ſea. And when Vulcan is caſt down from the tower, he is ſuppoſed to fall into the ſame element. Juno is accordingly made to ſay,

Ῥιψ' ανα χερσιν ἑλσσα, και εμβαλον ευρεϊ ποντῳ.

I ſeiz'd him in my arms,
And hurl'd him headlong downward to the ſea.

Heſiod gives an account of the diſperſion of the Titans, and of the feuds which preceded: and he ſays, that the Deity at laſt interpoſed, and put the Titans to flight, and condemned them to reſide in Tartarus at the extremities of the earth. The deſcription is very fine; but he has confounded the hiſtory by ſuppoſing the Giants and Titans to have been different perſons. He accordingly makes them oppoſe one another in battle: and even Cottus, Iapetus, Gyas, whom all writers mention as Titans, are by him introduced in oppoſition, and deſcribed as of another family. He ſends them indeed to Tartarus; but ſuppoſes them to be there placed, as a guard over the Titans. His deſcription, however, is much to the purpoſe; and the firſt conteſt and diſperſion is plainly alluded to. I ſhall therefore lay ſome part of it before the reader.

[21] Τιτηνες δ' ἑτερωθεν εκαρτυναντο φαλαγγας
Προφρονεως· χειρωντε, βιηϛθ' ἁμα εργον εφαινον

[21] Theogon. v. 676.

Αμφοτεροι·

Αμφοτεροι· δεινον δε περιαχε πόντος απειρων,
Γη δε μεγ' εσμαραγησεν, επεσεν δ' ουρανος ευρυς
Σειομενος, πεδοθεν δ' ετινασσατο μακρος Ολυμπος.

. . . . . .

Φωνη δ' αμφοτερων ικετ' Ουρανον αστεροεντα
Κεκλομενων· οι δε ξυνισαν μεγαλῳ αλαλητῳ.
Ου δ' αρ' ετι Ζευς ισχεν εον μενος, αλλα νυ τε γε
Ειθαρ μεν μενεος πληντο φρενες, εκ δε τη πασαν
Φαινε βιην· αμυδις δ' αρ' απ' Ουρανε, ηδ' απ' Ολυμπε,
Αστραπων εσειχε συνωχαδον, οι δε κεραυνοι
Ικταρ ἁμα βροντητε και αστεροπη ποτεοντο
Χειρος απο σιβαρης.
Συν δ' ανεμοι ενοσιντε κονιην ἁμα εμφαραγιζον,
Βροντηντε, στεροπηντε, και αιθαλοεντα κεραυνον·
Εζεε δε χθων πασα, και ωκεανοιο ῥεεθρα,
Ποντοστ' ατρυγετος· τους δ' αμφεπε θερμος αϋτμη
Τιτηνας χθονιους· φλοξ δ' ηερα διαν ικανεν
Ασπετος· οσσε δ' αμερδε και ιφθιμων περ εοντων
Αυγη μαρμαιρουσα κεραυνοτε στεροπητε.

. . . . . .

Καυμα τε θεσπεσιον κατεχεν χαος——
Εκλινθη δε μαχη.
Και τους μεν Τιτηνας ὑπο χθονος ευρυοδειης
Πεμψαν, και δεσμοισιν εν αργαλεοισιν εδησαν,
Νικησαντες χερσιν ὑπερθυμους περ εοντας·

. . . . . .

Ενθα θεοι Τιτηνες ὑπο ζοφῳ ηερoεντι
Κεκρυφαται——

Ενθα

Ενθα δε γης δνοφερης, και Ταρταρε ηεροεντος,
Ποντοτ' ατρυγετοιο, και Ουρανε αστεροεντος,
Εξεινης παντων πηγαι και πειρατ' εασιν.

Firm to their cauſe the Titans wide diſplay'd
A well-embodied phalanx: and each ſide
Gave proofs of noble proweſs, and great ſtrength,
Worthy of Gods. The tumult reach'd to heaven,
And high Olympus trembled as they ſtrove.
Sea too was mov'd; and Earth aſtoniſh'd heard
The noiſe and ſhouts of deities engag'd,
High vaunts, loud outcries, and the din of war.
Now Jove no longer could withhold his ire;
But roſe with tenfold vengeance: down he hurl'd
His lightning, dreadful implement of wrath,
Which flaſh'd inceſſant: and before him mov'd
His awful thunder, with tremendous peal
Appaling, and aſtounding, as it roll'd.
For from a mighty hand it ſhap'd its courſe,
Loud echoing through the vaulted realms of day.
Meantime ſtorms rag'd; and duſky whirlwinds roſe.
Still blaz'd the lightning with continual glare,
Till nature languiſh'd: and th' expanded deep,
And every ſtream, that lav'd the glowing earth,
Boil'd with redounding heat. A ruddy flame
Shot upwards to the fiery cope of heav'n,
Shedding a baleful influence: and the gleam
Smote dreadful on the Titan bands, whoſe eyes
Were blaſted, as they gaz'd; nor could they ſtand
The fervour, but exhauſted ſunk to ground.

The

The Gods, victorious, ſeiz'd the rebel crew,
And ſent them, bound in adamantine chains,
To earth's deep caverns, and the ſhades of night.
Here dwell th' apoſtate brotherhood, conſign'd
To everlaſting durance: here they ſit
Age after age in melancholy ſtate,
Still pining in eternal gloom, and loſt
To every comfort. Round them wide extend
The dreary bounds of earth, and ſea, and air,
Of heaven above, and Tartarus below.

Such was the firſt great commotion among men. It was deſcribed by the poets as the war of the Giants; who raiſed mountains upon mountains in order that they might ſcale heaven. The ſons of Chus were the aggreſſors in theſe acts of rebellion. They have been repreſented under the character both of Giants and Titanians: and are ſaid to have been diſſipated into different parts of the world. One place of their retreat is mentioned to have been in that part of Scythia, which bordered upon the Palus Mæotis. It was called [22] Keira; and deſcribed as a vaſt cavern, which they fortified. The Romans under Craſſus are ſaid to have viewed it. But Keir, and Keirah, ſignified of old a city or fortreſs: and it was the appellative name of the place, to which this people retired. They were to be found in various parts, as I ſhall ſhew: but the moſt prevailing notion about the Titanians was, that after their war againſt heaven, they were baniſhed to Tartarus, at the extremities of the earth. The ancient Grecians knew very little of the weſtern parts of the

[22] Το σπηλαιον την Κειρην καλεμενην. Dion. Caſſius. L. 51. p. 313.

world. They therefore repreſent the Titans, as in a ſtate of darkneſs; and Tartarus as an infernal region.

[23] Και τους μεν υπο χθονος ευρυοδειης
Πεμψαν, και δεσμοισιν υπ' αργαλεοισιν εδησαν,
Τοσσον ενερθ' υπο γης, οσον Ουρανος εξ' απο γαιης.

They plac'd the rebels, faſt in fetters bound,
Deep in a gloomy gulf; as far remov'd
From earth's fair regions, as the earth from heaven.

They are the words of Heſiod; who ſays, that an anvil of iron being dropped down would but juſt reach the abyſs in ten days. Here the Titans were doomed to reſide.

[24] Ενθα θεοι Τιτηνες υπο ζοφῳ ηερoεντι
Κεκρυφαται, βουλησι Διος νεφεληγερεταο,
Χωρῳ εν ευρωεντι, πελωρης εσχατα γαιης.
Ενθα Γυγης, Κοττος τε, και ὁ Βριαρευς μεγαθυμος.
Ναιουσιν.

There the Titanian Gods by Jove's high will
In manſions dark and dreary lie concealed,
Beyond the verge of nature. Cottus here,
And Gyges dwell, and Briareus the bold.

Theſe were part of the Titanian brood, though the author ſeems not to allow it. This will appear from ſome of the Orphic fragments, where we have the names of the Titans, and a ſimilar account of their being condemned to darkneſs.

[23] Heſiod. Theog. v. 717.
[24] Ibid. v. 729.

[25] Κοιον τε, Κρειον τε μεγαν, Φορκυν τε κραταιον,
Και Κρονον, Ωκεανονθ', Ὑπερειονατ', Ιαπετον τε.

The poet here ſpecifies ſeven in number; Cœus, Crius, Phorcys, Cronus, Oceanus, Hyperion, and Iäpetus, and he adds,

Ὡς δ' αυτως ενοησεν αμειλιχον ητορ εχοντας,
Και φυσιν εκνομιην.——
Ῥιπτε βαθυν γαιης ες Ταρταρον.

Soon as high Jove their cruel purpoſe ſaw,
And lawleſs diſpoſition——
He ſent them down to Tartarus conſign'd.

If we look into the grounds of theſe fictions, we ſhall find that they took their riſe from this true hiſtory. A large body of Titanians, after the diſperſion ſettled in Mauritania, which is the region ſtyled Tartarus. Diodorus Siculus mentions the coming of Cronus into theſe parts; and gives us the names of the brotherhood, thoſe ſons of Titæa, who came with them. The principal of theſe, excluſive of Cronus, were [26] Oceanus, Cœus, Iapetus, Crius, and Hyperion; who were ſuppoſed firſt to have ſettled in Crete. Atlas was another of them, from whom they had the name of [27] Atlantians; and they were looked upon as the offspring

[25] Orphic. Frag. p. 374.

[26] Diodor. Sic. L. 5. p. 334. According to Apollodorus their names were Ouranus, Cœus, Hyperion, Crius, Iapetus, and the youngeſt of all Cronus. L. 1. p. 2.

[27] Diodor. L. 3. p. 189.

of heaven. The above hiſtorian deſcribes the country, which they poſſeſſed, as lying upon the great ocean: and however it may be repreſented by the poets, he ſpeaks of it as a happy [28] region. The mythologiſts adjudged the Titans to the realms of night; and conſequently to a moſt uncomfortable climate; merely from not attending to the purport of the term ζοφος.

Ενθα θεοι Τιτηνες υπο ζοφῳ ηερoεντι
Κεκρυφαται·

It is to be obſerved, that this word had two ſignifications. Firſt, it denoted the weſt, or place of the ſetting ſun. Hence Ulyſſes being in a ſtate of uncertainty ſays, [29] ου γαρ τ' ιδμεν, οπη ζοφος, ουδ' οπη ηως. *We cannot determine, which is the weſt, or which is the eaſt.* It ſignified alſo darkneſs: and from this ſecondary acceptation the Titans of the weſt were conſigned to the realms of night: being ſituated in reſpect to Greece towards the regions of the ſetting ſun. The vaſt unfathomable abyſs, ſpoken of by the poets, is the great Atlantic Ocean; upon the borders of which Homer places the gloomy manſions, where the Titans reſided. The ancients had a notion, that the earth was a widely-extended plain; which terminated abruptly, in a vaſt cliff of immeaſurable deſcent. At the bottom was a chaotic pool, or ocean; which was ſo far ſunk beneath the confines of the world, that, to expreſs the depth and diſtance, they imagined,

[28] Χωραν ευδαιμονα. Ibid.

[29] Odyſſ. K. v. 190.

[30] Ζοφος, σκοτος. Heſych. Λεγει δε ὁ ποιητης και το σκοτος, και την δυσιν, ζοφον. Ibid.

an anvil of iron toſſed from the top would not reach it under ten days. But this mighty pool was the ocean abovementioned; and theſe extreme parts of the earth were Mauritania, and Iberia: for in each of theſe countries the Titans reſided. Hence Callimachus, ſpeaking of the latter country, deſcribes the natives under the title of [30] Οψιγονοι Τιτηνες; by which is meant *the offspring of the ancient Titans.* They were people of the Cuthite race, who alſo took up their habitation in Mauritania; and were repreſented as the children of Atlas. He was deſcribed as the ſon of Iäpetus the Titan; and of ſo vaſt a ſtature, as to be able to ſupport the heavens.

[31] Των προσθ' Ιαπετοιο παϊς εχετ' ουρανον ευρυν
Ἑσπως, κεφαλητε και ακαματησι χερεσσιν
Ασεμφεως.

There Atlas, ſon of great Iäpetus,
With head inclin'd, and ever-during arms,
Suſtains the ſpacious heavens.

To this Atlantic region the Titans were baniſhed; and ſuppoſed to live in a ſtate of darkneſs beyond the limits of the known world.

[32] Προσθεν δε, θεων εκτοσθεν απαντων,
Τιτηνες ναιουσι περην χαεος ζοφεροιο.

[30] Κελτον αναςησαντες αρηα
Οψιγονοι Τιτηνες αφ' ἑσπερω εσχατοωντος. Hymn. in Delon. v. 174.

[31] Heſiod. Theog. v. 746.
Ατλας δ' Ουρανον ευρυν εχει κρατερης ὑπ' αναγκης
Πειρασιν εν γαιης. Ibid. v. 517.

[32] Ibid. v. 813.

Fartheſt remov'd
Of all their kindred Gods the Titans dwell,
Beyond the realms of chaos dark.

By χαος ζοφεροιο we muſt certainly underſtand the weſtern ocean: upon the borders of which, and not beyond it, theſe Titanians dwelt. By the Nubian Geographer the Atlantic is uniformly called according to the preſent verſion Mare Tenebrarum. [33] Aggreſſi ſunt mare tenebrarum, quid in eo eſſet, exploraturi. *They ventured into the ſea of darkneſs, in order to explore what it might contain.* Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like ζοφος, was a term of two-fold meaning. For Ereb, ערב, ſignified both the weſt, and alſo darkneſs: and this ſerved to confirm the notion, that the Titans were conſigned to the regions of night. But gloomy as the country is deſcribed, and horrid, we may be aſſured from the authorities of [34] Diodorus and Pliny, that it was quite the reverſe: and we have reaſon to think, that it was much reſorted to; and that the natives for a long time kept up a correſpondence with other branches of their family. Homer affords ſome authority for this opinion, in a paſſage where he repreſents Jupiter as accoſting Juno, who is greatly diſpleaſed.

[35] σεθεν δ' εγω θκ αλεγιζω
Χωομενης, θδ' ειπε τα νειατα πειραθ' ικηαι

[33] Geog. Nubienſis. p. 4. p. 6. and p. 156.
[34] Χωραν ευδαιμονα νεμομενοι (Ατλαντες). L. 3. p. 189.
[35] Iliad. Θ. v. 477.

Γαιης

Γαιης και ποντοιο, ἰν' Ιαπετοστε Κρονοστε
Ἡμενοι, ετ' αυγης Ὑπεριονος Ηελιοιο
Τερποντ', ετ' ανεμοισι, βαθυς δε τε Ταρταρος ἀμφις.

I ſhall not, ſays Jupiter, *regard your reſentment*; *not though you ſhould deſert me, and betake yourſelf to the extremities of the earth, to the boundaries of ſea and land*; νειατα πειρατα, *to the lower limits, where Iapetus and Cronus reſide*; *who never enjoy the light of the ſun, nor are refreſhed with cooling breezes*; *but are ſeated in the depths of Tartarus.* In the Ion of Euripides, Creuſa, being in great diſtreſs, wiſhes, that ſhe could fly away to the people of the weſtern world, which ſhe alludes to as a place of ſecurity.

[36] Αιθ' ὑγρον αν πταιην αιθερα
Προσω γαιας Ἑλλανιας
Ασπερας Ἑσπεριδς·
Ὁιον ὁιον αλγος επαθον.

O! that I could be wafted through the yielding air,
Far, very far, from Hellas,
To the inhabitants of the Heſperian region:
So great is my load of grief.

From the words of Jupiter above, who tells Juno, that ſhe may retire to the regions in the weſt; and from theſe of Creüſa, who longs to betake herſelf to the ſame parts; we may infer, that in the firſt ages it was not uncommon for people in diſtreſs to retire to theſe ſettlements. Probably famine, ſickneſs, and oppreſſion, as well as the inroads of a

[36] Euripid. Ion. v. 796.

powerful

powerful enemy, might oblige the Ionim to migrate. And however the Atlantic Titanians may have been like the Cimmerians, deſcribed as a people devoted to darkneſs; yet we find them otherwiſe repreſented by Creuſa, who ſtyles them Ἀστερας Ἑσπεριδας, *the ſtars of the weſtern world.* They were ſo denominated from being the offspring of the original Iönim, or Peleiadæ, of Babylonia; in memory of whom there was a conſtellation formed in the heavens. Theſe Peleiadæ are generally ſuppoſed to have been the daughters of Atlas, and by their names the ſtars in this conſtellation are diſtinguiſhed. Diodorus Siculus has given us a liſt of them, and adds, that from them the moſt celebrated [37] heroes were deſcended. The Helladians were particularly of this family; and their religion and Gods were of Titanian [38] original.

[37] Diodor. Sic. L. 3. p. 194.

[38] Ουρανϑ και Γης εισιν οι περι Κρονον, και οι αλλοι Τιτανες· εκ δε των Τιταναν οι υστεροι Θεοι. Scholia in Pind. Nem. Od. 6. v. 1.

Τιτηνες——Ημετερων προγονοι πατερων. Orphic. Hymn. 36. Pindar ſays that the Titans were at laſt freed from their bondage. Λυσε δε Ζευς αφθιτος Τιτανας. Pyth. Od. 4. v. 518.

GENESIS. Chap. X.

V. 8. *And Cuſh begat Nimrod. He began to be a mighty one in the earth.*

. . . . . .

10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calne in the land of Shinar.*

11. *Out of that land went forth Aſſur, and builded Nineveh; and the city Rehoboth, and Calah:*

12. *And Rezen between Nineveh and Calah; the ſame is a great city.*

IN the courſe of my arguments I have followed the common interpretation of the paſſage above about Aſſur, and Nineve in verſe the eleventh. And I think, we may be aſſured, both from the context, and from the ſubſequent hiſtory of the city and country, that this is the true meaning of the ſacred writer. I mention this, becauſe the learned Bochart does not allow, that Nineve was founded by Aſſur. He gives a different interpretation to the [39] paſſage, going contrary to all the verſions which have preceded. Inſtead of *out of this land went Aſſur, and builded Nineve*, he renders it, *out of this land, he (Nimrod) went into Aſſur, or Aſſyria, and built the cities mentioned.* [40] He adds: habeo per-

[39] Gen. c. 10. v. 11.

[40] Geog. Sacra. L. 4. c. 12. p. 229. He is followed in this opinion by Le Clerc.

ſuaſiſſimum

ſuaſiſſimum Aſſur hic hominis nomen non eſſe, ſed loci: —adeoque verba Hebræa ita reddenda: *Egreſſus eſt in Aſſyriam. I am perſuaded, that the term Aſſur is not in this place the name of a man; but of a place.—The words therefore in the original are to be thus interpreted. He (Nimrod) went out of this land into Aſſyria.* In this opinion he has been followed by others, who have been too eaſily prejudiced againſt the common acceptation of the paſſage.

As the authority of Bochart muſt neceſſarily be of great weight, I have ſubjoined his arguments, that the reader may judge of their validity.

1. His firſt objection to the common verſion is this. He thinks, that there is an impropriety in having the name of Aſſur, the ſon of Shem, introduced where the ſacred text is taken up with the genealogy of the ſons of Ham.

2. It is contrary to order, that the operations of Aſſur ſhould be mentioned v. 11. and his birth not till afterwards at v. 22.

3. There is nothing particular in ſaying that Aſſur went out of the land of Shinar; for it was in a manner common to all mankind, who were from thence ſcattered abroad over the face of the earth.

Theſe objections are by no means well grounded: and the alteration propoſed, by remedying a fancied evil, would run us into innumerable difficulties and contradictions. If Aſſur be in this paſſage referred to as the name of a region, the ſame as Aſſyria; and if Nimrod ſeized upon a preoccupied place; colonies muſt have gone forth before the diſperſion from Babel. This (whatever my opinion may be) is a

contradiction in Bochart; who ſuppoſes the diſperſion to have been univerſal, and from the land of Shinar; not allowing any previous migration. The principal city of Nimrod was Babel, ſeparated from Nineve, and the other cities above by a ſandy [41] wild; and it is ſaid to have been left unfiniſhed. *They left off to build the city.* c. 11. v. 8. Is it credible, that a perſon would traverſe a deſert, and travel into a foreign country to found cities, before he had completed the capital of his own kingdom? It cannot, I think, be imagined.

As to the ſuppoſed impropriety of introducing an account of Aſſur, where the text is taken up with the genealogy of another family, it is an objection of little weight. It ariſes from our not ſeeing things in their true light. We ſhould obſerve, that it is not properly the hiſtory of Aſſur, which is here given; but the hiſtory of Nimrod. He treſpaſſed upon Aſſur, and forced him out of his original property: and the accounts of each are ſo connected, that one muſt be mentioned with the other, or the hiſtory would be incompleat. Many things recorded in Scripture are not introduced according to preciſe method: and the like is to be found in all writings. We have in the ſame book of Moſes an account given of [42] Canaan, the ſon of Ham, antecedent to the genealogy of his family, which comes afterwards in another [43] chapter.

[41] Among the learned men, who have betaken themſelves to theſe reſearches, I have hardly met with one, that has duly conſidered the ſituation, diſtance, and natural hiſtory of the places, about which they treat.

[42] Gen. c. 9.

[43] C. 10.

Bochart

Bochart thinks, that the mentioning of Aſſur's going forth out of Shinar is unneceſſary: as it was a circumſtance common to all mankind: but I have endeavoured to prove, that all mankind were not concerned in the diſperſion from Shinar. Beſides, Bochart does not quote the whole of the paſſage, but omits, what is immediately ſubjoined, and of no ſmall moment. The ſacred writer does not merely ſay, that Aſſur went forth out of the land; but that *he went out, and builded cities*; a circumſtance not common to all. Theſe cities were afterwards of great renown; and it was of conſequence to be told their founder, and the reaſon of their being built.

This learned writer tries farther to prove, that the Hebrew term יצא, which is tranſlated by the words *went forth*, always denotes a martial expedition: and he adds, Nimrod porro dicitur egreſſus eſſe in Aſſur, nempe ad bellum inferendum. By this we find, that, according to Bochart, Nimrod made war upon the Aſſyrians, and [44] ſeized upon their country. I ſhould be glad to know, when this happened. Was it antecedent to the general diſperſion? If ſo; colonies had gone forth, and kingdoms were founded, before that event: and the diſperſion was not, as he maintains, general; a circumſtance, which I have urged before. If it were afterwards; then Nimrod and his aſſociates were left to follow their wicked purpoſes, when all other families were ſcattered abroad. When the reſt

[44] Quod jure non poterat ſibi arrogare, id per vim uſurpavit. Bochart. L. 4. p. 230.

of the world was diſſipated, the founders of Babel were exempted from the calamity. This, I think, cannot be allowed.

Bochart farther adds, that Nimrod muſt have been in poſſeſſion of Aſſyria: for it was called the land of Nimrod. The converſe perhaps might have been true, that the land of Nimrod was called Aſſyria: for the region of Babylonia and Chaldea was the original country of Aſſur, and was poſſeſſed by Nimrod. But that the region about Nineve, to which Bochart alludes, was ever referred to Nimrod, I am certain is a groundleſs ſurmiſe: and Bochart is miſtaken in the paſſage, which he quotes. His evidence is taken from [45] Micah, where theſe words are found. Et depaſcent terram Aſſyriæ gladio, et terram Nimrod lanceis ejus: [46] vel ſi mavis, oſtiis ejus. He ſuppoſes, that the land of Aſſur, and the land of Nimrod, of which the prophet here makes mention, were one and the ſame region. But he is ſurely guilty of a ſtrange preſumption. If this were the purport of the paſſage, there would be, I think, an unneceſſary repetition; and a redundancy not common in the ſacred writings. By the land of Aſſur is plainly meant the region of Aſſyria; but by the land of Nimrod is ſignified the country of Babylonia, which was the true and only land of Nimrod. In order to underſtand the purport of the prophecy, we ſhould conſider the time when it was [47] uttered. Micah is foretell-

[45] C. 5. v. 6.

[46] Bochart ſupra.

[47] Micah propheſied about the times of Salmanaſſar, and Aſſarhadon; and of Merodach Baladan of Babylonia.

ing

ing the ruin of the Aſſyrian empire, of which Babylonia by conqueſt had been made a part. But the Babylonians were at this time diſengaging themſelves from their dependence, and ſetting up for themſelves. However, as they made a part of the Aſſyrian empire, they were to ſhare in its calamities. To theſe events the prophecy alludes; in which two nations, and two different regions are deſcribed. We may therefore be aſſured, that the land of Aſſyria, and the land of Nimrod were two diſtinct countries.

In conſequence of this, it may not be improper to recapitulate what I have before ſaid about the peopling of the regions, of which we have been treating. At the time of the migration from Ararat in Armenia, the ſons of Shem came down through the principal paſſage in Mount Taurus to the countries, which they were to occupy. Elam poſſeſſed the region called afterwards Elymaïs upon the lower and eaſtern part of the Tigris [48]: and oppoſite to him was Aſſur. Above Elam was Arphaxad, whoſe region was afterwards called Arpacitis: and his oppoſite to the weſt was Aram. Lud took poſſeſſion of the country called Λυδια, Ludia, and bordered upon Tobal, Meſhech, Gomer, Aſhkenaz, and other ſons of Japhet. For they ſeem at firſt to have ſettled in the regions of Aſia Minor. The ſons of Chus came at laſt by a different rout from the eaſt, and invaded the territories of Aſſur, who was obliged to retreat. He accordingly paſſed northward into the region

[48] Elam, regio Perſidis trans Babylonem. Hieron. Ελυμαι χωρα—της Σουσιδος εγγυς. Stephanus. Byzant.

of

of Aram; a part of which he occupied: and to ſecure himſelf from his enemy to the ſouth, he built four cities, which are ſpecified by the ſacred writer. To ſhew the diſpoſition of theſe families in a clearer light, I muſt refer the reader to the map, which is ſubjoined.

OF

ASHCENEZ
THOBAL
MOSHEC
IAVAN
GOMER
LUDIM
TAUR M
CUPHER Ins
MIZ RAIM
CANAAN
HAMOS
EREB
DE
ARAM
NAHARAIM
ARAM
sive
AL SHAMS
LUBAN M
EUPHRATES FL
ALNZARA
ASSYRIA
ARPHANAD
MINIAS REGIO
sive
HARMENIA
ARACH FL
ARARATIA
SACHSHEVAN
BARIS M
HAR ARAD
sive
ARARAT
LUBAR M
ITER CUTHÆORUM AB
TAVARIS M
sive AL BARS
TIGRIS FL
BABYLONIA
CHALDEA
CUTHA
CHUSISTAN
ELAM
OCEANI
ERYTHRÆI SINUS

OF THE

TITANIAN WAR.

THE firſt war of the Titans conſiſted in acts of apoſtaſy, and rebellion againſt Heaven: but there was another war, in which they were engaged with a different enemy, being oppoſed by men; and at laſt totally diſcomfited after a long and bitter contention. This event will be found to have happened in conſequence of the diſperſion. It is a piece of hiſtory, which has been looked upon as ſo obſcure, and the time of it ſo remote, that many have eſteemed it as merely a poetical fable. Yet from the light already diſcloſed, and from farther evidence to be obtained, we may determine many circumſtances concerning it, both in reſpect to the people, between whom it was waged, and to the time, when it was carried on. I have taken notice of two memorable occurrences, and have endeavoured properly to diſtinguiſh them; though they are conſidered by moſt writers as one ſingle event: I mean the migration of families to their ſeveral places of allotment; and the diſperſion of the Cuthites afterwards. The firſt is mentioned, as effected in the days of Peleg: the other is introduced by the

ſacred writer afterwards; and ſpoken of as a different event. The Titanian war is to be diſtinguiſhed from both, being of ſtill later date; yet not far removed from the diſperſion. It has been ſhewn, that the ſons of Chus were engaged in building a mighty city in the region, which they had uſurped; and in erecting a lofty tower, to prevent their being ſcattered abroad. They were however diſperſed; the tower was deſerted; and the city left unfiniſhed. Theſe circumſtances ſeem in great meaſure to be recorded by the Gentile writers. They add, that a war ſoon after commenced between the Titans, and the family of Zeuth; which was the firſt war, that ever happened among the ſons of men. Some ſuppoſe it to have been carried on againſt Cronus: [1] μετα δε Κρονῳ τε και Τιτηνι ϛυϛηναι πολεμον. But it matters little under what titles the chief characters are repreſented: for the hiſtory is the ſame. It was no other than the war mentioned by Moſes, which was carried on by four kings of the family of Shem, againſt the ſons of Ham and Chus; to avenge themſelves of thoſe bitter enemies, by whom they had been greatly aggrieved. The diſperſion from Babylonia had weakened the Cuthites very much: and the houſe of Shem took advantage of their diſſipation; and recovered the land of Shinar, which had been unduly uſurped by their enemies. Babylon ſeems to have been under a curſe and not occupied, being deſtitute both of

[1] Εντι δ' οι λεγουσι τους πρωτους εκ γης ανασχοντας, ῥωμῃ τε και μεγεθει χαυνωθεντας, και δη Θεων καταφρονησαντας αμεινονας ειναι, Πυργων Τυρσιν ηλιβατον αειρειν, ἱνα νυν Βαβυλων εϛιν· ηδη τε ασσον ειναι του ουρανου, και τους ανεμους Θεοισι βωθεοντας ανατρεψαι περι αυτοισι το μηχανημα.—μετα δε Κρονῳ και Τιτηνι συϛηναι πολεμον. Abydenus apud Euſeb. Præp. L. 9. p. 416.

 prince

prince and people: in lieu of which we read of a king of Senaar, or Shinar, who joins the confederates, having lately gotten poſſeſſion of that province. There is a curious fragment of Heſtiæus Mileſius, which ſeems to relate to this part of the Titanic hiſtory; and ſupplies what is omitted in the account given by Moſes. The paſſage is in Joſephus; who tells us, from ſeveral evidences in ancient hiſtory, that the tower of Babel was overthrown by whirlwinds, and that a confuſion of ſpeech enſued. And he adds, that in reſpect to Senaar, the Shinar of the Scriptures, there was a paſſage in Heſtiæus Mileſius, in which it was mentioned: and he ſubjoins the paſſage. [2] Των δε Ἱερεων τους διασωθεντας, τα τε Ενυαλιε Διος ἱερωματα λαβοντας, εις Σενααρ της Βαβυλωνιας ελθειν. Σκιδνανται δε το λοιπον εντευθεν, ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχε, και γην ἑκαστοι κατελαμβανον την ενηυχεσαν. Some have imagined, that this hiſtory related to the people ſaved at the deluge; τους διασωθεντας απο τε κατακλυσμε. But this is impoſſible: for we cannot ſuppoſe, that the rites of Jupiter Enualius were preſerved by Noah: or that the prieſts of this Deity were in the Ark. Joſephus moreover introduces this paſſage, as if Heſtiæus had been ſpeaking περι τε πεδιε λεγομενε Σενααρ, *about the country called Senaar.* But this too is certainly a miſtake, as may

[2] Οι δε Θεοι ανεμους επιπεμψαντες ανετρεψαν τον Πυργον, και ιδιαν ἑκαστῳ φωνην εδωκαν· και δια τουτο Βαβυλωνα συνεβη κληθηναι την πολιν. Περι δε τε πεδιε τε λεγομενε Σενααρ εν τη Βαβυλωνια χωρα μνημονευει Ἑκαταιος λεγων ουτως· Των δε Ἱερεων τους διασωθεντας τα τε Ενυαλιε Διος ἱερωματα λαβοντας εις Σενααρ της Βαβυλωνιας ελθειν. Σκιδνανται δε το λοιπον εντευθεν ὑπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι πανταχε, και γην ἑκαστοι κατελαμβανον την ενηυχεσαν. Joſeph. Ant. L. 1. c. 4. Euſeb. Præp. Evang. L. 9. p. 416. Euſeb. Chron. p. 13.

be ſeen from the words of the author. He is not treating about Babylon in the land of Senaar; but of Senaar in the land of Babylonia; and of circumſtances ſubſequent to the diſperſion. Senaar in Babylonia muſt have been the city of that name, and not the country. It was the ſame as the Shinar of Moſes, and the Singara of Ptolemy, and other writers. Heſtiæus had undoubtedly been treating of the demolition of the tower at Babel, and of the flight of the prieſts. To this he ſubjoined the curious piece of hiſtory, which has been tranſmitted to us by Joſephus. The purport of it is this. After the ruin of the tower, *the prieſts, who eſcaped from that calamity, ſaved the implements of their idolatry, and whatever related to the worſhip of their Deity, and brought them,* εις Σεναας της Βαβυλωνιας, *to the city Senaar in Babylonia. But they were again driven from hence by a ſecond diſperſion; and mankind being as yet all of one* [3] *language, they made their ſettlements in various parts, laying hold of any ſpot to dwell in, that chance offered.* The former flight of the people from Babylon, and particularly of the

[3] The words are, υπο της ὁμογλωσσιας τας συνοικιας ποιησαμενοι: which ſome may ſuppoſe to mean, *that they made their ſettlements, where they found people of the ſame language.* But the author adds, τας συνοικιας ποιησαμενοι ΠΑΝΤΑΧΟΥ. By πανταχυ is meant εν παντι τοπῳ. *They made their abode in all parts of the world.* They could not therefore be determined to any particular places: for it is plain that they were indeterminately ſcattered: and to ſhew that they had no choice, the author adds, και γην ἑκαστοι κατελαμβανον την εντυχουσαν. The whole world was open before them: *they ſojourned in any land, that fortune put in their way.* And this was eaſy, υπο της ὁμογλωσσιας; *on account of the uniformity of language,* which as yet prevailed. From this ancient writer we find, that there was originally one language in the world: and though at Babel there was an impediment in utterance, yet language ſuffered no alteration for ſome ages. Bochart alters ὁμογλωσσιας to πολυγλωσσιας; but ſurely this is too bold a deviation. See Geog. Sac. L. 1. p. 6.

prieſts, is the circumſtance alluded to by the poet, when he ſpeaks of Lycurgus, as driving the Tithenæ, or Nurſes, of Bacchus over the plain of Nuſa.

[4] Ὃς ποτε μαινομενοιο Διωνυσοιο Τιθηνας
Σευε κατ' ηγαθεον Νυσσηϊον· αἱ δ' ἁμα πασαι
Θυσθλα χαμαι κατεχευαν.

Upon the expulſion of this people from Senaar it was, that the ſons of Shem got poſſeſſion of that city, and region: and after this ſucceſs, they proceeded farther, and attacked the Titanians in all their quarters. Their purpoſe was either to drive them away from the countries which they had uſurped; or to ſubdue them totally, and reduce them to a ſtate of vaſſalage. They accordingly ſet out with a puiſſant army; and after a diſpute of ſome time, they made them [5] tributaries. But upon their riſing in rebellion after the ſpace of thirteen years, the confederates made a freſh inroad into their countries, *where they ſmote the Rephaïms in Aſhteroth Karnaïm*, who were no other than the Titans. They are accordingly rendered by the Seventy [6] Τους Γιγαντας τους εν Ασταρωθ, *the Giant brood in Aſtaroth*: and the valley of the Rephaïm in Samuel is tranſlated [7] την κοιλαδα των Τιτανων,

[4] Iliad. L. Z. v. 132. He makes them in their fright throw away all their idolatrous implements.

[5] Twelve years they ſerved Chedorlaomer. Gen. c. 14. v. 4.

[6] Ibid. v. 5. The rebellion of their family is alluded to by the prophet Iſaiah, who ſtyles them in the language of the Seventy Γιγαντες. Συνεγερθησαν σοι παντες οἱ γιγαντες, οἱ αρξαντες της γης. C. 14. v. 9.

[7] 2. Samuel. c. 5. v. 18. They are mentioned by Judith. Ουδε υἱοι Τιτανων επαταξαν αυτον. C. 16. v. 8.

the valley of the Titans. We are alſo told by Procopius Gazæus, [8] τες Γιγαντας, και Τιτανας ωνομαζον, ὑς Ῥαφαειμ Ἑβραιοι φασιν· *that thoſe, whom the Hebrews mentioned as Raphaim, were by other people called Giants, and Titans.* Thoſe of the confederacy ſmote alſo [9] *the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.* All theſe were of the Giant, or Titanian race. Hence Moſes ſpeaking of the land of Moab ſays, [10] *The Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims: but the Moabites call them Emims; which alſo were accounted Giants.* He mentions alſo the [11] Zuzims in the ſame light. This attack made upon the ſons of Ham is taken notice of by Theophilus; who ſpeaks of it as the firſt war upon [12] earth, and calls it the war of the Giants. Cedrenus aſſures us, that there were records in Egypt, which confirmed the account given by Moſes, concerning theſe perſonages of ſo extraordinary ſtature; and that they particularly flouriſhed about the times of [13] Abraham and Iſaac. And he adds, τες ὑπο Ἑλληνων

[8] Ad L. 2. Regum. c. 5. Moſes Chorenenſis ſpeaks of the people here mentioned as the Titans. Cæterum de Titanibus ac Raphæmis meminerunt Sacræ Literæ. L. 1. c. 5. p. 17.

[9] Geneſ. ſupra.

[10] Deuteron. c. 2. v. 10.

[11] Deut. c. 2. v. 20. *Giants dwelt therein in old time, and the Ammonites called them Zanzummim.* They were the ſame as the Zuzim.

[12] Ad Autolyc. L. 2. p. 372. αὐτη αρχη εγενετο πρωτη τε γινεσθαι πολεμος επι της γης, και κατεκοψαν τες Γιγαντας, εν Καραναιμ, και εθνη ισχυρα ἁμα αυτοις, κλ.

[13] Ὁτι εν τοις χρονοις Ἀβρααμ και Ισαακ πολυσωματους ἀνθρωπους Αιγυπτιοι ἱστορεσι γενεσθαι, τους ὑπο Ἑλλήνων Γιγαντας ονομαζομενους. p. 34. Artapanus mentions Abraham αναφερονται εις τες Γιγαντας. Euſeb. P. E. L. 9. p. 420. Joſephus alſo mentions, that this engagement of the four kings was with ſome of the Titanic or Gigantic race, whom they defeated. Και κατεκοψαν τες απογονες των Γιγαντων. Antiq. L. 1. c. 9. p. 31.

Γιγαντας

Γιγαντας ονομαζομενους, *that theſe were the people, whom the Grecians called Giants.*

The moſt full account of the Titans and their defeat, is to be found in ſome of the Sibylline poetry. The Sibyls were Amonian prieſteſſes; and were poſſeſſed of ancient memorials, which had been for a long time depoſited in the temples where they preſided. A great part of thoſe compoſitions, which go under their name, is not worth being mentioned. But there are ſome things curious; and among theſe is part of an hiſtorical poem, to which I allude. It is undoubtedly a tranſlation of an ancient record, found by ſome Grecian in an Egyptian temple: and though the whole is not uniform, nor perhaps by the ſame hand, yet we may ſee in it ſome fragments of very curious hiſtory.

[14] Αλλ' οποταν μεγαλοιο Θεου τελεωνται απειλαι,
Ας ποτ' επηπειλησε βροτοις, οι Πυργον ετευξαν
Χωρη εν Ασσυριη, ομοφωνοι δ' ησαν απαντες,
Και βαλοντ' αναβην εις Ουρανον ασεροεντα,
Αυτικα δ' Αθανατος μεγαλην επεθηκεν αναγκην
Πνευμασιν· Αυταρ επειτ' ανεμοι μεγαν υψοθι πυργον
Ριψαν, και θνητοισιν επ' αλληλοις εριν ωρσαν·
Τουνεκα τοι Βαβυλωνα βροτοι πολει ουνομ' εθεντο.
Αυταρ επει πυργος τ' επεσε, γλωσσαιτ' ανθρωπων
Εις πολλας θνητων εμερισθησαν διαλεκτους;
Παντοδαπαις φωναισι διεσχεφον, αυταρ απασα
Γαια βροτων πληθετο μεριζομενων βασιληων·
Και τοτε δη δεκατη γενεη Μεροπων ανθρωπων,

[14] Sib. Orac. L. 3. p. 223. Theoph. ad Autolyc. L. 2. p. 371.

Εξ

Εξ ὑπερ κατακλυσμος επι πρoτερoις γενετ' ανδρας,
Και βασιλευσε Κρονος, και Τιταν, Ιαπετος τε,
Γαιης τεκνα φερισα και Ουρανυ, εξεκαλεσσαν
Ανθρωποι, γαιης τε και [15] Ουρανυ ωνομα θεντες,
Ουνεκα οἱ πρoφερισoι εσαν μερoπων ανθρωπων.
Τρισσαι δη μεριδες γαιης κατα κληρον ἑκασου,
Και βασιλευσεν ἑκασος εχων μερος, ωδε μαχοντο·
Ὁρκοι γαρ τ' εγενοντο πατρος, μεριδες τε δικαιαι.
Τηνικα δη πατρος τελεος χρονος ἱκετο γηρως,
Και ῥ' εθανεν· και παιδες ὑπερβασιην ὁρκοισι,
Δεινην ποιησαντες, επ' αλληλους εριν ωρσαν,
Ὁς παντεσσι βροτοισιν εχων βασιληϊδα τιμην
Αρξει. Και μαχεσαντο Κρονος Τιταν τε προς αὐτους.

. . . . . .

Αυτη δ' ες' αρχη πολεμυ παντεσσι βροτοισι·
Πρωτη γαρ τε βροτοις αυτη πολεμοιο καταρχη·
Και τοτε Τιτανεσσι Θεος κακον εγγυαλιξε.

But when the judgments of the almighty God
Were ripe for execution; when the Tower
Roſe to the ſkies upon Aſſyria's plain,
And all mankind one language only knew:
A dread commiſſion from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the Tower, and to its loweſt baſe
Shook it convuls'd. And now all intercourſe,

[15] Scilicet Γηγενεις, Ουρανιωνας, Ἡλιαδας.

Τουτῳ δε β.φ.δ. ετει Νωε διεβετο, και την οικυμενην τοις τρισιν αυτε υιοις διεμερισε Syncellus. p. 80.

By

By ſome occult, and overruling power,
Ceas'd among men: by utterance they ſtrove
Perplex'd and anxious to diſcloſe their mind;
But their lip fail'd them; and in lieu of words
Produc'd a painful babbling ſound: the place
Was hence call'd Babel; by th' apoſtate crew
Nam'd from th' event. Then ſever'd far away
They ſped uncertain into realms unknown:
Thus kingdoms roſe; and the glad world was fill'd.
'Twas the tenth age ſucceſſive, ſince the flood
Ruin'd the former world: when foremoſt far
Amid the tribes of their deſcendants ſtood
Cronus, and [16] Titan, and Iäpetus,
Offspring of Heaven, and Earth: hence in return
For their ſuperior excellence they ſhar'd
High titles, taken both from Earth and Heaven.
For they were ſurely far ſupreme; and each

[16] From a common notion, that Iäpetus was Japhet, this name is aſſigned to one of the three brothers: and the two others are diſtinguiſhed by the names of Cronus, and Titan. But they are all three indeterminate titles. Iäpetus was a Titanian; and is mentioned as ſuch by Diodorus, L. 5. p. 334. He was one of the brood, which was baniſhed to Tartarus, and condemned to darkneſs;

ἵν' Ἰαπετος τε Κρονος τε
Ἥμενοι ϑτ' αυγης Ὑπεριονος Ηελιοιο
Τερποντ', ϑτ' ανεμοισι βαθυς δε τε Ταρταρος αμφις.

Homer. Iliad. Θ. v. 478. He is alſo mentioned as an earth-born Giant; one of the prime apoſtates.

Tum partu Terra nefando
Cœumque, Iäpetumque creat, ſævumque Typhœa,
Et conjuratos cœlum reſcindere fratres.

Virgil. Georg. L. 1. v. 279.

The hiſtory of Iäpetus has no relation to Japhet. Ἰαπετος ἐις των Τιτανων. Schol. in Homer. ſupra. *Iäpetus was one of the Giants.*

Ruled

Ruled o'er his portion of the vaſſal world,
Into three parts divided: for the earth
Into three parts had been by Heaven's decree
Sever'd; and each his portion held by lot.
No feuds as yet, no deadly fray aroſe:
For the good ſire with providential care
Had bound them by an [17] oath: and each well knew
That all was done in equity, and truth.
But ſoon the man of juſtice left the world,
Matur'd by time, and full of years. He died:
And his three ſons, the barrier now remov'd,
Riſe in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce: and now their bands compleat,
Cronus and Titan join in horrid fray;
Rule the great object, and the world the prize.
This was the firſt ſad overture to blood;
When war diſclos'd its horrid front; and men
Inur'd their hands to ſlaughter. From that hour
The Gods wrought evil to the Titan race;
They never proſpered.

This Sibylline hiſtory is of conſequence. It has been borrowed by ſome Helleniſtic Jew, or Gnoſtic, and inſerted amid a deal of traſh of his own compoſing. The ſuperior antiquity of that part, which I have laid before the reader, is plain, from its being mentioned by [18] Joſephus. Some

[17] See Euſebii Chron. p. 10. l. 38.

[18] Antiq. L. 1. c. 4.

lines

lines are likewiſe quoted by [18] Athenagoras, and [19] Theophilus Antiochenus. But there are paſſages afterwards, which relate to circumſtances of late date: ſuch as were in time much inferior to the age of Athenagoras; and ſtill farther removed from the æra of Joſephus. Upon this account I pay a greater deference to theſe verſes, than I do to thoſe which are ſubſequent. For theſe contain a very intereſting hiſtory; and are tolerably preciſe, if we conſider the remoteneſs of the times ſpoken of. We have here an accurate account of the confuſion of ſpeech, and demolition of the tower of Babel, and of the Titanian war, which enſued. And we are moreover told, that the war commenced in the tenth generation after the deluge; and that it laſted ten years; and that it was the firſt war, in which mankind were engaged. The author, whoever he may have been, ſeems to allude to two quarrels. The one was with the head of the family, and proceeded from a jealouſy and fear, leſt he ſhould have any more children: as that would be a detriment in poſſeſſion to thoſe, whom he already [20] had. Something of this nature runs through the whole of the Pagan mythology. The other quarrel was upon a ſimilar account. It began through ambition, and a deſire of rule among the Titans; and terminated in their ruin. Abydenus conformably to the account given above, mentions, that ſoon after the demolition of the tower commenced the [21] war between

[18] Athenag. Leg. p. 307. μεμνηται δε αυτης (Σιβυλλης) και Πλατων.

[19] Ad Antol. L. 2. p. 371.

[20] See Sibylline Verſes. L. 3. p. 227.

[21] Ἡδη δε ασσον ειναι τε Ουρανε (την Τυρσιν), και τες ανεμες ανατρεψαι—μετα δε Κρονῳ τε και Τιτηνι συ-ηναι πολεμον. Euſeb. Præp. Evang. L. 19. c. 14. p. 416. Syncel. p. 44. Ζευς περι της αρχης προς Τιτανας επολεμησε. Athenag. Legatio. p. 325.

Cronus and Titan: and that it was carried on by people of uncommon ſtrength and ſtature. Eupolemus alſo, whom I have before quoted, calls them [22] Giants; and ſays, that they were ſcattered over the face of the earth. Upon this diſperſion Babylonia was quite evacuated, and the city left unfiniſhed. Some of the fugitives betook themſelves to Shinar, a city which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and into the Arabian provinces, which bordered upon Canaan. Thoſe, who fled to Shinar, the Senaar of Heſtiæus Mileſius, reſided there ſome time. But being in the vicinity of Elam, and Nineve, they raiſed the jealouſy of the ſons of Aſhur, and of the Elamites, who formed a confederacy againſt them; and after a diſpute of ſome time drove them from that neighbourhood. And not contented with this, they proſecuted their vengeance ſtill farther, and invaded all thoſe of the line of Ham weſtward; and made them tributaries, as far as the confines of Egypt. The ſacred writings take notice of the concluſion of the war, which ended almoſt in the extirpation of ſome families in theſe parts; eſpecially of thoſe, which were properly Titanian. And that this was the ſame war which happened in the time of Abraham, is manifeſt from its being in the tenth generation from the deluge: for Abraham was tenth in deſcent from Noah; and conſequently from the deluge. Cedrenus is very particular in his account of theſe times. He ſays, that in the days of Abraham, [23] τες παιδας τε Ουρανε ακμασαι:

[22] Ειναι δε αυτες Γιγαντας. Euſeb. Præp. Evang. L. 9. c. 17. p. 418.

[23] P. 29.

the

the ſons of Cœlus flouriſhed. And having before ſpoken of the Patriarch's retiring upon account of a famine into Egypt, he adds, [24] γινεται δε και ὁ Τιτανων προς τον Δια πολεμος: *about this time was the war of the Titans againſt Jupiter.* Theophilus alſo gives an account of this war from the hiſtorian Phallus. [25] Και γαρ Βηλε του Ασσυριων βασιλευσαντος, και Κρονε, και Τιτανος, Θαλλος μεμνηται, φασκων, τον Βηλον πεπολεμηκεναι συν τοις Τιτασι προς τον Δια, και τες συν αυτω Θεες λεγομενες. Ενθα φησι, και ὁ Γυγης ηττηθεις εφυγεν εις Ταρτησσον. *Phallus takes notice of the Aſſyrian monarch Belus; likewiſe of Cronus, and Titan: and he ſays, that Belus and the Titans made war upon Jupiter and the Gods: and that Gyges being worſted in battle fled from thoſe parts to Tarteſſus.* Inſtead of Cronus, he mentions Jupiter, as the perſon engaged on the oppoſite ſide: but it is of little conſequence by what title the leaders be called; for the hiſtory of the war is very plain. In Moſes we read only of the concluſion: but the Gentile writers give a detail of the whole procedure from the beginning of the quarrel. We accordingly find, that there were three brothers, and three families; one of which was the Titanian: that they had early great jealouſies; which their father, a juſt man, foreſaw, would, if not prevented, become fatal. He therefore appointed to each a particular portion in the earth; and made them ſwear, that they would not invade each others right. This kept them during his lifetime in order: but after his demiſe the Titans com-

[24] Ibid.

[25] L. 3. p. 399. He makes the Titans war againſt the Gods; but they were properly the perſons eſteemed immortal. He alſo makes Belus an Aſſyrian, inſtead of a Babylonian.

menced hoſtilities, and entered into an aſſociation againſt the family of Shem. When they firſt formed themſelves into this confederacy, they are ſaid to have raiſed an [26] altar: and upon this they ſwore never to abandon the league, nor to give up their pretenſions. This altar was the work of the Cyclopians, a people who ſeem to have been wonderfully ingenious: and it is thought that the Chaldeans in memorial of this tranſaction inſerted an altar in their ancient [27] ſphere.

From the ſacred hiſtorian we may infer, that there were two periods of this war: the firſt, when the king of Elam and his aſſociates laid the Rephaïm, Emim, Horites, and Amalekites under contribution: the other, when upon their rebellion they reduced them a ſecond time to obedience. The firſt part is mentioned by ſeveral ancient writers; and is ſaid to have laſted ten years. Heſiod takes notice of both; but makes the firſt rather of longer duration.

[28] Συνεχεως εμαχοντο δεκα πλειας ενιαυτας.

[26] Τουτο εστιν, εν ᾧ πρωτον οἱ Θεοι την συνωμοσιαν εθεντο, ὁτε επι Κρονον ὁ Ζευς εστρατευσεν. Eratoſth. Aſter. Θυσιαστηριον. p. 14.

Hyginus ſuppoſes, that the Gods ſwore upon this altar, when they were going to oppoſe the Titans: and he ſays, that it was the work of the Cyclopians. But the Cyclopians were Titanians; and the altar was for the uſe of their brotherhood, who were called Τιτηνες Θεοι.

Τιτηνες τε Θεοι—των εξ ανδρες τε Θεοι τε.
Homer. Hymn. in Apol. v. 335.

Juno in Homer ſwears by the Titans, as the original Deities.

Θεους δ' ονομηνεν απαντας
Τους ὑποταρταρεους, οἱ Τιτηνες καλεονται. Iliad. Ξ. v. 279.

In this we have a ſhort, but true, hiſtory of dæmon-worſhip, and its origin.

[27] Εθηκαν και αυτο εν τῳ Ουρανῳ εις μνημοσυνην. Eratoſthenes ſupra. Some however think, that it was placed there upon another account: in memorial of the firſt altar, that was raiſed after the flood.

[28] Theog. v. 636.

Ten

Ten years and more they ſternly ſtrove in arms.

He in another place ſpeaks of it as a very long and ſtubborn affair.

[29] Δηρον γαρ μαρναντο, πονον θυμαλγε' εχοντες,
Τιτηνες τε θεοι, και ὁσοι Κρονυ εξεγενοντο.

Year after year in cruel conflict ſtrove
The Titan Gods, and thoſe of Cronus' line.

In the ſecond engagement the poet informs us, that the Titans were quite diſcomfited, and ruined: and according to the mythology of the Greeks, they were condemned to reſide in Tartarus, at the extremities of the known world. According to the Moſaïc account it happened fourteen years after the concluſion of the firſt war. [30] *Twelve years they ſerved Chedorlaomer: and in the thirteenth they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him; and ſmote the Rephaims in Aſhteroth Karnaïm, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim: and the Horites in their mount Seir unto El Paran, which is by the wilderneſs. And they returned and came to En-Miſhpat, which is in Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon Tamar. And there came out the king of Sodom, and the king of Gomorrah*, &c. Joſephus, and later writers, do not conſider the purport of the ſcripture account, nor the extent of this

[29] V. 629. Μαχομενων δε αυτων ενιαυτος δεκα ἡ Γη τῳ Διι εχρησε την νικην. Apollodorus. L. 1. p. 4.

[30] Geneſis. c. 14. v. 4. 5. 6.

war:

war: but ſpeak of it as carried on chiefly, if not ſolely, with the petty kings of the Aſphaltite vale. They bore an inconſiderable part in this grand [31] affair: and were taken in after a ſweep of many, and far more powerful, nations. The former war, when the power of the Titans was firſt broken, ſeems to have been a memorable æra with the Cuthites and their deſcendants, though overlooked by other people.

The kings, who compoſed the confederacy againſt the Titans, were the king of Elam, the king of Elaſur, the king of Shinar, and a fourth, ſtyled king of nations. It was a family aſſociation againſt a common enemy, whence we may form a judgment concerning the princes of whom it was compoſed. Of the king of Shinar we know little: only we may be aſſured, that he was of the line of Shem; who had recovered the city, over which he ruled, from the Titanians. And we may farther preſume, that Tidal king of Nations was no other than the king of Aram. In like manner we may infer, that Arioch Melach Elaſur, אלסר, however expreſſed, was the king of Nineve, called of old, and at this day, [32] Aſur and Aſſur. In the ancient records concerning this war, it is probable, that each nation made itſelf the principal, and took the chief part of the glory to itſelf. For the conqueſts of Ninus (by which word is ſignified merely the Ninevite) conſiſted in great meaſure of theſe atchievements: the whole honour of which the Ninevites and Aſſyrians appropriated to [33] themſelves. The real principal in the war was the king

[31] See Obſervations and Inquiries. p. 206.

[32] Benjamin Tudelenſis. p. 61.

[33] Zonaras ſpeaks of the war as being carried on by the Aſſyrians. p. 22.

of Elam; as we learn from the Scriptures: and another material truth may be obtained from the account given by Moſes; that notwithſtanding the boaſted conqueſts of the Aſſyrians, and the famed empire of Ninus and Semiramis, the province of Aſſur was a very limited diſtrict; and the kingdom of Elam was ſuperior both to that of Nineve, and Babylonia. The king of nations I have ſuppoſed to have been the king of Aram: and the nature of the confederacy warrants the ſuppoſition. But there are evidences, which ſhew, that he was no other, than the prince of that country: and it was called the region of nations, becauſe all Syria, and the country upon the Euphrates conſiſted of mixed people; which was obſervable quite down to Galilee in Canaan. Moſes Chorenenſis wrote the hiſtory of Armenia; and he tells us, that when Ninus reigned in [34] Aſſyria, there was a war carried on againſt the [35] Titans of Babylonia, whom he ſtyles the Immortals: and that the king of Aram had the conduct of that war. It is well known, that theſe kings, after they had defeated thoſe in the vale of Siddim, carried off many priſoners. Among theſe was Lot, who was afterwards in a wonderful manner reſcued by his brother Abraham. This hiſtory is mentioned by Eupolemus; who ſays, that they were the people of Aram, who had taken him priſoner: and that they had been making war upon the people of Canaan, whom he ſtyles Phenicians. He adds, that upon the news of Lot being a priſoner, Abraham with his armed houſhold

[34] Moſes Chorenenſ. L. 1. c. 10. p. 27.

[35] Bellum Titanium cum Gigantibus—immortalibus ac proceriſſimis. Ibid. Agmen Titanium. Ibid.

alone

alone defeated the enemy, and regained his [36] brother. Diodorus Siculus has a paſſage very much to the preſent purpoſe. He tells us, *that* [37] *Ninus, or the Ninevite, with the aſſiſtance of another prince, made war upon his neighbours the Babylonians.* He proceeds afterwards to ſay, that *this formidable expedition was not againſt the city of Babylon; for that was not then in being: but againſt other reſpectable cities of the country. In this war he with much eaſe ſubdued his enemies, and obliged them to pay an annual tribute.* How very conſonant this hiſtory is to the account given by Moſes? The author ſays, *that the city Babylon*, which in aftertimes made ſuch a figure, *was not now in being.* It is very truly ſaid: for the city Babel had been begun; but was at that time deſerted, and left unfiniſhed. [38] *They left off to build the city.* It ſeems to have been under a curſe: and we hear nothing more of it for ages. Not a word occurs about Babylon or Babylonia, till the time of Berodach Baladan, and of Nebuchadnezzar, who came after him, when this city was rebuilt. And from the extent of it, when compleated, we may form ſome judgment of the original deſign. [39] *The king* (Nebuchadnezzar) *ſpake and ſaid: is not this great Babylon, that I have built for the houſe of my kingdom, by the might of my power, and for the honour of my majeſty?* Abydenus informs

[35] Υστερον δε Αρμενιες επιστρατευσαι τοις Φοινιξι· Νικησαντων δε και αιχμαλωτισαμενων τον αδελφιδην αυτε (Αβρααμ), τον Αβρααμ μετα οικετων βοηθησαντα εγκρατη γενεσθαι των αιχμαλωτισαμενων, κ.τ.λ. Euſeb. Præp. Evang. L. 9. p. 418.

[37] Κατ' εκεινες δε τες χρονες ἡ μεν νυν υσα Βαβυλων εκ ην εκτισμενη· κατα δε την Βαβυλωνιαν ὑπηρχον αλλαι πολεις αξιολογοι· ραδιως δε χειρωσαμενος τους εγχωριες— τετοις μεν εταξε τελειν κατ' ενιαυτον ωρισμενας φορας. Diodor. L. 2. p. 90.

[38] Geneſis. c. 11. v. 8.

[39] Daniel. c. 4. v. 30.

us

us from Megaſthenes, [40] *that Babylon was firſt walled round by Belus: but in time the wall was ruined. At laſt Nebuchodonoſor built it anew; and it remained with gates of braſs to the time of the Macedonian empire.*

In the paſſage taken above from Diodorus Siculus mention is alſo made of ſome ſervice impoſed upon the conquered nations; which is conformable to the account given by Moſes. [41] *Twelve years they ſerved Chedorlaomer:* which ſervice undoubtedly conſiſted in a certain tribute, as Diodorus rightly informs us. There are two circumſtances, in which this author, as the text now ſtands, does not accord with the original hiſtory. He mentions firſt, that the king of Aſſur was in league with the king of Arabia: and in the next place, that after the ſubduing of the Babylonians, he attacked the Armenians. In reſpect to Arabia, there was probably no country in that age ſo called: nor could it be the king of Arabia, with whom he was in alliance; no more than it was the Armenian with whom he was at war. Theſe two names, Arabia and Aramia, are very ſimilar, and have therefore been confounded; and the hiſtory by theſe means has been rendered obſcure. The prince, with whom the king of Nineve had entered into an alliance, was not the king of Arabia, but Aramia. He was a branch of the ſame family as Melech Al Aſur, the king of Nineve: and his country was ſtyled

[40] Βηλον Βαβυλωνα τειχει περιβαλειν· τῳ χρονῳ δε ικνευμενῳ αφανισθηναι· τειχισαι δε αυθις Ναβοχοδονοσορον, κ.τ.λ. Apud Abydenum in Euſebio. Præp. Evang. L. 9. p. 459.

[41] Geneſis. c. 14. v. 4. See Diodorus above, εταξε τελειν φορους.

Aram. [42] Τους γαρ υφ' ημων Συρους καλουμενους υπ' αυτων των Συρων Αρμενιους, και Αραμμαιους καλεισθαι. *Thoſe*, ſays Strabo, *whom we Grecians name Syrians, are by the Syrians themſelves called Armenians and Aramæans.* On the other hand the people, whom Diodorus by miſtake ſtyles Armenians, were the ſame that in aftertimes were called Arabians. The countries of the Rephaim, the Zuzim, the Amalekites, and the [43] Horites, lay in Arabia Petræa: and theſe were the people, upon whom this inroad was made. It lay neareſt to Babylonia, though ſeparated by a deſart. It was accordingly invaded by the confederates, after they had made themſelves maſters of Singara. We ſhould therefore for Arabia in the firſt inſtance replace [44] Aramia: and for the Aramians, in the latter part read Arabians. This ſmall change makes the whole perfectly agreeable to the truth. It correſponds with the account given by the Armenian writer above; and a wonderful atteſtation is hereby afforded to the hiſtory of Moſes.

[42] L. 1. p. 71.

[43] The Horites were Hivites of the race of Ham. Zibeon, Seir's ſon, is ſo ſtyled. Gen. c. 36. v. 2.

Αρταπανος δε φησιν εν τοις Ιουδαϊκοις—εν δε αδεσποτοις ευρομεν τον Αβρααμ αναφεροντα εις τους Γιγαντας· τουτους δε οικουντας εν τη Βαβυλωνια δια την ασεβειαν υπο των Θεων αναιρεθηναι, ων ενα Βηλον, κ.τ.λ. Euſeb. Præp. Evang. L. 9. p. 420.

[44] Arabia has more than once been put for Aramia, or rather for Armenia. A miſtake of this ſort is to be found in Theophilus. Every body knows, that the ark of Noah is ſaid to have reſted upon Mount Ararat in Armenia. But this writer makes it reſt upon the mountains of Arabia; and ſays, that the remains of it were to be ſeen in his time. Ης κιβωτου τα λειψανα μεχρι του δευρο δεικνυται ειναι εν τοις Αραβικοις ορεσι; for Αραμικοις ορεσι, *the mountains of Aram.* Ad Autol. L. 3. p. 391.

Thus

Thus have I given an account of the ancient Titans, or worſhippers of fire; who were engaged in building the tower called Babel, and the city of the ſame name. They ſeem to have been a very numerous body, who had attached themſelves to the ſpot, and were determined never to leave it. But they were wonderfully diſſipated; and fled to different parts. Some of the remoter clans ſeem not to have been involved in the firſt calamity; whom however vengeance purſued. For the family of Shem boldly attacked theſe formidable tribes; which for courage and ſtature had been deemed invincible. They carried it with a high hand; and ſeem to have reduced many nations to a ſtate of obedience, from the Euphrates downwards to the entrance of Egypt. From thence they turned, and paſſing upwards by the weſt of Jordan, they took in all thoſe nations, which had before eſcaped them. From the ſervice impoſed, and from the extent of the conqueſts, we may perceive, that the king of Elam and his aſſociates entertained the ſame views, which had been condemned in their adverſaries. They were laying the foundation of a large empire, of which the ſupremacy would moſt probably have centered in the kings of Elam. But the whole ſcheme was providentially ruined by the Patriarch Abraham. He gave them an utter defeat; and afterwards purſued them from Dan quite up to [45] Hobah, and Damaſcus.

Theſe are the events, which the moſt early writers, Li-

[45] Geneſis. c. 14. v. 15.

nus, Olen, [46] Thamyras, and Thymœtes, are ſaid to have commemorated under the titles of the flight of Bacchus; in which were included the wars of the Giants, and the ſufferings of the Gods. [47] Τα περι της Τιτανομαχιας, και το συνολον την περι τα παθη των Θεων ἱστοριαν. I have before mentioned from Hyginus an account of Phoroneus, the firſt king upon earth; wherein is contained an epitome of the Noachic hiſtory; and where there are alſo ſome alluſions to the diſperſion, and to this war. [48] Inachus, Oceani filius, ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur regnâſſe. Homines ante ſecula multa ſine oppidis legibuſque vitam exegerunt, unâ linguâ loquentes ſub Jovis imperio. Sed poſtquam Mercurius ſermones hominum [49] interpretatus eſt, unde Hermeneutes dicitur interpres——Idem nationes diſtribuit: tum diſcordia inter homines eſſe cœpit. *Inachus, whoſe father was Oceanus, had by his ſiſter Archia a ſon named Phoroneus; who was the firſt king upon earth. Before his reign people had but one language; and lived for many ages under the direction of Jupiter, without any cities being founded,*

[46] Πεποιηκεναι δε τουτον (Θαμυριν) ἱστορειται τον Τιτανων προς τους Θεους πολεμον. Plutarch. de Muſicâ.

Τιτανων γενος, και Κυκλωπων, και Γιγαντων Πληθυν,—ὡν μεμνηται Απολλωνιδης, ὁ και Ωρφικος επικληθεις, εν βιβλῳ τῃ επιγραφομενῃ Σεμεναθι. Theoph. ad Autoſyc. L. 2. p. 352.

[47] Diodorus, L. 1. p. 87.

Πλανας, και διαμελισμους, και πολλα τοιαυτα παθηματα. Plutarch. Iſis et Oſir. p. 355.

[48] Fab. 143.

[49] Interpretatus eſt. It is difficult to arrive at the author's preciſe meaning.

or any laws promulged. But after that Hermes had diverſified the language of man; from whence Hermeneutes came to ſignify an interpreter; he proceeded, and divided them into nations. Upon this there immediately commenced feuds and commotions. It is a ſhort account, but contains much intereſting matter: and we learn from it, that immediately after the diſperſion the firſt war enſued.

OF THE

ORIGINAL CHALDAIC HISTORY,

AS TRANSMITTED BY

ABYDENUS, APOLLODORUS, and ALEXANDER POLYHISTOR,

FROM

BEROSUS OF BABYLONIA.

I Cannot proceed without taking notice of ſome extracts of Babyloniſh hiſtory, which time has happily ſpared us. From what has been already ſaid, it is evident, that the hiſtory of nations muſt commence from the æra of Babylon: as here the firſt kingdom was founded; and here was the great ſcene of action among the firſtborn of the ſons of men. The hiſtory therefore of the Babylonians and Chaldeans ſhould be the firſt in order to be conſidered. Not that I purpoſe to engage in a full account of this people; but intend only to conſider thoſe extracts, of which I have made mention above. The memorials are very curious; but have been greatly miſtaken, and miſapplied. The perſon, to whom we are beholden for them, was Berooſus, a prieſt of

Belus. He was a native of Babylonia; and lived in the time of Alexander, the ſon of Philip. The Grecians held him in great eſteem: and he is particularly quoted by the oriental fathers, as well as by Joſephus of Judea. He treated, it ſeems, of the origin of things, and of the formation of the earth out of chaos. He afterwards ſpeaks of the flood; and of all mankind being deſtroyed, except one family, which was providentially preſerved. By theſe was the world renewed. There is a large extract from this author, taken from the Greek of Alexander Polyhiſtor, and tranſmitted to us by Euſebius; which contains an account of theſe firſt occurrences in the world. But it ſeems to be taken by a perſon, who was not well acquainted with the language, in which it is ſuppoſed to be written; and has made an irregular and partial extract, rather than a genuine tranſlation. And as Beroſus lived at a time, when Babylon had been repeatedly conquered; and the inhabitants had received a mixture of many different nations: there is reaſon to think, that the original records, of whatever nature they may have been, were much impaired; and that the natives in the time of Beroſus did not perfectly underſtand them. I will ſoon preſent the reader with a tranſcript from Polyhiſtor of this valuable fragment; in which he will perceive many curious traces of original truth; but at the ſame time will find it mixed with fable, and obſcured with allegory. It has likewiſe ſuffered greatly by interpreters: and there are ſome miſtakes in the diſpoſition of the tranſcript; of which I ſhall hereafter take notice; and which could not be in the original.

Other

Other authors, as well as Alexander Polyhiſtor, have copied from Beroſus: among theſe is Abydenus. I will therefore begin with his account; as it is placed firſt in Euſebius: the tenor of it is in this manner.

" [1] So much concerning the wiſdom of the Chaldeans. " It is ſaid, that the firſt king of this country was Alorus; " who gave out a report, that he was appointed by God to " be the ſhepherd of his people. He reigned ten ſari. Now " a ſarus is eſteemed to be three thouſand ſix hundred years. " A nereus is reckoned ſix hundred: and a ſoſus ſixty. " After him Alaparus reigned three ſari: to him ſucceeded " Amillarus from the city of [2] Pantibiblus, who reigned " thirteen ſari. In his time a ſemidæmon called Annedotus, " in appearance very like to Oannes, ſhewed himſelf a ſe- " cond time from the ſea. After him Amenon reigned " twelve ſari; who was of the city Pantibiblon. Then " Megalanus of the ſame [3] place, eighteen ſari. Then Daus " the ſhepherd governed for the ſpace of ten ſari: he was " of Pantibiblon. In his time four double-ſhaped per- " ſonages came out of the ſea to land; whoſe names were " Euedocus, Eneugamus, Enaboulus, and Anementus. Af- " ter Daus ſucceeded Anodaphus, the ſon of Aedoreſchus. " There were afterwards other kings; and laſt of all Siſu- " thrus: ſo that, in the whole, the number of kings

[1] Euſebii Chronicon. p. 5.

[2] Sometimes Pantibiblus, at other times Pantibiblon occurs for the name of the place. See Syncellus. p. 38.

[3] It is in the original Panſibiblon: but the true name was Pantibiblon; as may be ſeen by comparing this account with that of Apollodorus, which ſucceeds; and with the ſame in Syncellus.

"amounted to ten; and the term of their reigns to an hun-
"dred and twenty ſari." This laſt was the perſon who was warned to provide againſt the deluge. He accordingly built a veſſel, by which means he was preſerved. The hiſtory of this great event, together with the account of birds ſent out by Siſouthros, in order to know, if the waters were quite abated; and of their returning with their feet ſoiled with mud; and of the ark's finally reſting in Armenia, is circumſtantially related by [4] Abydenus, but borrowed from Beroſus.

A ſimilar account of the firſt kings of Babylonia is given by Apollodorus; and is taken from the ſame author, who begins thus. "This is the hiſtory, which Beroſus has "tranſmitted to us. He tells us, that Alorus of Babylon "was the firſt king, that reigned; who was by nation a "Chaldean. He reigned ten ſari: and after him Alaparus, "and then Amelon, who came from Pantibiblon. To him "ſucceeded Amenon of Chaldea: in whoſe time they ſay, "that the Muſarus Oannes, the Annedotus, made his ap-"pearance from the Eruthrean ſea." [5] So we are told by Alexander (Polyhiſtor), who firſt took this hiſtory in hand; and mentions, that this perſonage ſhewed himſelf in the

[4] Syncellus. p. 38. He ſtyles him Abydenus: but by Euſebius the name is expreſſed Abidenus.

[5] Euſebii Chronicon. p. 5.

So we are told. Theſe are the words of Euſebius: ſo that there is no regular tranſlation.

Προλαβων; who foreſtalls the event, and makes the appearance of this perſonage to have been in the firſt year.

The account of Oannes is in Alexander Polyhiſtor, as taken from the firſt book of Beroſus: but not a word is there of his appearing in the reign of Amenon.

firſt year: but Apollodorus ſays, that it was after forty [6] ſari. Abydenus, differing from both, makes the ſecond Annedotus appear after twenty-ſix ſari. "After this laſt king, Mega-"larus ſucceeded, of the city Pantibiblon; and reigned "eighteen ſari. Then Daon the ſhepherd, of the ſame "city, ten ſari. In his time it is ſaid, that Annedotus ap-"peared again from the Eruthrean ſea, in the ſame form, "as thoſe, who had ſhewed themſelves before: having the "ſhape of a fiſh, blended with that of a man. Then "reigned Aedorachus of Pantibiblon, for the term of eigh-"teen ſari. In his days there appeared another perſonage "from the ſea Eruthra, like thoſe above; having the ſame "complicated form between a fiſh and a man: his name "was Odacon." All theſe perſonages, according to Apollodorus, related very particularly and circumſtantially, whatever Oannes had informed them. Concerning theſe Abydenus has made no mention. "After the kings above, ſuc-"ceeded Amempſinus, a Chaldean, from the city Larach, "and reigned eighteen ſari. In his time was the great de-"luge." According to the ſum of years above, the total of all the reigns was an hundred and twenty ſari.

There ſeems to be ſome omiſſion in the tranſcript given by Euſebius from Apollodorus, which is ſupplied by Syncellus. He mentions "Amempſinus as eighth king in order, "who reigned ten ſari. After him comes Otiartes of [7] La-"ranchæ in Chaldea, to whom he allows eight ſari. His

[6] From what fixed term do they reckon? to what year do they refer? and whoſe are theſe reflexions?

[7] Laracha, the Larachon of Euſebius.

" ſon was [8] Xiſuthros, who reigned eighteen ſari; and in
" whoſe time was the well-known deluge. So that the ſum
" of all the kings is ten; and of the term, which they col-
" lectively reigned, an hundred and twenty ſari."

Both theſe writers are ſuppoſed to copy from Beroſus: yet there appears a manifeſt difference between them: and this not in reſpect to numbers only, which are eaſily corrupted; but in regard to events, and diſpoſition of circumſtances. Of this ſtrange variation in two ſhort fragments, I ſhall hereafter take further notice.

I come now to the chief extract from Beroſus; as it has been tranſmitted to us by [9] Euſebius, who copied it from Alexander Polyhiſtor. It is likewiſe to be found in [10] Syncellus. It begins in this wiſe.

" Beroſus, in his firſt book concerning the hiſtory of Ba-
" bylonia, informs us, that he lived in the time of Alexan-
" der the ſon of Philip. And he mentions, that there were
" written accounts preſerved at Babylon with the greateſt
" care; comprehending a term of fifteen myriads of years.
" Theſe writings contained a hiſtory of the heavens, and
" the ſea; of the birth of mankind; alſo of thoſe, who had
" ſovereign rule; and of the actions achieved by them.
" And in the firſt place he deſcribes Babylonia as a [11] coun-
" try, which lay between the Tigris and Euphrates. He

[8] The name is expreſſed Xiſuthrus, Siſuſthrus, and Sithithrus.

[9] Euſebii Chronicon. p. 5.

[10] Syncelli Chronograph. p. 28.

[11] It is neceſſary to obſerve the arrangement of this hiſtory of Beroſus; as much depends upon the diſpoſition of theſe articles.

" mentions,

" mentions, that it abounded with [12] wheat, barley, ocrus,
" ſeſamum: and in the lakes were found the roots called
" gongæ, which were good to be eaten, and were in reſpect
" to nutriment like barley. There were alſo palm trees,
" and apples, and moſt kind of fruits: fiſh too, and birds;
" both thoſe, which are merely of flight; and thoſe, which
" take to the element of water. The part of Babylonia,
" which bordered upon Arabia, was barren, and without
" water: but that, which lay on the other ſide, had hills,
" and was [13] fruitful. At Babylon there was [14] in theſe
" times a great reſort of people of various nations; who in-
" habited Chaldea; and lived without rule and order, like
" the beaſts of the field. [15] In the firſt year there made its
" appearance from a part of the Eruthrean ſea, which bor-
" dered upon Babylonia, an animal [16] endowed with reaſon,
" who was called Oannes. According to the accounts
" of [17] Apollodorus, the whole body of the animal was
" like that of a fiſh; and had under a fiſh's head an-
" other head, and alſo feet below, ſimilar to thoſe of a
" man, ſubjoined to the fiſh's tail. His voice too, and

[12] Πυρος αγριος, wild wheat.

[13] Euſeb. αφορα: Syncell. ευφορα.

[14] I add, *in theſe times*: for he means the firſt ages.

[15] *In the firſt year* from what determined time? No data are here given: yet the meaning will, I believe, be eaſily arrived at.

[16] Euſebius, or rather Alexander Polyhiſtor, mentions in the ſequel his great knowledge and ſagacity. In like manner he is ſtyled Μυσαρος by Apollodorus; though repreſented in the original as a Being of great juſtice and truth, and an univerſal benefactor.

[17] It appears from hence, that this is no regular tranſlation from Beroſus; the Grecian copier putting in obſervations of his own, and borrowing from others: though, to ſay the truth, they ſeem to be the words of Euſebius.

" language

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" language was articulate, and human: and there was a re-
" preſentation of him to be ſeen in the time of Beroſus.
" This Being in the day-time uſed to converſe with men:
" but took no food at that ſeaſon: and he gave them an
" inſight into letters, and ſcience, and every kind of art.
" He taught them to conſtruct houſes, to found temples, to
" compile laws; and explained to them the principles of
" geometrical knowledge. He made them diſtinguiſh the
" ſeeds of the earth; and ſhewed them how to collect
" fruits: in ſhort, he inſtructed them in every thing, which
" could tend to ſoften manners, and humanize mankind.
" From that time, ſo univerſal were his inſtructions, nothing
" has been added material by way of improvement. When
" the ſun ſat, it was the cuſtom of this Being to plunge
" again into the ſea, and abide all the night in the deep."
After this there appeared other animals like Oannes; of which Beroſus promiſes to give an [18] account, when he comes to the hiſtory of the [19] kings.

Moreover Oannes wrote concerning the generation of mankind: of their different ways of life, and of civil polity: and the following is the purport of what he ſaid:
" There was nothing but darkneſs, and an abyſs of water,
" wherein reſided moſt hideous beings, which were pro-
" duced of a twofold principle. Men appeared with two
" wings; ſome with four: and with two faces. They had
" one body, but two heads; the one of a man, the other of

[18] Theſe again are the words of the tranſcriber.

[19] The hiſtory of the kings of Babylon was to come afterwards; which is of conſequence to be obſerved.

" a woman.

" a woman. They were likewiſe in their ſeveral organs " both male and female. Other human figures were to be " ſeen with the legs, and horns of goats. Some had horſes' " feet: others had the limbs of a horſe behind; but before " were faſhioned like men, reſembling hippocentaurs. Bulls " likewiſe bred there with the heads of men; and dogs with " fourfold bodies, and the tails of fiſhes. Alſo horſes with " the heads of dogs: men too, and other animals with the " heads and bodies of horſes, and the tails of fiſhes. In " ſhort, there were creatures with the limbs of every ſpecies " of animals. Add to theſe, fiſhes, reptiles, ſerpents, with " other wonderful animals; which aſſumed each other's " ſhape, and countenance. Of all theſe were preſerved de- " lineations in the temple of Belus at Babylon. The per- " ſon, who was ſuppoſed to have preſided over them, had " the name of Omorca. This in the Chaldaïc language is " Thalath; which the Greeks expreſs θαλασσα, the ſea: " but according to the moſt true computation, it is equi- " valent to (Σεληνη) the moon. All things being in this " ſituation, Belus came, and cut the woman aſunder: and " out of one half of her he formed the earth, and of the " other half the heavens; and at the ſame time deſtroyed " the animals in the abyſs. All this, Beroſus ſaid, was an " allegorical deſcription of nature. For the whole univerſe " conſiſting of moiſture, and animals being continually ge- " nerated therein; [20] the Deity (Belus) abovementioned cut

[20] Euſebius expreſſes it, τουτων θεον; Syncellus, τουτον τον θεον, the God abovementioned. This may be proved to be the true reading, from what comes after: for the fact is repeated; and his head cut off again.

" off

" off [21] his own head: upon which the other Gods mixed " the [22] blood, as it guſhed out, with the earth; and from " thence men were formed. On this account it is, that " they are rational, and partake of divine knowledge. This " Belus, whom men call Dis, divided the darkneſs, and ſe- " parated the heavens from the earth; and reduced the " univerſe to order. But the animals ſo lately created, not " being able to bear the prevalence of light, died. Belus " upon this, ſeeing a vaſt ſpace quite uninhabited, though " by nature very fruitful, ordered one of the Gods to take " off his head; and when it was taken off, they were to " mix the blood with the ſoil of the earth; and from thence " to form other men and animals, which ſhould be capable " of bearing the [23] light. Belus alſo formed the ſtars, and " the ſun, and moon, together with the five planets." We have after this the following intelligence concerning the hiſtory above; that what was there quoted, belonged to the firſt book of Beroſus, according to the author's own diſtribution of facts: that in the ſecond book was the hiſtory of the Chaldean monarchs, and the times of each reign; which conſiſted collectively of one hundred and twenty ſari, or four hundred thirty-two thouſand years; *reaching to the time of the deluge.* This latter atteſtation of the reigns of

[21] Αυτης, according to ſome. Others have ἑαυτου, which is the true reading.

[22] Σωμα, Syncell.

[23] Αερα φυρειν, Euſebius; αερα φερειν, Syncellus; which is the true reading. The original word was אור, Aur, light; which Aur they have changed to αηρ: but the context ſhews that it was not the air, which they were formed to be proof againſt, but אור, light. This is a common miſtake among the Latins, as among the Greeks. The Orientals worſhipped Aur, אור, the ſun: this is by Julius Firmicus and many other writers rendered Aer.

the kings, reaching in a line of deſcent to the deluge, was never taken from [24] Beroſus: they are the words of the copier; and contrary to the evidence of the true hiſtory, as ſhall be plainly ſhewn hereafter.

After this comes a detached, but moſt curious extract from the ſame author: wherein he gives an account of the deluge, and of the principal circumſtances, with which that great event was attended, conformably to the hiſtory of Moſes: and he mentions the perſon, who was chiefly intereſted in the affair, by the name of Siſuthrus. "[25] After the death of "Ardates, his ſon (Siſuthrus) ſucceeded, and reigned eigh-"teen ſari. In his time happened the great deluge; the "hiſtory of which is given in this manner. The Deity, "Cronus, appeared to him in a viſion; and gave him notice, "that upon the fifteenth day of the month Dæſius there "would be a flood, by which mankind would be deſtroyed. "He therefore injoined him to commit to writing a hiſtory "of the [26] beginning, procedure, and final concluſion of all "things, down to the preſent term; and to bury theſe ac-"counts ſecurely in the City of the Sun at [27] Sippara. He "then ordered Siſuthrus to build a veſſel; and to take with "him into it his friends, and relations; and truſt himſelf to "the deep. The latter implicitly obeyed: and having con-"veyed on board every thing neceſſary to ſuſtain life, he "took in alſo all ſpecies of animals, that either fly, or rove "upon the ſurface of the earth. Having aſked the Deity,

[24] It is accordingly omitted by Syncellus, as foreign to the true hiſtory.
[25] Euſeb. Chron. p. 8. Syncellus. p. 30.
[26] Δια γραμματων παντων αρχας.
[27] Σισπαρις. Syncellus.

" whither he was to go, he was anſwered, To the Gods:
" upon which he offered up a prayer for the good of man-
" kind. Thus he obeyed the divine admonition: and the
" veſſel, which he built, was five ſtadia in length, and in
" breadth two. Into this he put every thing which he had
" got ready; and laſt of all conveyed into it his wife, chil-
" dren, and friends. After the flood had been upon the
" earth, and was in time abated, Siſuthrus ſent out ſome
" birds from the veſſel; which not finding any food, nor
" any place to reſt their feet, returned to him again. After
" an interval of ſome days, he ſent forth a ſecond time: and
" they now returned with their feet tinged with mud. He
" made tryal a third time with theſe birds: but they returned
" to him no more: from whence he formed a judgment,
" that the ſurface of the earth was now above the waters.
" Having therefore made an opening in the veſſel, and find-
" ing upon [28] looking out, that the veſſel was driven to the
" ſide of a mountain; he immediately quitted it, being at-
" tended with his wife, children, and [29] *the pilot*. Siſuthrus
" immediately paid his adoration to the earth: and having
" conſtructed an altar, offered ſacrifices to the Gods. Theſe
" things being duly performed, both Siſuthrus, and thoſe,
" who came out of the veſſel with him, diſappeared. They,
" who remained in the veſſel, finding that the others did not

[28] This is wonderfully conſonant to the Moſaic account; which repreſents Noah and his family as quite ſhut up, without any opening, during the time of the deluge.

[29] This is ſcarcely the true account. Beroſus would harldy ſuppoſe a pilot (κυβερνητης), where a veſſel was totally ſhut up, and confeſſedly driven at the will of the winds and waves. I can eaſily imagine, that a Grecian interpreter would run into the miſtake, when he was adapting the hiſtory to his own taſte.

" return,

" return, came out with many lamentations, and called con-
" tinually on the name of Siſuthrus. Him they ſaw no
" more: but they could diſtinguiſh his voice in the air:
" and could hear him admoniſh them to pay due regard to
" the Gods; and likewiſe inform them, that it was upon
" account of his piety, that he was tranſlated to live with
" the Gods: that his wife, and children, with the pilot, had
" obtained the ſame honour. To this he added, that he
" would have them make the beſt of their way to Babylonia,
" and ſearch for the writings at Sippara, which were to be
" made known to all mankind. The place, where theſe
" things happened was in Armenia. The remainder, having
" heard theſe words, offered ſacrifices to the Gods; and
" [30] taking a circuit, journeyed towards Babylonia. Beroſus
" adds, that the remains of the veſſel were to be ſeen in his
" time, upon one of the Corcyrean mountains in Armenia:
" and that people uſed to ſcrape off the bitumen, with
" which it had been outwardly coated; and made uſe of it
" by way of an alexipharmic and amulet. In this manner
" they returned to Babylon: and having found the writings
" at Sippara, they ſet about building cities, erecting tem-
" ples; and [31] Babylon was thus inhabited [32] again."

In

[30] Περιξ πορευθηναι, Euſebius. This confirms what I ſuppoſed about the rout of the Cuthites, as mentioned Geneſis. c. 11. v. 2.

[31] If Babylon ſurvived, one would imagine, that other cities would have been in like manner preſerved: and that the temples, if any had been in the world before, would have remained, as well as that at Sippara. Whence it would naturally appear unneceſſary for theſe few people to have been in ſuch a hurry to build. In ſhort, they are not the genuine words of Beroſus: for he knew too much not to be appriſed that Babylon was not an antediluvian city.

[32] An epitome of the foregoing hiſtory is to be found in an extract from Abydenus.

In this hiſtory, however here and there embelliſhed with extraneous matter, are contained wonderful traces of the truth: and we have in it recorded ſome of the principal, and moſt intereſting circumſtances of that great event, when mankind periſhed by the deluge. The purpoſe of the author was to give an account of Babylonia; with which the hiſtory of the world in its early ſtate was connected. If we conſider the three writers, to whom we are indebted for theſe fragments; we may perceive that none of them were tranſlators, or regularly copied any part of the original: but were ſatisfied with making extracts, which they accommodated to their own taſte and fancy; and arranged, as ſeemed beſt to their judgment. And in reſpect to what is more fully tranſmitted to us by Alexander Polyhiſtor from Beroſus; we may upon a cloſe inſpection perceive, that the original hiſtory was of a twofold nature; and obtained by different means from two ſeparate quarters. The latter part is plain, and obvious: and was undoubtedly taken from the archives of the Chaldeans. The former is allegorical and obſcure; and was copied from hieroglyphical repreſentations, which could not be preciſely deciphered. Beroſus mentions expreſſly,

Abydenus. Μετα Ευεδωρεσχον αλλοι τινες ηρξαν, και Σισιθρος. Τω δη Κρονος προσημαινει εσεσθαι πληθος ομβρων Δαισιε· κελευει δε παν ὁ, τι γραμματων ην εχομενον εν Ἡλιε πολει τη εν Σιππαροισι αποκρυψαι. Σισιθρος δε ταυτα επιτελεα ποιησας ευθεως επ' Αρμενιης ανεπλωε· και παραυτικα μιν κατελαμβανε τα εκ τε Θεε. Τριτη δε ἡμερη, επει τε ὑων εκοπασε, μετιει των ορνιθων, πειρην ποιευμενος, ειπε γην ιδοιεν τε ὑδατος εκδυσαν. Αι δε, εκδεχομενε σφεας πελαγεος αμφιχανεος, απορεσσαι, ὀκη καθορμησονται, παρα Σισιθρον οπισω κομιζονται, και επι αυτησι ἑτεραι. Ὡς δε τησι τριτησι επετυχεεν, (απικεατο γαρ δη πολλε καταπλεοι τες ταρσες) θεοι μιν εξ ανθρωπων αφανιζεσι. Τοδε πλοιον εν Αρμενιη ξυλε περιαπτα αλεξιφαρμακα και τοισι επιχωριοισι παρειχετο. Euſebii Chron. p. 8.

that

that the repreſentations of the characters, which he deſcribes in his chaotic hiſtory, were in his time extant in Babylonia. In conſequence of his borrowing from records ſo very different, we find him, without his being apprized of it, giving two hiſtories of the ſame perſon. Under the character of *the man of the ſea*, whoſe name was Oannes, we have an allegorical repreſentation of the great patriarch; whom in his other hiſtory he calls Siſuthrus. [33] *His whole body*, it ſeems, *was like that of a fiſh: and he had under the head of a fiſh another head, &c. and a delineation of him was to be ſeen at Babylon. He infuſed into mankind a knowledge of right and wrong: inſtructed them in every ſcience: directed them to found temples; and to pay regard to the Gods. He taught them alſo to diſtinguiſh the different ſorts of ſeeds; and to collect the fruits of the earth: and to provide againſt futurity. In ſhort, he inſtructed mankind ſo fully, that nothing afterward could be added thereto.* This is the character given afterwards to [34] Siſuthros, only differently exhibited. He was a man of the ſea, and bequeathed to mankind all kind of inſtruction; accounts of every thing, that had paſſed in the world; which were ſuppoſed to have been buried in Sippara. They were to be univerſally known; and conſequently abounded with every thing, that could be beneficial. But there was no occaſion for this care, and information, if ſuch a perſon as Oannes had gone before: for, according to Beroſus, he had been ſo diffuſe in his inſtructions, and comprehended ſo compleatly every uſeful art, that nothing afterwards was ever added. So that Oannes is certainly the emblematical character of

[33] Euſeb. Chron. p. 6. [34] Ibid. p. 8.

Siſuthrus,

Siſuthrus, the great inſtructor and benefactor. Oannes is the ſame in purport as the Grecian Οιναϛ, Oinas; and as the Iönas of the Babylonians and Chaldeans. He was repreſented under different ſymbols, and had various titles; by which means his character has been multiplied: and he has, by the Grecian writers, who treat of him above, been introduced ſeveral times. In one of his introductions they call him Odacon; which is certainly a corruption for ὁ Δαϰων, or Δαγων, the God Dagon. He was repreſented variouſly in different places; but conſiſted always of a human perſonage, in ſome degree blended with a [35] fiſh. He ſometimes appears alone: ſometimes with three other perſonages ſimilar to himſelf; to whom he gave inſtructions, which they imparted to the reſt of the world. He is ſaid to have ſhewn himſelf *εν πϱωτῳ ενιαυτῳ, in the firſt year:* which is an imperfect, yet intelligible piece of hiſtory. The firſt year, mentioned in this manner abſolute, muſt ſignify the firſt year in time; the year of the renewal of the world. He appeared twice, and diſcourſed much with mankind; but would not eat with them. This, I imagine, was in his antediluvian ſtate; when there is reaſon to think, that men in general fed upon raw fleſh; nay, eat it crude, while the life was in it. This we may infer from that poſitive injunction, given by the Deity to Noah, after the deluge. [36] *Every moving thing, that liveth ſhall be meat for you——but fleſh with the life thereof, which is the blood thereof, ſhall you not eat.* Such a cuſtom had certainly prevailed: and a commemoration of it was

[35] The Indian repreſentation of Ixora, and Viſh-Nou.

[36] Geneſis. c. 9. v. 3. 4.

kept

kept up among the Gentiles, in all the rites and myſteries of Dionuſus and [37] Bacchus.

From what has been ſaid, I flatter myſelf, it will appear, that Beroſus borrowed his hiſtory from two different ſources; and in conſequence of it has introduced the ſame perſon under two different characters. With this clue, his hiſtory will appear more intelligible: and a further inſight may be gained into the purport of it, by conſidering it in this light. We may be able to detect, and confute the abſurdity of Abydenus and Apollodorus; who pretend upon the authority of this writer to produce ten antediluvian kings, of whom no mention was made by him: for what are taken by thoſe writers for antediluvians, are expreſſly referred by him to another æra. Yet have theſe writers been followed in their notions by Euſebius, and ſome other of the ancients; and by almoſt every modern who has written upon the ſubject. Their own words, or at leaſt the words, which they quote from Beroſus, are of themſelves ſufficient to confute the notion. For they ſpeak of the firſt king, who reigned, to have been a Chaldean, and of Babylon; and to have been called Alorus. Now it is certain, that Nimrod built Babel, which is Babylon, after the flood. He was a Chaldean, and the firſt king upon earth: and he was called by many nations [38] Orion, and Alorus. Yet by theſe writers Alorus is made

[37] Hence Bacchus was called ωμοφαγος, ωμηστης. Vivum laniant dentibus taurum. Jul. Firmicus of the rites of Crete.

Διονυσον Μαινολην οργιαζουσι Βακχοι, ωμοφαγιᾳ την Ἱερομανιαν αγοντες· και τελεσκουσι τας χρεονομιας των εριφων, ανεστεμμενοι τοις οφεσιν. Clemens Alexandr. Cohort. p. 11.

[38] The Perſians called Nimrod, Orion: and Orion in Sicily, and other places was named Alorus. See this volume, p. 17. 38.

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an antediluvian prince; and being raiſed ten generations above Siſuthrus or Noah, he ſtands in the ſame degree of rank as the Protoplaſt: and many in conſequence of it have ſuppoſed him to be Adam. We are much indebted to Alexander Polyhiſtor for giving us, not only a more copious, but a more genuine extract from Beroſus, than has been tranſmitted by the other two writers. We know from him, that there were of that author [39] two books; of the firſt of which he has tranſmitted to us a curious epitome. In this book, after having given an account of the country, and its produce, he proceeds to the hiſtory of the people: and the very firſt occurrence is the appearance of Oannes, (ὁ Δαγων) *the man of the ſea.* He is introduced, εν πρωτῳ ενιαυτῳ, in the firſt year of the hiſtory, which is no other than the firſt year of the world after the flood; when there was a renewal of time, and the earth was in its ſecond infancy. At this period is Oannes introduced. But the other two writers, contrary to the tenor of the original hiſtory, make him ſubſequent in time. This embarraſſes the account very much: for, as he is placed the very firſt in the prior treatiſe of Beroſus: it is hard to conceive how any of theſe ten kings could have been before him: eſpecially as the author had expreſſly ſaid, Εν τῃ δευτερᾳ τῃς ι βασιλεας. *In the ſecond book I ſhall give an account of the ten kings of Babylon.* It is manifeſt from hence, that they were poſterior to Oannes, and to all the circumſtances of the firſt book. The Grecians, not knowing, or not attending to the eaſtern mode of writing, have introduced theſe ten kings in the firſt book, which

[39] There were in all three.

Beroſus

[40] Beroſus expreſſly refers to the ſecond. They often inverted the names of perſons, as well as of places: and have ruined whole dynaſties through ignorance of arrangement. What the Orientals wrote from right to left, they were apt to confound by a wrong diſpoſition, and to deſcribe in an inverted ſeries. Hence theſe ſuppoſed kings, who, according to Beroſus, were ſubſequent to the deluge, and to the Patriarch, are made prior to both: and he, who ſtood firſt, is made later by ten generations, through a reverſion of the true order. Thoſe, who have entertained the notion that theſe kings were antediluvian, have been plunged into inſuperable difficulties; and deſervedly. For how could they be ſo weak, as to imagine, that there was a city Babylon, and a country named from it, ten generations before the flood; alſo a province ſtyled Chaldea? Theſe names were circumſtantial; and impoſed in aftertimes for particular reaſons, which could not before have ſubſiſted. Babylon was the Babel of the Scriptures; ſo named from the confuſion of tongues. What is extraordinary, Abydenus mentions this fact; and ſays that [41] Babylon was ſo called from confuſion; *becauſe the language of men was there confounded.* In like manner, Chaldea was denominated from people ſtyled

[40] Abydenus begins the hiſtory of the ten kings with theſe words; Χαλδαιων μεν της σοφιας περι τοσαυτα: *So much concerning the wiſdom of the Chaldeans.* Is it not plain, that this could not be the beginning of the firſt book? and may we not be aſſured from the account given by Alexander Polyhiſtor, that this was the introduction to the ſecond treatiſe, in which Beroſus had promiſed to give a hiſtory of the Chaldean kings?

[41] Βαβυλων καλειται δια την συγχυσιν, κ.τ.λ. Euſebii Chronic. p. 13. from Abydenus.

[42] Chaſdim and Chuſdim, who were the poſterity of Chus. But if the name were of an etymology ever ſo different; yet to ſuppoſe a people of this name before the flood, alſo a city and province of Babylon, would be an unwarrantable [43] preſumption. It would be repugnant to the hiſtory of Moſes, and to every good hiſtory upon the ſubject.

At the cloſe of the firſt book, it is ſaid by Euſebius, that Beroſus had promiſed in the ſecond to give an account of the ten kings, who reached in a ſeries *to the deluge*. I wiſh that Euſebius, inſtead of telling us himſelf the author's intention, had given us his words. The paſſage is very ſuſpicious; and ſeems not to have exiſted even in the Greek tranſlation: as it is totally omitted by Syncellus. Beroſus might, at the concluſion of his firſt treatiſe, ſay, that he would now proceed to the hiſtory of the ten kings: but that they were to reach down to the deluge, I believe was never intimated: nor does there ſeem in the nature of things any reaſon for him to have mentioned ſuch a circumſtance. It is highly probable, as Oannes ſtood foremoſt in the allegorical hiſtory of the Chaldeans, that Siſuthrus held the ſame place in the real hiſtory of that country; for they were both the ſame perſon: and whatever ſeries there might be of per-

[42] The true name of the country, called by the Greeks and Romans Chaldea, was Chaſdia and Chuſdia; named ſo from the inhabitants, ſtyled Chuſdim, or the children of Chus. This is the general name which uniformly occurs in Scripture.

[43] Syncellus ſays, that before the flood, ουτε Βαβυλων ην επι της γης, ουτε Χαλδαιαν βασιλεια; *there was no ſuch city as Babylon, nor any kingdom of Chaldea.* p. 15. Again; Τουτων τι σαφεστερον ακουειν εθελοιμι περι Βαβυλωνος, ὁτι προ του κατακλυσμου ουδεπω ωφθη, ουδε μετα τον κατακλυσμον, ἑως του κινησαι τους ανθρωπους πληθυνθεντας απο ανατολων, και κατοικησαι αυτους εν γῃ Σενααρ, και οικοδομησαι την πολιν και τον πυργον, προηγουμενου αυτων του Θεομαχου Νεβρωδ, και βασιλευοντος. Ibid. p. 37.

ſons

ſons recorded, they were in deſcent from him. But the Greeks, not attending to the mode of writing in the original, have ruined the whole diſpoſition, and made theſe perſons precede. And here is a queſtion to be aſked of theſe hiſtorians, as well as of Euſebius in particular, allowing theſe kings to be antediluvian; What is become of thoſe, who ſucceeded afterwards? Were there no poſtdiluvian kings of Babylon? Did nobody reign after the flood? If there did, what is become of this dynaſty? Where is it to be found? The hiſtory of Babylon, and of its princes, taken from the later æra, would be of vaſt conſequence: it is of ſo early a date, as to be almoſt coeval with the annals of the new world; and muſt be looked upon as the baſis of hiſtorical knowledge. The ſuppoſed antediluvian accounts are trifling in compariſon of the latter: the former world is far ſeparated from us. It is like a vaſt peninſula joined to the continent by a ſlip of land, which hardly admits of any communication. But a detail of theſe after kings would be of conſequence in chronology; and would prove the foundation for all ſubſequent hiſtory. Where then are theſe kings? In what quarter do they lurk? They are no where to be found. And the reaſon is this: their dynaſty has been inverted. Hence they have been miſplaced through anticipation; and adjudged to a prior æra. On this account the later dynaſty is not given to us, though ſo neceſſary to be made known: and much I fear that we are deprived of the ſecond book of Polyhiſtor from Beroſus; becauſe this dynaſty of kings was to be found there, probably differently exhibited; and under a contrary arrangement: which would have ſpoiled the ſyſtem

eſpouſed. For, that the original has been miſconſtrued, and miſquoted, is apparent from the want of uniformity in thoſe, who have copied Beroſus, or any ways taken from him. In ſhort, the tenor of this hiſtory, even as we have it in Alexander Polyhiſtor, is very plain; and the ſcheme of it eaſy to be traced. The purpoſe of Beroſus was to write an account of his own country: and he accordingly begins with the natural hiſtory; wherein he deſcribes the ſituation of the region, the nature of the ſoil, and the various products, with which it abounded. All this is ſaid of Babylonia, not of any antediluvian country. He muſt have been wiſe indeed, after an interval of ſo many thouſand years, to have known that it originally bore ſeſamum and dates. He is ſpeaking of Babylon, the place of his nativity, and the country denominated from it; of which when he has given a juſt deſcription, he proceeds to relate the principal occurrences of former ages. And the firſt great event in the hiſtory of time is the appearance of [44] Oannes, *the man of the ſea*, who ſhewed himſelf to mankind in the very firſt [45] year: ſo that Beroſus makes

[44] Helladius ſpeaks of this perſon, and calls him Ωην, which the Dorians would expreſs Ωαν. I have ſometimes thought that this term was Noe, and Noa, reverſed and confounded. This author ſuppoſes, that Oan is the ſame as Ωον; and that the perſon was born of the mundane egg. Ὅτι μυθολογει ανδρα τινα ωνομασμενον Ωην της Ερυθρας Θαλασσης ανελθειν, τ' ἀλλα μεν των μελων ιχθυος εχοντα, κεφαλην δε και ποδας και χειρας ανδρος· και καταδειξαι την τε αστρονομιαν, και τα γραμματα. Οι δε αυτον εκ τȣ πρωτογονȣ πεφηνεναι λεγȣσιν Ωȣ· και μαρτυρειν τ ȣνομα· ανθρωπον δε οντα τα παντα, ιχθυν δοξαι· διοπερ ημφιεστο κητωδη δοραν. Helladius apud Phot. Hiſt. cclxxix. p. 1594.

I have before ſhewn, that by Ωον πρωτογονον was ſignified the ark.

[45] It is ſaid that there were three perſons like him, who made their appearance from the ſea in the ſame manner. Their hiſtory is poſtponed by Beroſus to his ſecond book.

makes his annals commence from him. This perſon is repreſented as a preacher of juſtice; and a general inſtructor and benefactor, who had appeared in two different ſtates. He informed mankind of what had happened in preceding times: and went higher, even to the chaotic ſtate of things, before the æra of creation. He ſaid, that there was originally one vaſt abyſs, which was inveloped in univerſal darkneſs. This abyſs was inhabited by myriads of hideous miſcreated beings, horrid to imagination. The poet Milton ſeems to allude to this deſcription of Beroſus, when he ſpeaks of

> The ſecrets of the hoary deep, a dark
> Illimitable ocean, without bound,
> Without dimenſion, where length, breadth, and height,
> And time, and place were loſt: where nature bred
> Perverſe all monſtrous, all prodigious things,
> Abominable, unutterable, and worſe
> Than fables yet have feign'd, or fear conceiv'd,
> Gorgons, and Harpies, and Chimeras dire.

After having given an account of chaos, Beroſus tells us, that a delineation of this hiſtory, and all theſe monſtrous forms were to be ſeen in Babylonia: and from this undoubtedly he borrowed this motley repreſentation. The whole is certainly taken from ancient hieroglyphics. Oannes now

book. They were certainly the three ſons of Noah, who had, like their father, been witneſſes to the antediluvian world: but as the greater part of their life was after the flood, their hiſtory is by this writer deferred till he comes to treat of the kings of Babylon: which was in his latter book.

proceeds

proceeds to the works of the creation, and the formation of the heavens: at which time all the animals of the deep were annihilated. A ſet of rational beings ſucceeded, who partook of divine knowledge: but not being able to bear the brightneſs of new-created light, they periſhed. Upon this, another ſet of rational beings were formed, who were able to bear the light. The Deity alſo formed the ſtars, together with the ſun, and moon, and five planets. He then gave an account of the wickedneſs of men, and the ruin of all mankind by a deluge, except Siſuthrus. Theſe are the contents of the firſt book of Beroſus. In the ſecond he promiſes to write of the kings, who reigned in Babylonia: which hiſtory, if we may believe Abydenus and Apollodorus, contained an antediluvian account of the world. In this notion they are followed by that very learned father, Euſebius. At this rate, Beroſus expended his labour upon times the moſt uncertain, and the leaſt intereſting; and of his real anceſtors, the genuine Babylonians and Chuſdim, ſaid not a word. For had it appeared to Euſebius, that there was any further account given of the kings of Babylon, and their achievements; he could not but have mentioned it; as it was of ſuch conſequence to him as a chronologer, and ſo connected with the purport of his writings. But, if we may judge from his ſilence, there was no ſuch account: and the reaſon, as I before ſaid, is plain. For whatever kings may have reigned at Babylon, or in Chaldea, they have had their ſeries reverſed; and by a groundleſs anticipation have been referred to another period. But if we turn the tables, and reduce the ſeries to is original order; we ſhall find Siſuthrus, the Patriarch,

arch, ſtand firſt: and whoever they may be, who are brought between him and Alorus, they will come after. For Alorus will be found to be no other than [46] Nimrod, the ſon of Chus. He is by Beroſus truly ſtyled Χαλδαιος, one of the Chuſdim, or Chaldeans; and repreſented as the firſt king of Babylon. He was indeed the firſt, who reigned upon earth. And we need no other proof, that this is the truth, than the words of theſe very writers, Abydenus and Apollodorus. [47] Χαλδαιων μεν της σοφιας περι τοσαυτα. Βασιλευσαι δε της χωρας πρωτον λεγεται Αλωρον. *So much for the wiſdom of the Chaldeans. It is ſaid, that the firſt king in this country (Chaldea) was Alorus.* To the ſame purpoſe Apollodorus. Ταυτα μεν ὁ Βηρωσσος ἱστορησε, πρωτον γενεσθαι βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιον. What the Greeks and Romans rendered *Chaldæus*, whom we in our ſcripture verſion idly follow, is in the original Chaſdim or Chuſdim, one of the ſons of Chus: and the purport of this extract from Beroſus is very explicit and particular: that the firſt of all kings, that is, the firſt perſon who reigned in the world, was a man ſtyled Alorus; who was of Babylon, and one of the Chuſdim or Cuthites. How is it poſſible to imagine, that this deſcription refers to an antediluvian? We may

[46] Παρα μεν Χαλδαιοις πρωτος ὁ αρξας αυτων Αλωρος. Chron. Paſchale. p. 23.

[47] The Chaldeans were famed for their knowledge in aſtronomy and other ſciences: and according to Abydenus, the previous account given by Beroſus was concerning the wiſdom of this people. He then concludes; Χαλδαιων μεν της σοφιας περι τοσαυτα: *So much for the wiſdom of the Chaldeans: we come now to their kings. The firſt of theſe was Alorus, a Chaldean by birth*, &c. Who can ſuppoſe that this relates to an antediluvian æra? And Euſebius puts the matter out of all doubt: Οι Χαλδαιοι πρωτοι ανηγορευσαν ἑαυτες βασιλεις, ὡν πρωτος Ευηχους, ὁ παρ' ἡμιν Νευρος (or Νεμρος) ἐβασιλευεν. Euſebii Chron. p. 14.

therefore

therefore close the account with that curious passage from Eupolemus, which was preserved by the same Alexander Polyhistor, to whom we are indebted for the fragment from Berosus. He tells us, that Babylon was the first built city in the world; founded by some of those persons, who had escaped the deluge; who were of the Giant race. They likewise erected the celebrated tower. But when that was thrown down by the hand of God, the Giants were scattered over the face of the earth. [48] Πολιν Βαβυλωνα πρωτον μεν κτισθηναι ὑπο των διασωθεντων εκ τε κατακλυσμε· ειναι δε αυτες Γιγαντας, οικοδομειν δε τον ἱσρεμενον Πυργον. Πεσοντος δε τετε ὑπο της τε Θεε ενεργειας, τες Γιγαντας διασπαρηναι καθ' ὁλην την γην.

Who the personages may be, who intervene between Sisuthrus and Alorus, that is, between Noah and Nimrod, is hard to determine. Thus much we know, that the Patriarch never assumed royalty: so that there could be no connexion between them as monarchs in succession. The series exhibited in the history must have been by family descent; in which Nimrod stood only fourth: so that all the personages but two, of those, who had been introduced in the interval, are probably kings of other places in Chaldea; or priests, who had a kind of sovereign rule, and have been wrongly inserted. Sisuthrus is past controversy [49] Noah. Amelon is composed of the titles of Ham, consisting of Am El On; all relating to the Sun or Orus; under which character this person was in after times worshiped. Daus Pastor

[48] Eusebii Præp. Evang. L. 9. c. 17. p. 418.

[49] Νωε Ξισεθρος παρα Χαλδαιοις. Cedrenus. p. 11.

is

is by Apollodorus expreſſed Daonus, from [50] Da On, the Sun, a title aſſumed by Ham and his ſons. Amenon, like Amelon, is made up of terms, which are all titles of the ſame perſon; each of them well known in Egypt. Alaparus ſeems to be the ſame as Al-Porus, the God of fire. Amillarus is a compound of Ham-El-Arez, all names of Ham, and the ſun. Some of the perſons are ſaid to be of Laracha, which Syncellus expreſſes wrongly Larancha. Laracha is for Al-Aracha, the Aracca of Ptolemy, one of the cities built by [51] Nimrod. Others are ſaid to be of Pantibibla or Pantibiblon, whom I take to have been Ponti-Babilon, or prieſts of Babel or Babylon. Panti, Ponti, and Phonti in the Amonian language ſignified a [52] prieſt. Argeiphontes in Greece was an Arkite prieſt, or miniſter of Argus: but the Grecians ſuppoſed that Phontes denoted ſlaughter, from a word in their own language; and in conſequence of it beſtowed the name on Hermes, whom they made the murderer of Argus. Pontifex and Pontifices among the Romans were titles of

[50] It is a title given to Orion, who was the ſame as Nimrod. Chron. Paſch. 36. He is ſtyled Chan-Daon, the Lord Daon, by Lycophron: who mentions Τριπατορος φασγανον Καυδαονος. v. 328. ſcilicet Ωριωνος, ὁν και Καυδαονα Βοιωτοι καλεσιν. Schol. ibid. So Megalorus of Abydenus is Mag-Alorus; in other words, Magus Alorus, Nebrodes, Orion, the chief of the Magi.

[51] He built *Babel, and* ERECH, *and Accad, and Calneh, in the land of Shinar.* Gen. c. 10. v. 10.

[52] Hence Ἱεροφαντης, a ſacred prieſt, or prieſt of Orus; Καθαροφαντης; Hermophontes; Cereſphontes; Λευκοφοντης from Λευκος, Sol. See Jablonſky Prolegom. p. 90.

Phantaſia of Memphis was properly Phant-Aſis, a prieſteſs of Aſis or Iſis. Amillarus, Megalorus, Adoreſcus, Alaparus, Daon the Shepherd, are all ſaid to have been of Pantibiblon. This was not a place, but an office: and it ſignified that they were prieſts of Babel.

the prieſts of fire. I imagine that the original liſt, which has been ſuppoſed to have been a dynaſty of antediluvian kings, was the genealogy of Nimrod, the firſt king of the country; in which were contained four perſons; Siſuthrus, or the Patriarch: next, under the character of [52] Amenon, Amelon, Amilarus, is Ham: Eudoreſchus (Euc-Ad-Arez-Chus) is his ſon Chus: and laſtly Alorus, and Daonus the Shepherd was Nimrod: for it is expreſſly ſaid of him, that he took the title of [53] Shepherd. The reſt are foreign to the catalogue; and through ignorance have been inſerted.

It is ſaid, that both Oannes and Siſuthrus inſtructed men in the knowledge of letters, and committed many things to writing. And it is the opinion of many learned men, that letters were not unknown to the people of the antediluvian world. Pliny ſays, Literas ſemper arbitror Aſſyrias fuiſſe. But this was only matter of opinion: and, as he, a profeſſed geographer, makes no diſtinction between the Aſſyrians and Babylonians, who were two very different people; but introduces the former by miſtake for the latter; we cannot pay much regard to his notions in chronology. If the people of the firſt ages had been poſſeſſed of ſo valuable a ſecret, as that of writing; they would never have afterwards deſcended to means leſs perfect for the

[52] Amenon may be Menon ill expreſſed, the ſame as Men or Menes. This was one of the moſt ancient of the ſacred titles. Anticlides in Ægypto inveniſſe quendam nomine Menona tradit, quindecim annos ante Phoroneum antiquiſſimum Græciæ regem: idque monumentis adprobare conatur. Plinii Nat. Hiſt. L. 7. c. 56.

[53] Abydenus above quoted.

explanation

explanation of their ideas. And it is to be obſerved, that the invention of hieroglyphics was certainly a diſcovery of the Chaldeans; and made uſe of in the firſt ages by the Egyptians; the very nations, who are ſuppoſed to have been poſſeſſed of the ſuperior and more perfect art. They might retain the former, when they became poſſeſſed of the latter; becauſe their ancient records were entruſted to hieroglyphics: but, had they been poſſeſſed of letters originally, they would never have deviated into the uſe of ſymbols; at leaſt, for things, which were to be publiſhed to the world, and which were to be commemorated for ages. Of their hieroglyphics we have ſamples without end in Egypt; both on obeliſks, and in their ſyringes; as alſo upon their portals, and other buildings. Every mummy almoſt abounds with them. How comes it, if they had writing ſo early, that ſcarcely one ſpecimen is come down to us; but that every example ſhould be in the leaſt perfect character? For my part, I believe that there was no writing antecedent to the law at Mount Sina. Here the divine art was promulgated; of which other nations partook: the Tyrians and Sidonians firſt, as they were the neareſt to the fountain-head. And when this diſcovery became more known; even then I imagine, that its progreſs was very ſlow: that in many countries, whither it was carried, it was but partially received, and made uſe of to no purpoſe of conſequence. The Romans carried their pretenſions to letters pretty high; and the Helladian Greeks ſtill higher; yet the former marked their years by a nail driven into a poſt: and the utmoſt effort of Grecian

literature for ſome ages was ſimply to write down the names of the Olympic victors from Coræbus; and to regiſter the prieſteſſes of Argos. Why letters, when introduced, were ſo partially received, and employed to ſo little purpoſe, a twofold reaſon may be given. Firſt, the want of antecedent writings, to encourage people to proceed in the ſame track. Where ſcience is introduced together with letters; the latter are more generally received, and more abundantly uſed. For the practice of writing, or, in other words, compoſing, depends upon previous reading, and example. But the Cadmians, who brought letters to Greece, brought thoſe elements only; and thoſe much later, I believe, than is generally imagined. Nor had the Helladians any tendency to learning, till they were awakened by the Aſiatic Greeks, and the iſlanders, who had been ſooner initiated in ſcience. They had made a great progreſs; while their brethren in the weſt were involved in darkneſs. And this early knowledge was not owing to any ſuperiority of parts; but to their acquaintance with the people of the eaſt, and with the writings of thoſe countries; by which they were benefited greatly. Compoſition depends upon ſcience: it was introduced in Hellas together with philoſophy. Anaxagoras of Clazomenæ brought the learning of the Ionic ſchool to Athens: he was ſucceeded by Archelaus, of whom Socrates was a follower. Writing, I am ſenſible, was antecedent: but at this time it became general. About this period, Theognis, Æſychylus, and Pindar ſhone forth in poetry; and the ancient comedy was firſt exhibited. After which,

won-

wonderful ſpecimens of genius were in every kind diſplayed.

Another reaſon for this deficiency ſeems to have been the want of ſuch materials as are neceſſary for expeditious and free writing. The rind and leaves of trees, and ſhells from the ſea, can lend but ſmall aſſiſtance towards literature: and ſtones and ſlabs are not calculated to promote it much further. Yet theſe ſeem to have been the beſt means, they could in early times procure, to mark down their thoughts, or commemorate an event. The Chaldæans and Babylonians are greatly celebrated for their wiſdom and learning: and they were undoubtedly a moſt wonderful people; and had certainly all the learning, that could ariſe from hieroglyphical repreſentations. they had, I make no doubt, the knowledge of lines, by which geometrical problems muſt be illuſtrated: and they had the uſe of figures for numeration: but I imagine, that they were without letters for ages. Epigenes ſaid that the Babylonians, who were great obſervers of the heavens, had accounts of thoſe obſervations for ſeven hundred and twenty years, written upon plinths baked in the ſun. [54] Epigenes apud Babylonios 720 annorum obſervationes ſiderum coctilibus laterculis inſcriptas docet gravis auctor in primis. Qui minimum, Beroſus et Critodemus, 490 annorum. Ex quo apparet æternus literarum uſus. I can ſee no proof from hence of the eternity of letters, for which Pliny contends: nor, indeed, do I believe, that letters exiſted among

[54] Plinii Hiſt. Nat. L. 7. p. 413. Some prefix M. or Mille to the other numbers, and make the ſums 1720 and 1490.

them

them at the time, of which he ſpeaks. For if they had been ſo fortunate as to have had for ſo long a time theſe elements, they were too ingenious a people not to have uſed them to better purpoſe. The Babylonians had writing among them ſooner than moſt nations of the earth: but the years taken notice of by Epigenes were antecedent to their having this knowledge: at which time they were ingenious, and wiſe above the reſt of the ſons of men; but had no pretenſions to literature properly ſo called. For, as I have before mentioned, I cannot help forming a judgment of the learning of a people from the materials, with which it is expedited, and carried on. And I ſhould think that literature muſt have been very ſcanty, or none at all, where the means abovementioned were applied to. For it is impoſſible for people to receive any great benefit from letters, where they are obliged to go to a ſhard or an [55] oyſter-ſhell, for information; and where knowledge is conſigned to a pantile. As to the high antiquity aſſigned to letters by Pliny; it is impoſſible to give any credence to that author, who from 720 years infers eternity, and ſpeaks of thoſe terms as ſynonimous.

[55] Oſtraciſmus, Petaliſmus, Liber, Folium, Tabella, Latercula.
From writing upon leaves and ſhells, came the terms *Petaliſmus* and *Oſtraciſmus* among the Greeks: from the bark of trees came *Libri* of the Latins.

PEZRON.

PEZRON.

I Took notice, when I was treating of the firſt apoſtaſy, and rebellion upon earth, that it was a remarkable æra, when [1] Scythiſmus was ſaid to have commenced. This was attended with Helleniſmus; which by ſome is brought after; but ſeems to have prevailed about the ſame time. What the purport is of theſe terms has never been ſatisfactorily explained. In reſpect to Scythiſmus, we may be thus far aſſured, that it is a term which relates to a people ſtyled Scythæ; and they were the ſame, from whom the region called Scythia had its name. There were ſeveral countries of this denomination: but what relation could the people have with Babylonia? and how can we imagine, that their hiſtory could precede the æra of diſperſion?

As I am therefore about to treat of theſe nations, it will be proper to ſay ſomething of the learned Monſieur Pezron, whoſe notions upon this head are remarkable. He ſeems to have been the founder of a new ſyſtem; in which he has had many followers: and all that ſcience, which I ſuppoſe to have been derived to the weſtern world from Babylonia, and Egypt, they bring from the Sacæ, and Scythians of the

[1] P. 16. 23. of this volume.

north: making it take its riſe beyond Media and Mount Imaüs, in the upper regions of Aſia. We are particularly informed by Pezron, that there was a people in theſe parts, who in the firſt ages ſpread themſelves over Bactria, and Margiana; and proceeding by Armenia and Cappadocia, at laſt paſſed over into Europe. The whole of this continent they conquered, and held, under the names of Gomarians, Cimmerians, Celts, and Scythæ. From hence he takes upon him to ſhew, that the Gauliſh and Celtic nations were from the upper regions of Aſia; and particularly from thoſe countries, which lay beyond the Bactrians and Medes. He takes notice, that there was in theſe parts a city named Comara, mentioned by Ptolemy, and others; and from the ſimilitude, which ſubſiſts between Comarians and Gomarians, the learned writer is induced to bring the ſons of Gomer, by whom Europe is ſuppoſed in part to have been peopled, from the regions about Thebet and Tartary. As he proceeds methodically in the hiſtory of this people, I will lay before the reader an epitome of what he advances; and this in as preciſe, and fair a manner, as I am able.

[2] *The Comarians*, ſays Pezron, *are by Ptolemy placed in Bactriana, near the ſources of the Iäxartes, towards the moſt eaſtern boundaries of* [3] *Sogdiana: and they are repreſented as a powerful and warlike people. They paſſed the mountains of Margiana, and made an irruption into that country. It was then in the poſſeſſion of the Medes called Arii: but they were*

[2] See Chap. 3. 4. 5. 6. of Monſieur Pezron's work, entitled, The Antiquities of Nations; more particularly of the Celtæ and Gauls: by Monſieur Pezron, Doctor in Divinity, and Abbe of La Charmoye. Engliſhed by Mr. Jones, 1706.

[3] C. 3. p. 18.

afterwards

afterwards ſtyled Parthians; a name impoſed by the conquerors. By this is meant perſons PARTED, *or* SEPARATED; *from the Celtic word to* PART: *becauſe they were expelled, and ſevered from their country. Theſe ſeparatiſts in return, finding that they could not retaliate, but by abuſive language, called the others by way of ridicule* SCACÆ, *or* SACÆ, *meaning by it Noxii, Latrones,* SACKERS; PEOPLE, WHO SACK AND SLAY. *Theſe Sacæ ſeized upon Bactriana, and made themſelves maſters of the moſt eligible part of Armenia, which they called Sacaſene, after the name, which had been given to themſelves. They afterwards paſſed into* [4] *Cappadocia; and took poſſeſſion of all that part, which lay upon the Euxine Sea. The perſon, who conducted them in theſe enterprizes was one Acmon. This name occurs in Stephanus, who mentions, that a city in Phrygia was built by* [5] *Acmon; and ſtyles him* Ακμων τȣ Μάνεως, *Acmon, the ſon of Man, or Maneus. It is likely that Acmon, or Ach-Man, as perhaps the word was pronounced by the Sacæ, ſignified properly the ſon of man, or of the race of man.*

In the mean time the Cimmerians, who were of the ſame family, went by the north; and having made various incurſions, at laſt ſettled above the Euxine Sea, near the Palus Mæotis. If any ſhould be diffident about what is here advanced, let him conſult Plutarch, Poſidonius, Diodorus, and Strabo.

Thus, ſays Pezron, *have I conducted the Sacæ from their original place of reſidence to Armenia and Cappadocia: but as*

[4] Joſephus and Syncellus make the Gomerians the firſt inhabitants of Cappadocia. Γομερ, εξ ȣ̀ Καππαδοκες. Syncell. p. 49. They were the people attacked by the Sacæ, who ſeized upon the beſt of the country.

[5] Of Acmon I have before ſpoken in my ſecond volume. Acmon was a title of the Deity. Ακμων· Κρονος, Ουρανος. Heſych.

if this [6] *famous nation were of a ſudden loſt, we hear no more of them. Their name ſeems to be quite extinct; and the people annihilated. And here a diſcovery is to be made of matters, which have lain concealed from all ancient hiſtorians. I am now to bring to light many great and important truths, which they could never arrive at. After the Sacæ had entered Upper Phrygia; as if they had gone into another world, they quitted their ancient name, which they probably deteſted, and were now called Titans. I never could comprehend, why they took the name; whether it was through ſome myſtery, or a mere caprice, that they affected it; or to make themſelves* [7] *formidable. Theſe events were long before the war of Troy. The conqueſts of Acmon were prior to the birth of Abraham, and the foundation of the* [8] *Aſſyrian monarchy. This prince was ſucceeded in his kingdom by Uranus, who conquered Thrace, Greece, and the iſland Crete; and afterwards fell violently upon the other provinces of Europe; and carried all before him to the uttermoſt boundaries of Spain. He alſo ſubdued Mauritania. Uranus was ſucceeded by Saturn; and Saturn by Jupiter, who was three hundred years before Moſes. This laſt entruſted one part of his vaſt empire to his brother Pluto, and another to his couſin-german Atlas, who was ſtyled Telamon. He was a perſon of high ſtature: and Telamon in the language of Jupiter ſignified a* [9] TALL MAN; TELL *being* TALL, *and* MON *ſignifying* MAN.

In this detail there are many exceptionable poſitions;

[6] C. 8. p. 45.

[7] C. 8. p. 46.

[8] C. 8. p. 48. Even Uranus is by this writer ſuppoſed to have been before Abraham. C. 12. p. 83.

[9] C. 12. p. 84.

which are too palpable to need any diſcuſſion. I ſhall therefore take notice only of ſome of the principal facts, upon which his ſyſtem is founded. He tells us, that while the Sacæ were proceeding by the ſouth, the Cimmerians, who likewiſe came from Bactriana, are ſuppoſed to take their rout by the north of Aſia: and they are repreſented as making their way by force of arms, till they ſettled upon the [10] Palus Mæotis. And it is requeſted by Pezron, if any ſhould doubt the truth of what he advances, that they would apply to the beſt Grecian hiſtorians. But theſe writers have not a ſyllable to the purpoſe. That there were ſuch a people as the Cimmerians upon the Mæotis is as certain, as that there were Phrygians in Troas, and Spartans at Lacedæmon. But that they came from Bactria, and fought their way through different countries; that they were the brethren of the [11] Scythians ſtyled Sacæ, and took the upper rout, when the others were making their inroad below; are circumſtances, which have not the leaſt ſhadow of evidence. They are not mentioned by the authors, to whom he appeals: nor by any writers whatever. The conqueſts of Uranus, and the empire given to Jupiter, are incredible. It would be idle to trouble ourſelves about a circumſtance, which does not merit a ſerious confutation. The conqueſts of Oſiris, and Seſoſtris, have as good title to be believed. To theſe we might add the exploits of the great prince Ab-

[10] Herodotus makes mention of the march of the Cimmerians: and proves it to have been in a quite contrary direction, from the Palus Mæotis towards Caucaſus, and the eaſt. L. 4. c. 12.

[11] Strabo ſays, the Cimmerians were driven out of their country by the Scythians. Τουτους μεν ουν (Κιμμεριους) εξηλασαν εκ των τοπων Σκυθαι. L. 11. p. 756.

ćamaz, who ruled over the whole earth. His rib was ſhewn to the [12] Jew of Tudela at Damaſcus: and by the moſt exact meaſurement it was nine ſpans long, and two in breadth; ſo that his ſtature was in proportion to his dominions. But ſetting aſide theſe fabulous hiſtories, which confute themſelves, let us examine one circumſtance in the account of the learned Pezron, upon which his whole ſyſtem depends. He tells us, that after the Sacæ had entered Cappadocia, they ſeemed in a manner extinct: but they appeared again under the name of Titans; and carried on their conqueſts under the ſame hero Acmon. This, he ſays, is a diſcovery of the greateſt importance, which was unknown to every ancient hiſtorian, and had lain dormant for ages. And for the hiſtory of the Sacæ he appeals to Strabo; and particularly concerning their inroad into Cappadocia, from whence they are ſuppoſed to have proceeded to the conqueſt of all Europe. But in the execution of this grand and pleaſing ſcheme, he is guilty of an overſight, which ruins the whole of his operations. Carried on by a warm imagination, he has been erecting a baſeleſs fabric, which cannot ſubſiſt for a moment. The paſſage in Strabo, upon which he founds his notions, makes intirely againſt him. This writer ſpeaks thus of the Sacæ. [13] Σακαὶ μεντοι παραπλησιας εφοδους εποιησαντο τοις Κιμμεριοις. *The excurſions of the Sacæ were like thoſe of the Cimmerians.* In this deſcription the author refers to a prior circumſtance. Now the excurſions of the Cimmerians were in the reign of [14] Ardys, the ſon of Gyges, king

[12] Benjamin Tudelenſis. p. 56.
[13] L. 11. p. 779.
[14] Herodotus. L. 1. c. 6. 15. 16.

of

of Lydia, long after the Trojan war, and ſtill farther removed from Abraham, and the ſuppoſed foundation of the Aſſyrian empire. And in proof of this being the author's meaning we find him afterwards more explicitly ſhewing, that theſe excurſions of the Sacæ were as late as the empire of the Perſians. The account is ſo particular, and preciſe, that I will lay it at large before the reader. [15] *The inroads of the Sacæ were very like thoſe of the Cimmerians, and Treres; ſome of them being made to a great diſtance, and others nearer home. For they not only got poſſeſſion of Media; but alſo ſeized upon the moſt eligible part of Armenia, which they called Sacaſene after their own name. They advanced as far as Cappadocia; eſpecially towards that part of it, which borders upon the Euxine ſea, and is called the region of Pontus.* Thus far all is right: but obſerve the ſequel. *Here, as they were giving themſelves up to feaſting and jollity from the plunder, which they had taken, they were ſet upon in the night by ſome of the Perſian Satrapæ, and all cut off.* Pezron therefore might well ſay, that the Sacæ in the midſt of their exploits ſeem at once to have been annihilated, and their name extinct. Strabo tells us, that they were totally ruined: αρδην αυτους ηφανισαν: *the Perſians cut them all off to a man.* Hence we may ſee of what great overſights this learned man was guilty in the proſecution of his ſcheme. Firſt, in ſuppoſing theſe Sacæ to have been of as great antiquity as the Patriarchs, and antecedent to the foundation of Aſſyria, who were manifeſtly as late as

[15] L. 11. p. 779.

Επιθεμενοι δ' αυτοις παννυριζουσιν απο των λαφυρων οι τοτε ταυτη των Περσων στρατηγοι νυκτωρ, αρδην αυτους ηφανισαν. Ibid.

the

the reign of [16] Cyrus. Secondly, in giving the character of univerſal conquerors to a ſet of banditti, who in one attack were extirpated. Laſtly, in attributing the moſt material circumſtances in the ancient hiſtory of Europe to a people, who were never there. Thus is this fairy viſion brought to an end. The hiſtory of the Titans, the achievements of Acmon, the empire of Jupiter, the part delegated to Tal-man, are quite effaced: and much labour and ingenuity has been expended to little purpoſe. In ſhort, the whole Celtic ſyſtem is ruined: for the Sacæ, upon whom it depended, are ſtopped in their career, and no more heard of: and all this is manifeſt from the authorities, to which Pezron appeals. Such too frequently are the quotations made uſe of by people of an eager diſpoſition; which, as they are introduced, anſwer but in part; when examined, are totally repugnant. His reaſoning throughout is carried on by a chain, of which not one link is fairly connected.

An ingenious writer, and antiquary of our own nation has followed the ſteps of Pezron, and added to his ſyſtem largely. He ſuppoſes, that all ſcience centered of old in Bactria, called [17] Bochary, or *the Land of Books*; which Pezron

[16] Strabo ſays, that according to ſome hiſtorians, it was Cyrus, who cut them off. L. 11. p. 780. But it was probably an age later, when the Perſian empire was more eſtabliſhed. See the paſſage: Οἱ δὲ, ὅτι Κυρος, κ.τ.λ. See alſo Diodorus Sic. L. 2. p. 119.

[17] See the Hiſtory and Chronology of the Fabulous Ages, by Wiſe. p. 119. and note (1) in another treatiſe, he ſays: *Pezron proves, that Uranus, Cœlus, Saturn, and Jupiter, were no imaginary beings; but the true names of Celtic emperors, who were more generally known by the name of Titans.* Wiſe. Diſſertation on the Language, Learning, &c. of Europe. *It appears, that Uranus, Saturn, and Jupiter, were powerful princes; ſovereigns over a vaſt empire, comprehending all Europe, and a great part of Aſia.* Ibid. P. 55.

Pezron had ſuppoſed to have been the principal place of reſidence of his Sacæ. He accordingly tells us, that in theſe parts we muſt look for the origin of the Titans, Celts, and Scythæ. We are likewiſe informed by another writer, that near Caſhemiſe and Thebet they ſpeak good [18] Iriſh at this day. The learned Salmaſius alſo deduces every thing from Scythia. [19] Nulla fere Europæ gens nec Aſiæ, quin a ſeptentrione promanaverit, &c. Scythia igitur, quæ ad ſeptentrionem, omnes fere gentes evomuit. But what are we to underſtand by Scythia? It is an unlimited, undefined term, under which Grecian ignorance ſheltered itſelf. Whatever was unknown northward was called Scythian. It is certain, that vaſt bodies of men have at times come from the north: though Salmaſius carries his notions to a degree of extravagance. But giving his opinion a full ſcope, What has this to do with the language and learning of Europe; which by many are ſo uniformly deduced from the ſame quarter? It is notorious, that this vaſt track of country called ignorantly Scythia, was poſſeſſed by people eſſentially differing from one another. Timonax, a writer of great antiquity, took notice of fifty nations of [20] Scythians. Mithridates had

p. 55. Theſe writers were too modeſt in limiting Jupiter's empire, which they might as well have extended over all the earth; eſpecially as they might have quoted authority for it. Τον Δια (φασι) βασιλευσαι τε συμπαντος κοσμυ. Diodorus. L. 3. p. 194.

[18] See Parſons, in his treatiſe ſtyled Japhet.

[19] De Helleneſticâ. p. 366.

[20] Της δε Σκυθιας εθνη πεντηκοντα Τιμωναξ αναγραφει εν πρωτω περι Σκυθων. Scholia in Apollon. L. 4. v. 320.

twenty-

twenty-two [21] languages ſpoken within his territories, moſt of which were eſteemed Scythic. The people of Colchis at one time carried on a great trade; and variety of inland nations came down to their marts. According to Timoſthenes, they were not leſs than three hundred, which had each their particular [22] language. And even afterwards, in the times of the Romans, it is ſaid, that they were obliged to keep up an hundred and thirty interpreters to carry on traffic. Yet we are apt to ſpeak of the Scythians collectively as of one family, and of one language, and this the Titanian or Celtic. [23] *The Titan language*, ſays Wiſe, *was univerſal in Europe: the Titan language, the vehicle of all the knowledge, which dawned in Europe.—The Titans, maſters of all the knowledge derived from the ſons of Noah.* And who theſe Titans were, he repeatedly ſhews, by ſaying, *that they were the firſt civilizers of mankind, and Scythians.* The true Scuthai, or Scythians, were undoubtedly a very learned and intelligent people: but their origin is not to be looked for in the north of Aſia, and the deſerts of Tartary. Their hiſtory was from another quarter, as I purpoſe to ſhew. How can we ſuppoſe one uniform language to have been propagated from a part of the world, where there was ſuch

[21] Mithridates duarum et viginti gentium Rex, totidem linguis jura dixit. Plin. L. 7. c. 24. p. 387. See Aulus Gellius. L. 17. c. 17. There were twenty-ſix languages among the Albani. Strabo. L. 11. p. 768. See alſo Socratis Hiſt. Eccleſ. L. 1. c. 19. p. 49. Βαρβαρων εθνη πολλα, διαφοροις χρωμενα γλωσσαις.

[22] Plin. l. 5. c. 5. p. 305. Many of theſe were probably only dialects. Yet there muſt have been in ſome inſtances a real difference of language; and conſequently a diſtinction of people.

[23] P. 56.

variety?

variety? And how could this language be ſo widely extended, as to reach from Bactria to Thrace, and from thence to the extremities of Europe? What adds to the difficulty is, that all this was effected, if we may believe our author, ſix hundred years before Moſes. Then it was, that Jupiter ſubdued all Europe from Thracia to Gades. As to the learning ſuppoſed to be derived from theſe Scythians, it is certainly a groundleſs ſurmiſe. The greater part of theſe nations commonly ſtyled Scythic, were barbarous to the laſt degree. There are no monuments, nor writings, remaining, nor any upon record, which can afford us the leaſt idea of their being liberal, or learned. The Huns and Avares were of theſe parts; who overran the empire in the fourth century: but their character had nothing in it favourable. They were ſo rude in feature and figure, and ſuch barbarians that they were not thought [24] human. It was a common notion, that they were begotten by devils upon the bodies of ſome ſavage hags, who were found wild in the woods. Procopius ſays, that they neither had letters, nor would hear of them: ſo that their children had no inſtruction. He calls them [25] ανηκοοι και αμελιτητοι; *quite deaf, and averſe to all ſcience.* In ſhort, all the Tartarian nations of [26] old ſeem to have been remarkably rude. But it may be ſaid, that the people ſpoken of by Pezron and Wiſe were of Bactria and Margiana. They may place them as they

[24] Jornandes de Rebus Geticis. p. 104.

[25] Procopius. Bell. Goth. L. 4. c. 3. L. 4. c. 19.

[26] I ſay of old: for there have in later times been ſome inſtances to the contrary.

pleaſe: ſtill they are no other than the Sacæ Nomades; a Tartarian clan, who from Strabo appear to have been in a continual roving ſtate, till they were cut off. But after all, who in their ſenſes would think of looking for the Titans among the Tartars, or deduce all ſcience from the wilds of Margiana? But if theſe countries had all the learning, that ever Egypt or Greece boaſted, how was it tranſmitted to Europe? How could it be derived to us, when ſo many, and ſuch mighty, nations intervened? We have ſeen the plan adopted by Pezron; which was found defective from the very authorities, to which he appealed: and Wiſe proceeds upon the ſame ſyſtem. Theſe were both in their time reſpectable perſons on account of their learning: but they have certainly lowered themſelves by giving into theſe idle reveries. What can be more fallacious than the notion adopted by [27] Wiſe, of the antiquity of the Scythians from the height of their ground? *Which height*, he ſays, *the Scythians urged in their diſpute with the Egyptians, as a chief argument of the antiquity of their nation: and the Egyptians, at leaſt other good judges, acquieſced in the proof.* The notion was, according to Juſtin, from whom it is borrowed, that, as the earth was once overflowed, the higher grounds emerged firſt, and conſequently were firſt inhabited. And that Scythia was the higher ground, they proved from this; becauſe all the rivers of Scythia deſcended from the north to the ſouth, and ran towards Egypt. [28] Porro Scythiam adeo editiorem omnibus terris eſſe, ut cuncta flumina ibi

[27] Religion and Learning of Europe, p. 9.

[28] Juſtin. L. 2. c. 1.

nata

nata in Mæotim, tum deinde in Ponticum, et Ægyptium mare decurrant. What a ſtrange proof is this? and what an argument to be laid before the Egyptians? They lived upon the Nile; and from the ſame principles might draw a different concluſion. As their river ran in a contrary direction, from ſouth to north, they had the ſame reaſon to [29] inſiſt, that Upper Egypt, and Ethiopia were the higher grounds, and the more ancient countries. And they would be ſo far in the right, as the earth is certainly higher, as we advance towards the equator, than it is towards the poles. As to the Tanaïs running from north to ſouth, and ſo entering the Palus Mæotis, and Pontus Euxinus; it is well known, that there are many rivers upon the coaſt of the Black Sea, which run in various and contrary directions: conſequently different countries muſt be equally ſupereminent, and have the ſame title to be the moſt ancient; which is abſurd and a contradiction. The learned Pezron argues no better, when he tries to ſhew the ſimilitude, which ſubſiſted between the Sacæ, and the ancient Gauls. He takes notice from Herodotus, that the Amyrgian Sacæ wore breeches like the Gauls: and having obſerved, that they were an enterpriſing people, and given an account of their dreſs, and arms; he concludes by ſaying, *We may upon the whole find in theſe Gomarians of Margiana the language, arms, habit, with the reſtleſs and warlike ſpirit of our ancient Celtæ. Will any body take upon him to deny, that they came originally from this Aſiatic nation?* Yet after all, I cannot aſſent; for I do not ſee the reſemblance: and the authority

[29] The Egyptians did inſiſt upon it. See Diodorus. L. 1. p. 10.

upon which I proceed, is that of Herodotus, to whom he ſends me. This author takes notice both of the Bactrians, and the Sacæ. He ſays, that the Bactrians were archers, and uſed bows made of their country reed, or cane; and had ſhort darts. In other reſpects, they were accoutered like the Medes, who wore tiaras, tunics, and breeches, with a dagger at their girdle. The Sacæ, or Amyrgians, had caps upon their heads, which terminated above in a point: they had alſo breeches. Their chief arms were bows and arrows with a dagger; alſo battle-axes, and ſagars. Let us now turn, and view the habiliments of the Celtæ; and ſee if any reſemblance ſubſiſted. Their chief weapons, according to Polybius, Livy, and Cæſar, were a long dart, or framea; and a long cutting ſword, but pointleſs: and they uſed an immenſe ſhield, which covered the whole body. They had helmets upon their heads, which were ornamented with the wings of a bird for a creſt; or elſe with the horns of ſome wild animal. To bows and arrows they were ſtrangers, or did but ſeldom uſe them. From hence we may ſee, that they were in nothing ſimilar, but breeches and bravery: and of the former they were diveſted, when they fought; for they went into battle naked.

Great reſpect is certainly due to men of learning; and a proper regard ſhould be paid to their memory. But they forfeit much of this eſteem, when they miſapply their talents; and put themſelves to theſe ſhifts to ſupport an hypotheſis. They may ſmile at their reveries, and plume themſelves upon their ingenuity in finding out ſuch expedients: but no good can poſſibly ariſe from it; for the whole

is

is a fallacy, and impoſition. And a perſon who gets out of his depth, and tries to ſave himſelf by ſuch feeble ſupports, is like an ideot drowning, without knowing his danger: who laughs, and plunges, and catches at every ſtraw. What I have ſaid in reſpect to theſe two learned men, will, I hope, be an argument to all thoſe, who follow their ſyſtem.

OF THE

SCYTHÆ, SCYTHIA, SCYTHISMUS, and HELLENISMUS;

ALSO OF THE

IONES and HELLENES of BABYLONIA;

AND OF THE

HELLENES of EGYPT.

AS we have been for ſo many ages amuſed with accounts of Scythia; and ſeveral learned moderns, taking advantage of that obſcurity, in which its hiſtory is involved, have ſpoken of it in a moſt unwarrantable manner, and extended it to an unlimited degree: it may not be unſatisfactory to inquire, what the country originally was; and from whence it received its name. It is neceſſary firſt of all to take notice, that there were many regions, in different parts of the world ſo called. There was a province in [1] Egypt, and another in Syria, ſtiled Scythia. There was alſo a Scythia in Aſia Minor, upon the Thermodon [2] above Galatia,

[1] Ptolem. Geog. L. 4. c. 5. p. 121.

[2] Σκυθια ὑπερ την Γαλατιαν. Diod. Sic. L. 5. p. 302.

where

where the Amazons were ſuppoſed to have reſided. The country about Colchis, and Iberia; alſo a great part of Thrace, and Mœſia; and all the Tauric Cherſoneſus, were ſtyled Scythic. Laſtly, there was a country of this name far in the eaſt, of which little notice has been hitherto taken. It was ſituated upon the great Indic Ocean; and conſiſted of a widely-extended region, called [3] Scythia Limyrica. But the Scythia ſpoken of by the ancient Greeks, and after them taken notice of by the Romans, conſiſted of thoſe countries, which lay upon the coaſt of the Euxine; and eſpecially of thoſe upon the north, and north-eaſtern parts of that ſea. In ſhort, it was the region of Colchis, and all that country at the foot of Mount Caucaſus, as well as that upon the Palus Mæotis, and the Boryſthenes, which was of old eſteemed [4] Scythia. As the Greeks were ignorant of the part of the world, which lay beyond; or had a very imperfect knowledge of it; they often comprehended this too under the ſame denomination. Many however did not extend their ideas ſo far: but looked upon the coaſt above-ſpecified to have been the boundary northward of the habitable [5] world. Hence we read of extremum Tanain, ultimam Scythiam,

[3] Arriani Periplus Maris Erythræi.

[4] The people were of Cuthite original; a part of that body which came from Egypt. Αιγυπτιων αποικοι εισιν οι Σκυθαι· δια τουτο και μελανοχροας αυτους ειναι λεγουσιν. Schol. in Pindar. Pyth. Od. 4. v. 376.

[5] Αια δε Κολχις
Ποντου και γαιης επικεκλεται εσχατιησιν.
Apollon. Rhod. L. 2. v. 419.
Extremum Tanaïm ſi biberis, Lyce. Horat. L. 3. Od. 10.
Χθονος μεν εις τηλουρον ηκομεν πεδον,
Σκυθην ες οιμον, αβατον εις ερημιαν. Æſch. Prometh. v. 1.

Plato

Scythiam, and Καυκασου εσχατοεντα; *Caucaſus the boundary of the world.* And although, upon the return of the Greeks, who had followed the fortunes of Cyrus the younger, ſome inſight might be ſuppoſed to have been gained into thoſe parts; yet it amounted to little in the end: as no correſpondence was kept up; and the navigation of the Boſporus was ſeldom attempted. Hence it happened, that, till the conqueſts of Lucullus and Pompeius Magnus, theſe countries were to the north-eaſt the limits of geographical knowledge: and even of theſe parts the accounts were very obſcure and imperfect. Yet, however unknown they had lain for ages, there was a time, when the natives rendered themſelves very reſpectable. For they carried on an extenſive commerce; and were ſuperior in ſcience to all the nations in their neighbourhood. But this was long before the dawning of learning in Greece: even before the conſtitution of many principalities, into which the Hellenic ſtate was divided. They went under the name of Colchians, Iberians, Cimmerians, Hyperboreans, Alani. They got footing in Paphlagonia upon the Thermodon; where they were called Amazonians, and Alazonians: alſo in Pieria, and Sithonia, near Mount Hæmus in Thrace. Theſe were properly Scythic nations: but the ancients, as I have before mentioned, often included under this name all that lay beyond them; whatever was unknown, even from the Cronian and Atlantic

Plato ſpeaks of earth being extended from Gades to the river Pharis. Phædon. p. 109. Herodotus was uncertain, where Europe terminated. L. 4. c. 45.

Colchidem Græci, non Homericis ſolum temporibus, ſed pluribus etiam ſeculis poſt, orbis noſtri ad orientem terminum eſſe credebant. Voſſius de Idolatriâ. L. 1. c. 24. p. 177.

ſeas one way, to Mount Tabis and the Corean ſea the other. [6] Απαντας μεν δε τους προσβορρους κοινως οι παλαιοι των Ελληνων συγγραφεις Σκυθας και Κελτο-Σκυθας εκαλουν. *The ancient writers of Greece uſed to include all the northern nations in general under the name of Scythians and Celto-Scythians.* In this they went too far: yet the Scythic nations were widely extended, and to be met with on very different parts of the globe. As they are repreſented of the higheſt antiquity, and of great power; and as they are ſaid to have ſubdued mighty kingdoms; and to have claimed precedency even of the Egyptians: it will be worth our while to enquire into the hiſtory of this wonderful people; and to ſift out the truth, if poſſibly it may be attained. Let us then try to inveſtigate the origin of the people denominated Scythians, and explain the purport of their name. The ſolution of this intricate problem will prove of the higheſt importance; as we ſhall thereby be able to clear up many dark circumſtances in antiquity: and it will ſerve for the baſis of the ſyſtem, upon which I proceed. To me then it appears very manifeſt, that what was termed by the Greeks Σκυθα, Σκυθια, Σκυθικα, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his poſterity Cuthites and Cutheans. The countries where they at times [7] ſettled, were uniformly denominated from them. But what was properly ſtyled Cutha, the Greeks expreſſed with a [8] ſigma prefixed:

[6] Strabo. L. 11. p. 774.

[7] Cuſiſtan in Perſis was called Cutha, or the land of Cuth. See Joſeph. Antiq. L. 9. c. 14. p. 507.

[8] So Υλη was by the Latines rendered Sylva; επτα, ſeptem; ερπω, ſerpo; and from

prefixed: which, however trifling it may appear, has been attended with fatal conſequences. Whence this mode of expreſſion aroſe is uncertain: it has univerſally obtained: and has very much confounded the hiſtory of ancient times, and of this people in particular. In ſhort, the miſtake reaches in its conſequences much farther than we may at firſt apprehend: and being once detected, will be the means of explaining many difficulties, which cannot otherwiſe be ſolved: and a wonderful light will be thrown on the remoter parts of hiſtory.

As the Scythic colonies were widely diſperſed, I will take them in their turns, and ſhew that they were all of them Cuthic: that the people upon the Indus were of the ſame origin as thoſe upon the Phaſis and Thermodon: and that the natives of Bætica in Iberia were related to both. That the Bœotians and Athenians were in great meaſure Cuthian, I have endeavoured already to prove: and what I term Cuthian, was by them undoubtedly ſtyled Scythian. Hence Anacharſis the Hyperborean plainly maintained that the Athenians were apparently Scythic: which national characteriſtic he muſt have obſerved in their language and man-

from ἅλς, ἅλος of Greece was formed ſal, and ſalum. The river Indus was often called Sindus. Indus ab incolis Sindus appellatur. Plin. N. H. L. 6. p. 319. Ur of Chaldea was ſtyled Sur, Σουρ: and it is ſo rendered by Syncellus. Ἐν χωρᾳ των Χαλδαιων, εν Σουρ τῃ πολει. p. 95. The Elli, thoſe prieſts of the ſun at Dodona, were called Selli. The Alpes Cottiæ are by Procopius ſtyled Σκυθιαι. De Bello Goth. L. 2. p. 457. And Lycophron, ſpeaking of the Alps in general, inſtead of Αλπια ορη, calls them Σαλπια, Salpia.

Και Σαλπιων βεβωσαν οχθηρων πολων. V. 1361.

This letter is uſed by the Welſh as an aſpirate: and has undoubtedly been introduced by many nations for the ſame purpoſe.

ners. [9] Ἐμοι δε, φησιν ὁ Αναχαρσις, παντες Ἑλληνες σκυθιζεσι. In all other countries, where this people ſettled, a like ſimilitude will be found in their rites and cuſtoms; and a great correſpondence in their original hiſtory: and all this attended with a manifeſt analogy in the names of perſons and places; and in the language of each nation, as far as we can arrive.

It may be ſaid, if by Σκυθια, Scythia, we are to underſtand Cuthia, and by Σκυθαι, Cuthai or Cutheans, the ſame ſhould obtain in all hiſtories of this people: for the like miſtake would be obſervable in the accounts tranſmitted in the accounts of Chaldea, and Babylonia, whence this people firſt came; as well as in thoſe of Egypt, where they for a long time reſided. And, upon enquiry, we ſhall find this to have been the caſe. Chus was by the Babylonians ſtyled Cuth; and the country of his poſterity Cutha. His ſons were the firſt rebels upon record. The building of the Tower called Babel is ſuppoſed to have been effected under their direction: for Babel was the place of habitation, where their imperious prince Nimrod, who was called Alorus and Orion, reſided. [10] *The beginning of his kingdom*, we are told by Moſes, *was Babel*. In conſequence of this it may be urged, that *if the Cutheans of Colchis or Greece are ſtyled* Σκυθαι, *the ſame name ſhould be ſometimes found attributed to thoſe of Babylonia and Chaldea*. It is no more than we ought to expect: and we ſhall find that the natives of theſe countries are expreſſly ſo called. Epiphanius, who has tranſmitted to us a moſt curious epitome of the whole Scythic hiſtory, gives them this

[9] Clem. Alexandr. Strom. L. 1. p. 364.
[10] Geneſ. c. 10. v. 10.

very

very appellation. [11] Απο δε τε κλιματος τε προς Ευρωπην εις Ασιαν κεκλικοτες επωνομαδησαν παντες κατα την χρονε επικλησιν ΣΚΥΘΑΙ· κτιζεσι δε την Πυργοποιϊαν, και οικοδομεσι την Βαβυλωνα. *Thoſe nations, which reach ſouthward from that part of the world, where the two great continents of Europe and Aſia incline to each other, and are connected, were univerſally ſtyled* [12] *Scythæ, according to an appellation of long ſtanding. Theſe were of that family, who of old erected the great tower* (called Babel), *and who built the city Babylon.* This is the plain purport of the hiſtory: from whence we learn expreſſly, that the Scythians were the Cuthians, and came from Babylonia. The works, in which they were engaged; and the perſon, from whom they were denominated; in ſhort, the whole of their hiſtory paſt all controverſy prove it. They were the ſame as the Chaldaïc Iönim under a different name. [13] Ιωνες δε τετων αρχηγοι γεγενηνται, ως ὁ ακριβης εχει λογος, απο τε Ιωναν, ἑνος ανδρος των τον Πυργον οικοδομησαντων, ὁτε αἱ γλωσσαι διεμεριδησαν των ανθρωπων. *The Iones were the leaders of this people according to the beſt information. They were deſcendants of one Ion or Ionah, who was concerned in the building of the tower, when the language of mankind was confounded.* Thus we may obſerve what light the hiſtories of different nations, if duly com-

[11] Epiphanius adverſus Hæreſ. L. 1. p. 6.

[12] The author ſuppoſes, that all mankind were occupied in the building of the tower; and hence ſeems to think, that all families were Scythic. But this is a great miſtake. The Cuthites were the people principally engaged in that work; and they are the family, who are alluded to under the name of Σκυθαι. It was a particular and national appellation; and could not be appropriated to all mankind.

[13] Chron. Paſchale. p. 49. Euſebii Chron. p. 7.

pared,

pared, reflect upon each other. Like evidence may be obtained from other parts of Epiphanius: where it is manifeſt that the term Scuthic is a miſnomer for Cuthic. In deſcribing the firſt ages of the world, he tells us, that, to the time of Serug, the ſeventh from Noah, there continued a Scythian ſucceſſion; and that the Scythian name was prevalent. [14] Εως τοτε (Σεργχ) εμενε Σκυθικη τις διαδοχη και επικλησις: meaning, that this period was eſteemed the Scythian age. The ſame piece of hiſtory is to be found in Euſebius, and other writers; ſome of whom were prior to [15] Epiphanius. Now I think it cannot be doubted, but that in the original hiſtory, whence this was taken, it was Κυθικη τις διαδοχη *a Cuthic ſucceſſion*; και Κυθικη επικλησις, *and it was the Cuthic name, by which that period was marked.* Σκυθισμος, ſays this author in another place, απο τε κατακλυσμε αχρι τε Πυργε: *from the deluge to the erecting of the tower Scuthiſm prevailed.* This notation is perhaps carried too far back: but the meaning is plain; and what he alludes to, is certainly Cuthiſmus, Κυθισμος. The purport of the paſſage teaches, that from the time of the deluge to the conſtruction of the tower was eſteemed the Cuthic age. It was for the moſt part a period of uſurpation and tyranny under the ſons of Chus, which was in a great degree put a ſtop to at the diſperſion: at leaſt the intention of keeping mankind together, and conſtituting one great empire was prevented: for this ſeems to have been the deſign of the Cuthians and their leader.

[14] Epiphanius adv. Hæreſ. L. 1. p. 8. alſo L. 1. p. 9. See alſo his Reſponſ. ad Achaium et Paulum. p. 8. 9.

[15] Euſebii Chronicon. p. 13.

Some of the ancient fathers, from terms ill underſtood, divided the firſt ages into three or more epochas; and have diſtinguiſhed them by as many characteriſtics: [16] Βαρβαρισμος, Barbariſmus, which is ſuppoſed to have preceded the flood: Σκυθισμος, Scuthiſmus, of which I have been ſpeaking: and [17] Ἑλληνισμος, Helleniſmus, or the Grecian period. This laſt muſt appear as extraordinary as any. For how was it poſſible for an Hellenic æra to have exiſted before the name of Hellas was known, or the nation in being? This aroſe, like the preceding, from a miſtake in terms, the word being warped from its original purport and direction. The Cuſeans or Cuthites were the firſt apoſtates from the truth: of which defection I have before taken notice. They introduced the worſhip of the ſun, that great fountain of light; and paid the like reverence to the ſtars, and all the hoſt of heaven. They looked upon them as fountains, from whence were derived to men the moſt ſalutary [18] emanations. This worſhip was ſtyled the fountain worſhip. The Grecians, juſt as they ſtyled the Bay of Fountains on the Red Sea Elanites from El Ain, might have called this characteriſtic of

[16] Αι δε των αιρεσεων πασων μητερες τε και πρόκριτοι και ονομαστοι εισιν αυται, Βαρβαρισμος, Σκυθισμος, Ἑλληνισμος, Ιουδαϊσμος. Chron. Paſchale. p. 23. This author makes Barbariſmus precede the deluge: Scythiſmus comes after. ΣΚΥΘΙΣΜΟΣ απο των ἡμερων του Νωε μετα τον κατακλυσμον αχρι της του Πυργου οικοδομης και Βαβυλωνος· και μετα τον χρονον της του Πυργου οικοδομης επ' ολιγοις ετεσιν, τουτ' εστιν εως Ῥαγαυ· ὑστερον δε Ἑλληνισμος κ.τ.λ. Chron. Paſch. p. 49.

[17] Απο δε του Σερουχ εως του Αβρααμ και δευρο, Ἑλληνισμος. Epiphan. L. 1. p. 9. Σερουχ, ὁστις πρωτος ἠρξατο του Ἑλληνισμου. Euſeb. Chron. p. 13. In like manner, a fourth hereſy is ſuppoſed to have ariſen, ſtyled Judaïſmus, before the time of either Jews or Iſraelites.

[18] Concerning fountain worſhip, or derivative virtues, ſee Pſellus and Jamblichus; and Stanley upon the Chaldaïc Religion. El-ain, Solis fons; the fountain of the ſun.

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the times Ελανισμος, Elaniſmus. But ſuch a change would not ſatisfy them. They made ſome farther alteration; and rendered it according to the Ionic dialect Ἑλληνισμος, Helleniſmus with an aſpirate; and made it by theſe means relate to their own country. One of the titles of the Cuſean ſhepherds, who came into Egypt, was taken from this worſhip, and derived from El Ain, the fountain of light, which they worſhiped. But the Greeks expreſſed this after the ſame manner as the above: whence they are by many writers ſtyled [19] Ποιμενες Ἑλληνες, *Hellenic or Grecian ſhepherds.* They were truly El-Anes, and by race Cuthites. Many of them ſettled in Armenia, and at Colchis, and alſo upon the Palus Mæotis. They are taken notice of under this name by [20] Claudian:

———patriamque bibens Mæotida Alanus.

Procopius mentions, that all the nations about Caucaſus, which we know to have been Cuthites, as far as the Portæ Caucaſeæ, were comprehended under the name of [21] Alani.

Some have thought, that this diſtinction of times, taken notice of by the eccleſiaſtical writers, was owing to ſome expreſſions of St. Paul in his Epiſtle to the Coloſſians. [22] Ὁπου ουκ ενι Ἑλλην, και Ιουδαιος· περιτομη και ακροβυστια· Βαρβαρος, Σκυθης· δουλος, ελευθερος· αλλα τα παντα, και εν

[19] Ἑκκαιδεκατη δυναστεια, Ποιμενες Ἑλληνες. Syncellus. p. 61.

[20] In Rufin. L. 1. v. 312.

[21] Ταυτην δε την χωραν, ἡ εξ ορους του Καυκασου αχρι ες τας Κασπιας κατατεινει πυλας, Αλανοι εχουσι. Procop. Goth. Hiſt. L. 4. c. 3. p. 570. This comprehends all the country of Iberia, Colchis and Circaſſia.

[22] Coloſſ. c. 3. v. 11.

πασι

πασι Χριστος. *Where there is neither Greek nor Jew, circumciſion nor uncircumciſion; Barbarian, Scythian; bond nor free; but Chriſt is all and in all.* The Apoſtle plainly alludes to thoſe invidious diſtinctions, which ſubſiſted among men; but what the fathers mention, concerns the diviſion of times, and the characters, by which different epochas were diſtinguiſhed. Some writers however have gone farther, and from the words of St. Paul have added Judaïſmus; introducing it in the firſt ages, to which it could not poſſibly belong. For how could Judaïſm ſubſiſt, before there was either Jew or Iſraelite? In ſhort, they have brought in ſucceſſion, and at different æras, what the Apoſtle ſpeaks of as ſubſiſting together at the ſame time; even in the age wherein he lived.

Helleniſmus however, which led the way to theſe diſtinctions, was of ancient date. The firſt innovation in religion was called by this name: which had no relation to Greece; being far prior to Hellas, and to the people denominated from it. Though it began among the Cuthites in Chaldea; yet it is thought to have ariſen from ſome of the family of Shem, who reſided among that people. Epiphanius accordingly tells us, that *Ragem, or Ragau, had for his ſon Seruch, when idolatry and Helleniſmus firſt began among men.* [23] Ραγαὺ γεννᾳ τον Σεργχ, και ηρξατο εις ανθρωπους ἡ ειδωλολατρεια τε, και ὁ Ἑλληνισμος. By this we are only informed, that idolatry and Helleniſmus began in the days of Seruch: but Euſebius and other writers mention, that he was the author

[23] Hæreſ. L. 1. c. 6. p. 7.

of this apoſtaſy. [24] Σερυχ, ὁσις πρωτος ηρξατο τῦ Ἑλληνισμῦ. *Seruch was the firſt, who introduced the falſe worſhip, called Helleniſmus.* Some attribute alſo to him the introduction of [25] images: but moſt give this innovation to his grandſon Terah. [26] Ναχωρ δε γεννᾳ τον Θαρρα, εντευθεν γεγονεν ανδριαντοπλασια—δια της τῦ Θαρρᾶ τεχνης. *Nachor begat Tharah: and in his time were introduced images for worſhip, which were firſt framed by his art.*

It is obſervable, that Johannes Antiochenus ſtyles the people of Midian Hellenes: and ſpeaking of Moſes, who married the daughter of Jethro, the Cuthite, the chief prieſt of [27] Midian, he repreſents the woman, [28] την θυγατερα Ιοθορ τῦ αρχιερεως των Ἑλληνων, *as the daughter of Jother, the high-prieſt of the Hellenes.* This is not ſo culpable as I have ſometimes thought it. It is to be obſerved, that the people of Midian lived upon the upper and eaſtern receſs of the Red Sea; where was a city called El Ain, the Elana of [29] Ptolemy, and Ailane of Joſephus. It happens, that there are in the oppoſite receſs fountains, which retain the

[24] Euſebii Chron. p. 13. See Chron. Paſchale, and Syncellus. p. 94. 95. Some ſuppoſe this innovation to have been introduced about the death of Peleg. Επι την τῦ Φαλεχ τελευτην ετη τρισχιλια· ενθεν αρχην των Ἑλληνικων Θεων λαμβανυσι τα ονοματα. Cedrenus. p. 15.

[25] Σερυχ δε πρωτος ηρξατο χρησθαι γλυπτοις και ξηλαις, ογδοος ων απογονος τῦ Νωε τῦ δικαιῦ. Conſtant. Manaſſes. p. 21.

[26] Epiphanius. L. 1. p. 7.

[27] Exodus. c. 2. v. 16.

[28] P. 76. 77.

[29] Ἡδε Ελανα κατα μυχον κειμενη τῦ ὁμωνυμῦ κολπου. Ptolem. L. 5. c. 17. p. 162. Ου πορρω Αιλανης πολεως. Joſeph. Ant. L. 8. c. 2. p. 437. Αιλανη πολις Αραβιας. Steph. Byzant. Αιλας. Procop. Perſica. L. 1. c. 19.

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name of El Ain at this day: and they are likewiſe called by the Arabs Ain Moſh, or the fountains of Moſes. Hence each bay has been at times called Sinus Elanites; which has cauſed ſome confuſion in the accounts given of theſe parts. The nether receſs had certainly its name, from the celebrated fountains of Moſes, which ran into it: but the bay on the other ſide was denominated from the people, who there [30] ſettled. They were Cuthites, of the ſame race as the Ionim and Hellenes of Babylonia, from which country they came. They built the city Elana; and were called [31] Hellenes, from the great luminary, which they worſhiped; and to which their city was ſacred. In the days of Moſes the whole world ſeems to have been infected with the rites of the Zabians: and Jethro the Cuthite was probably high-prieſt of this order, whoſe daughter Moſes [32] married. The very firſt idolatry conſiſted in worſhiping the luminary El Ain; which worſhip was accordingly ſtyled Helleniſmus. El Ain ſignifies Sol Fons, *the fountain of light:* and Ulpian upon Demoſthenes ſeems to have had ſome intimation of this etymology; for he explains the term ἑλληνικωτατον by [33] καθαρωτατον and ειλικρινεστατον, *ſomething very pure and clear*, like a fountain. Heſychius alſo intimates, that the name related to the [34] fountain of day; and in a ſecondary ſenſe to the fountain of wiſdom. Ἕλληνες, οἱ απο

[30] The bay is now called Bahhr al Akaba. See Deſcription d'Arabie par Monſ. Niebuhr. 1773. p. 345.

[31] The people ſtill retain their primitive name Ellanes. Dr. Pocock expreſſes it Allauni. *The Arabs about Acaba are called Allauni.* Pocock's Egypt. p. 138.

[32] Exodus. c. 2. v. 16. Numbers. c. 12. v. 1.

[33] P. 118.

[34] Ειλη, η τε ἡλιε αυγη. Heſych.

τȣ Διος τȣ Ἑλληνος· η φρονιμοι, ητοι σοφοι. *The people ſtyled Hellenes are the deſcendants of Hellen, the ſon of Zeuth: and by this title are denoted people of intelligent and enlightened minds.* Hellen was the ſame as Ion; the ſame alſo as Helius, Oſiris, and Apollo: by which titles was ſignified the Deity of light and of ſcience.

From Babylonia the Hellenes came into Egypt; and were the ſame as the Auritæ, thoſe Cuthite ſhepherds, who ſo long held that country in ſubjection. Hence we read of [35] Ποιμενες Ἑλληνες, and [36] Βασιλεις Ἑλληνες, *Hellenic ſhepherds*, and *Hellenic princes*, who reigned in the infancy of that nation. They were what I term collectively Amonians; being the deſcendants of Ham, who by the Gentile writers was reputed the firſt-born of Deucalion, or Noah. [37] Γινονται δε εκ Πυῤῥας Δευκαλιωνι παιδες, Ἑλλην μεν πρωτος, ὁν εκ Διος ενιοι γεγενησθαι λεγȣσι—θυγατηρ δε Πρωτογενεια. *Hellen was the firſt-born of Deucalion by Pyrrha: though ſome make him the ſon of Zeuth, or Dios.—There was alſo a daughter Protogeneia*; ſo named from being the firſt-born of women. He was alſo ſaid to have been the ſon of Prometheus: but in this there is no inconſiſtency; for they were all titles of the ſame perſonage, whoſe ſon was [38] Ham, repreſented both

[35] Africanus apud Syncellum. p. 61.

[36] Syncellus. ibid.

[37] Apollodorus. l. 1. p. 20.

Απο Ἑλληνος τȣ Δευκαλιωνος Ἕλληνες. Syncellus. p. 157. Ἑλλας, ἡν ὁ Διος Ἑλλην εκτισεν. Dicæarchus. Geog. Gr. Vol. p. 22. Strabo. L. 8. p. 587. Ἑλλην τȣ Δευκαλιωνος. Thucyd. L. 1. c. 3. Προμηθεως και Πυῤῥας Ἑλλην. Schol. in Apollon. L. 3. v. 1086. Strabo mentions the tomb of Hellen; ταφον τȣ Ἑλληνος τȣ Δευκαλιωνος ὑιȣ, και Πυῤῥας. L. 9. p. 660.

[38] חם. Sol.

as Hellen, and Helius. The Cuthite Hellenes, who came into Egypt, introduced their arts and learning; by which that country was benefited greatly. Hence the learning of Egypt was ſtyled Hellenic from the Hellenic ſhepherds: and the ancient theology of the country was ſaid to have been deſcribed in the [39] Hellenic character and language. This had no relation to the Hellenes of Greece; being, as I have before obſerved, far prior to that nation. The Grecians, it is true, were both Iönim and Hellenes; but by a long deſcent, being the poſterity of the people here ſpoken of. This theology was ſaid to have been derived from [40] Agathodæmon, that benign deity, the benefactor of all mankind. He was ſuppoſed to have had a renewal of life; and on that account was repreſented under the figure of a ſerpent crowned with the lotus, and ſtyled [41] Noë Agathodæmon. The Grecians ſuppoſed, that by the Hellenic tongue was meant the language of Greece; and that the Hellenic characters were the letters of their own country. But theſe writings were in reality ſculptures of great antiquity: and the language was the Cuthite, ſtyled by [42] Manethon the ſacred language of Egypt.

[39] Manethon apud Euſeb. Chron. p. 6.

[40] Syncellus. p. 40. The hiſtory was ſuppoſed to have been by him tranſlated *after the deluge*, μετα τον κατακλυσμον, εκ της ἱερας διαλεκτε εις την Ελληνιδα φωνην, *from the ſacred language into the Hellenic:* by which muſt be meant the ancient Chaldaïc.

[41] The name Noe the Greeks tranſpoſed, and expreſſed it Νεω Αγαθοδαιμων. See Vol. II. p. 336. Plate VI. where the Patriarch is deſcribed under the ſymbol of a ſerpent, with the emblems of plenty and peace. Agathodæmon was the ſame as Cneph. Euſeb. Præp. Evang. L. 1. c. 10. p. 41.

[42] Joſeph. contra Apion. L. 1. p. 445.

Philo

Philo Judæus, not being appriſed of this, has been guilty of a great miſtake in his Life of Moſes. For mentioning how that great perſonage had been inſtructed in his youth; and that he was ſkilled in all the learning of Egypt, in numbers, geography, and hieroglyphics; he adds, that the reſt of the circle of ſciences he learned of the Hellenes, or Grecians: [43] την δε αλλην εγκυκλιον παιδειαν Ἕλληνες εδιδασκον: as if the circle of ſciences had been eſtabliſhed, and the Greeks were adepts in philoſophy, ſo early as the time of Moſes. The Hellenes, who were ſuppoſed to have inſtructed the Patriarch, were undoubtedly an order of prieſts in Egypt: which order had been inſtituted before the name of Hellas, or the Helladians, had been heard of. Stephanus mentions from Ariſtagoras, a place called Hellenicon (Ἑλληνικον) at Memphis; and ſays, that the perſons, who reſided there, were ſtyled [44] Helleno-Memphitæ. Clemens Alexandrinus has tranſmitted the ſame account concerning Moſes, as has been given above by Philo. [45] Την δε αλλην εγκυκλιον παιδειαν Ἕλληνες εδιδασκον εν Αιγυπτῳ, ὡς αν βασιλικον παιδιον. *The Hellenes educated him in Egypt as a princely child; and inſtructed him in the whole circle of ſciences.* Theſe writers have certainly miſtaken the hiſtory, from whence they borrowed. It did not relate to Greece, but to the Hellenes of Egypt; thoſe Helleno-Memphitæ of Stephanus and Ariſtagoras. When Clemens therefore tells us concerning Moſes, Οι Ἕλληνες εδιδασκον εν Αιγυπτῳ, *The Hellenes taught him in Egypt:*

[43] In Vitâ Moſis, V. 2. p. 84.

[44] Ἑλληνικον και Καρικον τοποι εν Μεμφιδι, αφ' ὡν Ἑλληνομεμφιται και Καρομεμφιται, ως Αρισταγορας. Steph. Byzant.

[45] Strom. L. 1. p. 413.

it ſhould be rendered, Οἱ Ἕλληνες ἐν Αἰγυπτῳ ἐδίδασκον, *the Hellenes of Egypt taught him:* for ſuch, we may be aſſured, was the purport of the original, and true hiſtory. And this may be proved by the account given of Oſiris; of whom it is ſaid, that after his travels over the earth, he inſtituted religious rites, and founded ſchools of eloquence in Egypt. Of theſe he made Hermes profeſſor, who inſtructed the [46] Hellenes in that ſcience. This was many ages before the ſuppoſed arrival of Danaus, or of Cadmus, in Greece: conſequently theſe Hellenes could have no relation to that country. They were undoubtedly an order of prieſts; the ſame as are ſaid to have inſtructed Moſes. The hiſtory was certainly true, though the perſons have been miſtaken. Zoroaſter is by Ebn Batrick ſtyled Iüna-Hellen; and ſaid to have been the author of the Zabian worſhip, which commenced about the time that the tower of Babel was erected. [47] Autumant autem nonnulli, primum religionis Sabiorum auctorem fuiſſe Græcum (Hellenem) quendam nomine Iünam.—Fertur etiam illum, qui primus Sabiorum religionem inſtituit, ex eorum numero fuiſſe, qui turri Babelis extruendæ adfuerunt. According to Dicæarchus, the great Seſoſtris was a favourer of [48] Helleniſm.

From what has been ſaid, it appears plainly, that the Hellenes and Iönes were the ſame people under different appellations. They were the deſcendants of Hellen and Iön, two names of the ſame perſonage; among whoſe ſons idolatry firſt began in the region of Babylonia. He was ſtyled Iön,

[46] Και τους Ἕλληνας διδαξαι ταυτα τα περι την Ἑρμηνειαν. Diodorus. L. 1. p. 15.

[47] Vol. 1. p. 63. from the Latin verſion.

[48] Και Ἑλληνικη βιβ Σεσογχωσιδι μεμελητεναι. Schol. in Apollon. L. 4. v. 273.

Iönan,

Iönan, Iönichus; and was ſuppoſed to have been the author of magic. From him the Babylonians had the name of Iönim, as well as of Hellenes: for theſe terms were uſed as in ſome degree ſynonimous. Hence when the ſacred writer mentions people's flying from the weapons of the [49] Iönim, or Babylonians, it is very truly rendered by the Seventy *from the Hellenic ſword*: [50] Αναςωμεν, και αναςρεψωμεν προς τον λαον ημων εις την πατριδα ημων, απο προσωπου μαχαιρας Ελληνικης. *Ariſe, and let us go again to our own people, and to the land of our nativity, from the* HELLENIC *ſword.* The like expreſſion is to be found in the ſame verſion, and of the ſame prophet: [51] Απο προσωπου μαχαιρας Ελληνικης εκαστος εις τον λαον αυτου αποςρεψουσι, και εκαστος εις την γην αυτου φευξεται. *From the ſword of the* HELLENES *they ſhall turn every one to his own people, and they ſhall flee every one to his own land.* In each inſtance the words in the original are *the ſword of* יונה, *Iönah*: by which are meant the Iönim or Babylonians. The ſame worſhip, of which the Hellenes are ſaid to have been the authors, is attributed to the Iönim, the ſons of Iönah. [52] Ιωνες δε, οι εκ της Ιους, των Ελληνων αρχηγοι γεγονοτες, τοις ξοανοις προσεκυνουν. *The Ionim, the reputed ſons of Iönah, who became the head of the Hellenes, introduced the adoration of images.* They alſo introduced Zabaïſm, as is mentioned by the ſame [53] author; and worſhiped the celeſtial conſtellations. The perſon, from whom the Hellenes had their name, was

[49] חרב יונה, *the ſword of the Ionah.*

[50] Jeremiah. c. 46. v. 16.

[51] Ibid. c. 50. v. 16. See Vol. II. p. 302. of this work.

[52] Euſeb. Chron. p. 13.

[53] Ιωνες τους κατ' Ουρανον φως ηρας θεοποιουμενοι. Ibid. See alſo Cedrenus. p. 46.

Hellen

Hellen, the ſame as Cham, the ſon of Noah. [55] Ἑλλην υἱος Δευκαλιωνος. *Hellen was the ſon of the perſon who eſcaped the flood.* The Iönes were from the ſame perſonage, under a different title.

Such was the firſt hereſy in the world, which was ſtyled Helleniſmus: and ſuch the Hellenes, by whom it was propagated. They were diſſipated from Babylonia, and paſſed into Egypt; and betook themſelves to Syria, Rhodes, and Hellas; and many other countries. Many traces of them are to be found in Syria; where particularly is to be obſerved a city, which from them muſt have had its name. Stephanus, ſpeaking of places called Hellas, tells us, Εϛι και αλλη πολις Ἑλλας Κοιλης Συριας· το εθνικον Ἑλλην. *There is alſo another city Hellas in Coile Syria. The Gentile derivative, or poſſeſſive, is Hellen.* There were Hellenes at Rhodes; the ſame as the Heliadæ, of whom [56] Diodorus Siculus makes mention. They ſeem to have been the firſt, who peopled that iſland. Thoſe Hellenes, who ſettled at Dodona, were the firſt of the name among the Helladians, and from them it became at laſt univerſal. They had alſo the name of Elli, and Selli, and were properly prieſts of the oracle, which they brought from Thebes in Egypt. [57] Ἑλλοι· Ἑλληνες, οἱ εν Δωδωνη, και οἱ ἱερεις· Ελλα (it ſhould be Ἑλλαν) Διος ἱερον εν Δωδωνη. *The Elli are the ſame as the Hellenes at Dodona: and the prieſts of the place have the ſame*

[55] Euſeb. Chron. p. 28.

[56] Την δε νησον ταυτην τοτε κατωκων Ἑλληνες. L. 4. p. 26.

[57] Heſych. Elli and Selli are terms of the ſame purport; being derived from El and Sel, two names of the ſun. What the Grecians rendered Hellas would have been expreſſed more truly Hellan.

name. Ellan is the name of the temple dedicated to Jupiter at Dodona. The like is ſaid by [58] Ariſtotle and [59] Strabo. Of this people I ſhall ſay more, when I come to the Iönah-Hellenic colonies of Greece.

[58] Meteorolog. L. 1. c. 14. p. 772.
[59] L. 7. p. 505.

OF THE

GOLDEN AGE,

OR

AGE of the CUTHIM.

I Have taken notice of the manner, in which the firſt ages of the world were diſtinguiſhed: and I have ſhewn, that Scythiſmus and Helleniſmus were miſtaken terms: that they were not the characteriſtics of times in ſucceſſion, as many of the learned fathers have ſuppoſed; but related each to nearly one particular ſeaſon, the age of Chus; and to the worſhip introduced by his ſons. The Golden Age of the poets took its riſe from a miſtake of the ſame nature: which miſtake being once eſtabliſhed, a Silver, a Brazen, and an Iron Age were in conſequence of it added. What was termed Γενος Χρυσεον and Χρυσειον, ſhould have been expreſſed Χυσεον and Χυσειον: for it relates to the ſame æra, and hiſtory, as the terms beforementioned; to the age of Chus, and to the domination of his ſons. It is deſcribed as a period of great happineſs: and the perſons, to whom that happineſs is

tributed, are celebrated as ſuperiour to the common race of men: and upon that account, after their death, they were advanced to be Deities.

[1] Χρυσεον μεν πρωτιστα γενος μεροπων ανθρωπων
Αθανατοι ποιησαν, Ολυμπια δωματ' εχοντες·
Οι μεν επι Κρονυ ησαν, ὁτ' ουρανῳ εμβασιλευεν.
Ὡστε Θεοι δ' εζωον ακηδεα θυμον εχοντες,
Νοσφιν ατερτε πονων και οϊζυος· ουδε τι δειλον
Γηρας επην· κτλ.
Αυταρ επει κεν τουτο γενος κατα γαια καλυψε,
Τοι μεν Δαιμονες εισι Διος μεγαλυ δια βουλας,
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων·
Οι ῥα φυλασσουσιν τε δικας, και σχετλια τεργα.

The Immortals firſt a *Golden* race produced:
Theſe liv'd, when Saturn held the realms of heaven;
And paſs'd their time like Gods without a care.
No toil they knew, nor felt ſolicitude;
Not e'en th' infirmities of age—
Soon as this race was ſunk beneath the grave;
Jove rais'd them to be Dæmons of the air,
Spirits benign, and guardians of mankind,
Who ſternly right maintain, and ſorely puniſh wrong.

We have in this ſhort account a juſt hiſtory of the riſe of idolatry, when deified men had firſt divine honours paid to them: and we may be aſſured of the family, in which it began. The ancients had a high notion of this Golden, or

[1] Heſiod. Εργα και Ημερ. L. 1. v. 109.

Cuſean

Cuſean age; and always ſpeak of it with great deference, as a time of uncommon equity and happineſs. They indeed take into the account the æra of patriarchal government, when all the world was as yet one family, and under the mild rule of the head of mankind. Aratus ſays, that this was the ſeaſon, when Aſtræa, or Juſtice, appeared perſonally in the world.

[2] Τοφρ' ην, οφρ' ετι γαια Γενος Χρυσειον εφερβεν.

She ſtay'd, while yet the Race of Gold ſurvived.

And he laments, that thoſe excellent perſons, who then flouriſhed, ſhould have been ſucceeded by a poſterity ſo degenerate and baſe.

[3] Οιην Χρυσειοι Πατερες γενεην ελιποντο
Χειροτερην;

What an unworthy and degenerate race
Our Golden Sires bequeath'd?

By this we find, that not only a particular age, but alſo perſons were ſtyled Χρυσειοι, or Golden. Thoſe who came into Greece, and built the temple at Olympia, are repreſented as [4] Χρυσεν γενος, a Golden Race: by which is certainly meant Cuſoan or Cuſean. But however this people may have been celebrated, they were the firſt idolaters, who introduced a plurality of Gods, and made other innovations in life.

[2] Phænom. v. 113.
[3] Ibid. v. 123.
[4] Pauſan. L. 5. p. 391.

Αιθιοπες—

[5] Αιθιοπες—πρωτοι δε Θεους ετιμησαν, και νομοις εχρησαντο. *The Æthiopes, or Cuthites, were the firſt, who paid honours to more Gods than one, and who enacted laws.*

The Grecians by rendering what ſhould be Cuſean, Χρυσεον, Cruſean, have been led ſtill farther in characteriſing the times: and to this ſuppoſed Golden Age, which they have embelliſhed with many fictions, they have added an age of Silver, and of Braſs and of Iron. In the firſt of theſe periods the poet manifeſtly alludes to the longevity of perſons in the patriarchic age: for they did not, it ſeems, die at threeſcore and ten, but took more time even in advancing towards puberty.

[6] Αλλ' εκατον μεν παις ετεα παρα μητερι κεδνη
Ετρεφετ' αταλλων μεγα νηπιος ᾧ ενι οικῳ.

In early times, for full an hundred years
The foſtering mother with an anxious eye
Cheriſh'd at home the unweildy backward boy.

He ſpeaks however of their being cut off in their prime: and whatever portion of life Nature might have allotted to them, they were abridged of it by their own folly, and injuſtice; for they were guilty of rapine and bloodſhed; and in a continual ſtate of hoſtility.

[7] Αλλ' οταν ηβησειε, και ηβης μετρον ικοντο,
Παυρηδιον ζωεσκον επι χρονον, αλγε' εχοντες,

[5] Steph. Byzantin.
[6] Heſiod. Εργ. και Ημερ. L. 1. v. 130.
[7] Ibid. v. 132.

Αφραδιαις· ὑβριν γαρ ατασθαλον ουκ εδυναντο
Αλληλων απεχειν.

Soon to the term of blooming youth they came,
But did not long ſurvive it: their ſhort life
Was a ſad ſcene of miſery, brought on
By mutual acts of inſult.

They were at the ſame time highly irreligious and great contemners of the Gods; and for that reaſon removed from all commerce with other beings.

[8] Τους μεν επειτα
Ζευς Κρονιδης ουρανψε, χολωμενος ουνεκα τιμας
Ουκ εδιδον μακαρεσσι Θεοις, οι Ολυμπον εχουσιν.

This race Jove ſoon conſign'd to endleſs night;
Vex'd, that due honours they ſhould dare refuſe
To the great Gods, who high Olympus hold.

Yet what is extraordinary, when they were through the anger of the offended Gods, ſwept away from the face of the earth, they were made ſubordinate Deities, and great reverence was ſhewed to them: [9] Τιμη και τοισιν οπηδει: *Theſe too had their ſhare of honour.*

The third Age, ſtyled the Brazen, was like the former: only, to diverſify it a little, the poets ſuppoſed that there was now a more regular proceſs of war. They had now, it

[8] Ibid. v. 137.

[9] Τοι μεν υποχθονιοι Μακαρες θνητοι καλεονται,
Δευτεροι· αλλ' εμπης τιμη και τοισιν οπηδει. v. 141.

ſeems,

ſeems, brazen arms, and brazen houſes: and every implement was of braſs. This race is ſaid to have been quite different from thoſe of the Silver Age; [10] ȣ̓κ αργυρῳ ȣδεν ὁμοιον. Yet I cannot ſee wherein the difference conſiſted. The former were guilty of violence and bloodſhed; and ſlew one another ſo faſt, that they ſcarce attained the age of manhood. The latter had the ſame love for war; and fell in like manner by each other's hand; ſo that not one ſurvived.

[11] Και τοι μεν χειρεσσιν ὑπο σφετερῃσι δαμεντες
Βησαν ες ευρωεντα δομον κρυερȣ Αϊδαο,
Νωνυμοι.

This race engag'd in deadly feuds, and fell
Each by his brother's hand. They ſunk in fight,
All to the ſhades of Erebus conſign'd,
Their name forgotten.

After theſe came another Age, by moſt poets called the Iron; but by Heſiod mentioned as the Heroïc, or Age of Demigods; and deſcribed as a time of great juſtice and [12] piety. Yet theſe heroes, whoſe equity is ſo much ſpoken of, upon a nearer enquiry are found to be continually engaged

[10] Ζευς δε πατηρ τριτον αλλο γενος μεροπων ανθρωπων
Χαλκειον ποιησ', ȣκ αργυρῳ ȣδεν ὁμοιον. v. 143.
See Aratus of the Golden Age, and of thoſe ſucceeding. Phænom. v. 108. Alſo Ovid. Metamorph. L. 1. v. 89.

[11] Heſiod ſupra. v. 151.

[12] Αυθις ετ' αλλο τεταρτος επι χθονι πȣλυβοτειρῃ
Ζευς Κρονιδης ποιησε δικαιοτερον, και αρειον. v. 156.
Heſiod makes the Iron Age the fifth in ſucceſſion.

in

in wars and murders: and, like the ſpecimens exhibited of the former Ages, theſe are finally cut off by one another's hands, in acts of robbery and violence: ſome for purloining oxen; others for ſtealing ſheep; and many for carrying away the wives of their friends and neighbours.

[13] Και τȣς μεν πολεμος τε κακος, και φυλοπις αινη,
Τȣς μεν εφ' επταπυλῳ Θηβῃ, Καδμηϊδι γαιῃ,
Ωλεσε μαρναμενȣς μηλων ενεκ' Οιδιποδαο·
Τȣς δε και εν νηεσσιν υπερ μεγα λαιτμα θαλασσης
Ες Τροιην αγαγων Ελενης ενεκ' ηυκομοιο·
Ενθ' ητοι τȣς μεν θανατȣ τελος αμφεκαλυψε.

In battle ſome were carried off; and fell
At Thebes, renown'd for its ſeven tow'ring gates,
The ſeat of Cadmus: here they ſternly ſtrove
Againſt th' Oedipodæ for their flocks and herds.
Some paſſed the ſeas, and fought the Trojan ſhore:
There joined in cruel conflict for the ſake
Of Helen, peerleſs dame: till their ſad fate
Sunk them to endleſs night.

In like manner it is ſaid of the hero Cycnus, that he robbed people of their cattle, as they went to Delphi: whence he was called Κυκνος λῃστης. He, like the [14] reſt; was ſlain in fight, having raſhly encountered Hercules. Such was the end of theſe laudable banditti: of whom Jupiter, we are

[13] Heſiod. Εργ. και Ημερ. L. 1. v. 161.

[14] Heſiod. Ασπις Ηρακλ. v. 478.

told, had ſo high an opinion, that after they had plundered and butchered one another, he ſent them to the Iſlands of the Bleſſed, to partake of perpetual felicity.

[15] Και τοι μεν ναιεσιν, ακηδεα θυμον εχοντες,
Εν Μακαρων νησοισι παρ' ωκεανον βαθυδινην,
Ολβιοι Ηρωες.

Theſe, freed from grief and every mortal care,
And wafted far to th' ocean's verge extreme,
Rove uncontroul'd amid the Happy Iſles,
Illuſtrious heroes.

We have here ſeen four diviſions of times: in ſome of which the poet has endeavoured to make a diſtinction, though no material difference ſubſiſts. And as theſe times are ſuppoſed to be in ſucceſſion, he has brought the laſt period as low as the æra of Troy. The whole relates to a ſeries of hiſtory, very curious and intereſting; but ruined, by being diverſified, and in a manner ſeparated from itſelf.

From what has been ſaid we may perceive, that the Cruſean Age being ſubſtituted for the Cuſean, and being alſo ſtyled the æra of the [16] Cuthim, was the cauſe of theſe after-diviſions being introduced; that each Age might be diſtinguiſhed in gradation by ſome baſer metal. Had there been no miſtake about a Golden Age, we ſhould never have been treated with one of Silver; much leſs, with the ſubſequent of Braſs and Iron. The original hiſtory relates to the patri-

[15] Heſiod. Εργ. και Ημερ. L. 1. v. 170.
[16] Cuthim, כתים, ſignified Gold and Golden.

archic

archic age, and to what the Greeks termed the Scuthic period, which ſucceeded: when the term of man's life was not yet abridged to its preſent ſtandard; and when the love of rule, and acts of violence firſt diſplayed themſelves upon the earth. The Amonians, wherever they ſettled, carried theſe traditions with them: which were often added to the hiſtory of the country; ſo that the ſcene of action was changed. A colony, who ſtyled themſelves Saturnians, came to Italy; and greatly benefited the natives. But the ancients, who generally ſpeak collectively in the ſingular, and inſtead of Herculeans, introduce Hercules; inſtead of the Cadmians, Cadmus; ſuppoſe a ſingle perſon, [17] Saturn, to have betaken himſelf to this country. Virgil mentions the ſtory in this light: and ſpeaks of Saturn's ſettling there; and of the low ſtate of the natives upon his arrival, when he introduced an Age of Gold.

[18] Hæc nemora indigenæ Fauni, Nymphæque tenebant,
Genſque virûm truncis et duro robore nata;
Queis neque mos, neque cultus erat; nec jungere tauros,
Aut componere opes norânt, aut parcere parto:
Sed rami, atque aſper victu venatus alebat.

He then proceeds to ſhew, how this people were diſciplined and improved: all which, according to the uſual miſtake, he ſuppoſes to have been effected by one perſon, Saturn, inſtead of Saturnians.

[17] It is ſaid of Saturn alſo, that he built the ancient city Byblus in Syria. This was many ages before his ſuppoſed arrival in Italy. See Sanchoniatho in Euſeb. Præp. Evang. L. 1. c. 13. p. 37. The city was built by Saturnians.

[18] Virg. Æneid. l. 8. v. 314.

[19] Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul ademptis.
Is genus indocile, ac diſperſum montibus altis,
Compoſuit; legeſque dedit: Latiumque vocari
Maluit, his quoniam latuiſſet tutus in oris.
Aurea, quæ perhibent, illo ſub rege fuerunt
Sæcula: ſic placidâ populos in pace regebat.
Deterior donec paulatim, ac decolor ætas,
Et belli rabies, et amor ſucceſſit habendi.

Lo! mighty prince, theſe venerable woods
Of old were haunted by the ſylvan Gods,
And ſavage tribes, a rugged race, who took
Their birth primæval from the ſtubborn oak.
No laws, no manners form'd the barbarous race:
But wild the natives rov'd from place to place.
Untaught, and rough, improvident of gain,
They heap'd no wealth, nor turn'd the fruitful plain.
Their food the ſavage fruits the foreſts yield;
Or hunted game, the fortune of the field:
Till Saturn fled before victorious Jove,
Driven down, and baniſh'd from the realms above.
He by juſt laws embodied all the train,
Who roam'd the hills; and drew them to the plain;
There fix'd: and Latium call'd the new abode,
Whoſe friendly ſhores conceal'd the latent God.
Theſe realms in peace the monarch long controll'd,
And bleſs'd the nations with an Age of Gold.

Tranſlated by Pitt.

[19] Virg. Æneid. L. 8. v. 319.

This

This account is confuſed: yet we may diſcern in it a true hiſtory of the firſt ages; as may be obſerved likewiſe in Heſiod. Both the poets, however the ſcene may be varied, allude to the happy times immediately after the deluge: when the great Patriarch had full power over his deſcendants; when equity prevailed without written law.

Theſe traditions, as I have repeatedly taken notice, being adopted and prefixed to the hiſtories of the countries, where the Amonians ſettled, have introduced a Saturn in Auſonia; and an Inachus and Phoroneus at Argos: and in conſequence of it, the deluge, to which the two latter were witneſſes, has been limited to the ſame place, and rendered a partial [20] inundation. But, in reality, theſe accounts relate to another climate, and to a far earlier age: to thoſe times, when, according to [21] Hyginus, the firſt kingdom upon earth was conſtituted: and when one language only prevailed among the ſons of men.

[20] Ἡ δὲ κατα την Ἑλλαδα, κατα μεν Φορωνεα τον μετ' Ἰναχον, ὁ επι Ωγυγε κατακλυσμος. Clem. Alexandr. Strom. L. 1. p. 379.

[21] Fab. 143.

OF

OF

CUSHAN or ETHIOPIA;

AND OF THE

VARIOUS COLONIES, and DENOMINATIONS of the CUTHITES.

WE may, I think, be aſſured, that by the term Scuthai, Σκυθαι, are to be underſtood Cuthai or Cutheans. It may therefore be proper to go to the fountain head, and to give an account of the original people; from whom ſo many of different denominations were derived. They were the ſons of Chus; who ſeized upon the region of Babylonia and Chaldea; and conſtituted the firſt kingdom upon earth. They were called by other nations Cuſhan: alſo Χωσαιοι, Αραβες, Ωρειται, Ερυθραιοι, Αιθιοπες, *Cuſeans*, *Arabians*, *Oreitæ*, *Eruthræans*, *and Ethiopians:* but among themſelves their general patronymic was Cuth; and their country Cutha. I ſhall take notice of them in their ſeveral migrations under each of theſe appellations. They were an ingenious

and knowing people, as I have before obſerved; and at the ſame time very prolific. They combined with others of the line of Ham; and were enabled very early to carry on an extenſive commerce, and to found many colonies; ſo that they are to be traced in the moſt remote parts of the earth. Theſe ſettlements have been enumerated by [1] Euſebius, Syncellus, and other writers; as far as they could be diſcovered. Nor muſt we wonder if they appear ſo numerous, and ſo widely extended, as it is perfectly conſonant to their original hiſtory. For we are informed by [2] Moſes, when he enumerates the principal perſons, by whom the earth was peopled, that Ham had [3] thirty and one immediate deſcendants, all of them heads of families, when Shem had but twenty-ſix; and fourteen only are attributed to Japhet. A large body of this people invaded Egypt, when as yet it was in its infant ſtate, made up of little independent diſtricts, artleſs and unformed, without any rule or polity. They ſeized the whole country, and held it for ſome ages in ſubjection, and from their arrival the hiſtory of Egypt will be found to commence. The region between the Tigris and Euphrates, where they originally reſided, was ſtyled the country of the Chuſdim or Chaſdim; but by the weſtern nations Chaldea. It

[1] Syncellus. p. 46. 47. 48. Johan. Malala. p. 15. Euſeb. Chron. p. 11. 12. See alſo Vol. II. of this work, p. 187. 188. 191. See particularly the Chronicon Paſchale. p. 29. 30.

[2] Geneſis. c. 10. On account of the comparative ſmallneſs to be obſerved in the line of Japhet, that encouraging prophecy was given, that Japhet ſhould one day be enlarged. *God ſhall enlarge Japhet.* This, within theſe few centuries has been wonderfully completed.

[3] Moſt of the Fathers make the number thirty-two, counting Canaan: ſo that the total of the three families they ſuppoſe to have been ſeventy-two.

lay towards the lower part of the Tigris, to the weſt, and below the plain of Shinar. On the oppoſite ſide to the eaſt was the province of Elam, which country they ſeem ſoon to have invaded; and to have occupied the upper part. This conſiſted of that fine region called afterwards Suſiana, and Chuſiſtan, which was watered by the Ulai, Chobar, and Choaſpes, and by other branches of the Tigris. When the Perſians gained the ſovereignty of Aſia, it was from them denominated Perſis. Some have thought Elam was Perſis: but Elam lay to the ſouth, and Perſis was only another name for Cutha: for the Perſians were the Cuthites of that country under a different appellation. The prophet Iſaiah diſtinguiſhes theſe nations very accurately, when he mentions a return of the captives from [4] *Elam, Chus, and Shinar.* This country is ſaid to have been alſo called Scutha; and the author of the [5] Chronicon Paſchale mentions Scuthæ in theſe parts, who were ſo called even in his days. But he ſuppoſes that the name Scutha was given to the region on account of I know not what, Scythians from the north. Joſephus, whoſe language had a greater affinity with the Chaldaïc, and to whom the hiſtory of the country was better known, expreſſes it Cutha; and ſpeaks of a river Cutha, which was probably the ſame as the Choaſpes. Hence we have another

[4] C. 11. v. 11. Thus far is true, that Suſiana was originally a part of Elam. See Daniel. c. 8. v. 2. but it was diſmembered, and on that account eſteemed a ſeparate region.

[5] Και εμειναν εν Περσιδι οι αυτοι Σκυθαι εξ εκεινε εως της νυν. p. 47. Arrian mentions a region called Scuthia near the Perſian Gulf. Εχει δε και αυτη (Σαβαθα) συγχρησιν των περαν εμποριων, Βαρυγαζων, και Σκυθιας, και της παραχειμενης Περσιδος. Arriani Periplus apud Geog. Gr. minores. vol. 1. p. 15.

proof, and, I think, very determinate, that what the Grecians ſtyled Scutha, was Cutha, the land of the Cuthites. It extended a great way eaſtward, and was in great meaſure bounded by Media to the north. When Salmanaſſer had taken Samaria, and carried the people into captivity, he repeopled it with a colony from [6] Cutha, Media, Babylonia, and other conquered nations. And to this the Samaritans allude, when they give an account of themſelves in Joſephus. [7] Σαλμανασαρης, ὁ των Ασσυριων βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας κατηγαγε και Μηδιας ενθαδε. *Salmanaſſer, the king of the Aſſyrians, brought us hither from the countries of Cuthia and Media.* In proceſs of time, through conqueſt the empire of the Perſians was greatly enlarged: and Cuthia made but a part of it. Hence in another place Joſephus, ſpeaking of the people of Samaria coming from Cuthia, makes it but a portion of Perſis. He calls it here Cutha, and ſays, [8] Εϛι δε αυτη (ἡ Χαθα) χωρα εν Περσιδι: *The province of Cutha, of which I have been ſpeaking, is a region in Perſis.* This is one of the countries ſtyled Cuſhan in Scripture: for there are certainly more than one referred to by the ſacred writers. By other people it was rendered Ethiopia. Having thus traced the Scythæ, or Cuthites, to their original place of reſidence, and aſcertained their true hiſtory; I ſhall proceed to deſcribe them in their colonies, and under their various denominations.

[6] See 2 Kings. c. 17. v. 24. Men of Babylon and Cutha.
[7] Antiq. L. 11. c. 4. p. 556.
[8] Joſephus Ant. L. 9. c. 14. p. 507.

Of

Of CUSHAN ſtyled ETHIOPIA.

AS I have repeatedly mentioned Cuſhan, or Ethiopia, and it is likely to continually recur again; I think it will be proper to deſcribe the countries of this name, and the people, who were in like manner denominated: for to the beſt of my knowledge, I never yet ſaw this properly performed. It is well known, that the Ethiopians were Cuthites or Cuſeans. [9] Εκ μεν Χυς, Χυσαιοι· ὅτοι Αιθιοπες εισιν. *Chus is the perſon, from whom the Cuſeans are derived. They are the ſame people, as the Ethiopians.* So alſo ſays Euſebius: [10] Χυς, ἐξ ὃ Αιθιοπες. *Chus was the perſon, from whom came the Ethiopians.* The name is ſuppoſed to have been given to this people from their complexion; as if it were from αιθω, and οψ: but it is not a name of Grecian original. It was a ſacred term; a title of the chief Deity: whence it was aſſumed by the people, who were his votaries, and deſcendants. Euſtathius tells us, [11] Διος επιθετον Αιθιοψ: *Æthiops is a title of Zeus.* Prometheus was ſtyled Æthiops, who had particular honours among the people of the eaſt. [12] Lyco-

[9] Zonaras. p. 21. Syncellus. p. 47. Αιθιοπες, ὧν ηρξε (Χυς) ετι και νυν ὑπο ἑαυτων τε και των εν τῃ Ασιᾳ παντων Χουσαιοι καλενται. Joſephi Antiq. L. 1. c. 6. p. 22.

[10] Chron. p. 11. Εκ της φυλης τυ Χαμ Χυς ονοματι, Αιθιοψ. Chron. Paſch. p. 36. Νεβρωδ ὑιος Χυς τυ Αιθιοπος. Malala. p. 18.

[11] Schol. in Homerum. Odyſſ. A. v. 22.

[12] V. 533. Some read Προμαρθευς.

phron ſtyles him, Δαιμων Προμαθευς Αιθιοψ. *Prometheus Æthiops, the Dæmon or tutelary Deity.* Pliny ſpeaking of the country, ſays, that it was firſt called Ætheria, and then Atlantia: and laſt of all Æthiopia, [13] a Vulcani filio Æthiope, *from Æthiops, the ſon of Vulcan.* Homer ſpeaks of two nations only, which were named Æthiopes.

[14] Αλλ' ὁ μεν Αιθιοπας μετεκιαθε τηλοθ' εοντας,
Αιθιοπας, τοι διχθα δεδαιαται, εσχατοι ανδρων,
Οι μεν δυσομενυ Υπεριονος, οι δ' ανιοντος.

Neptune was now viſiting the Ethiopians, who reſide at a great diſtance: thoſe Ethiopians, who are divided into two nations, and are the moſt remote of mankind. One nation of them is towards the ſetting ſun; the others far in the eaſt, where the ſun riſes. But this is much too limited. For, as the Cuthites got acceſs into various parts of the world; we ſhall find an Ethiopia in moſt places, where they reſided. The Scripture ſeems to mention three countries of this name. One, and the neareſt to Judea, was in Arabia, upon the verge of the deſert, near Midian and the Red Sea. This is alluded to by the prophet Habakkuk, where he ſays that [15] he *ſaw the tents of Cuſhan in affliction; and the curtains of the land of Midian did tremble.* A ſecond Ethiopia lay above Egypt to the ſouth; and is taken notice of by the prophet Ezekiel, where he is foretelling the deſtruction of the latter country;

[13] L. 9. p. 345.
[14] Odyſſ. L. A. v. 22. Heſychius ſtyles Dionuſus Αιθιοπαιδα, or Αιθιοπα παιδα.
[15] Habakkuk. c. 3. v. 7.

and

and ſays that it ſhall be laid waſte from one extreme part to the other. [16] *Behold therefore, I am againſt thee, and againſt thy rivers: and I will make the land of Egypt utterly waſte and deſolate, from Migdol to Syene and the borders of Ethiopia.* The third country, ſtyled Ethiopia, comprehended the regions of Perſis, Chuſiſtan, and Suſiana. [17] Herodotus takes notice of Ethiopians about theſe parts: and the country is mentioned by the prophet Zephaniah, when he ſpeaks of the return of Judah from captivity. [18] *From beyond the rivers of Cuſhan, or Ethiopia, my ſuppliants, even the daughter of my diſperſed ſhall bring mine offering.* The principal rivers, to which he referred, were the [19] Ulai, Kur, Chobar, and Choaſpes; all eaſtern branches of the Tigris; near which were the chief places of captivity. Still further eaſt, beyond Car-

[16] Ezekiel. c. 29. v. 10. Our verſion ſeems to be very faulty, and renders the paſſage, *from the tower of Syene unto the borders of Ethiopia*, or Cuſh. In a former treatiſe I was under a miſtake, from underſtanding it in this light: but was led to the right interpretation by the verſion of Xantes Pagninus and Montanus. Migdol, or Magdalum, was a fort not far from Peluſium, at one extremity of the country: Syene was the uttermoſt city at the other extreme; and ſtood under the Tropic upon the borders of Ethiopia. The meaning of the prophet is plain, that the whole length of Egypt, north and ſouth, from Migdol the garriſon to Syene, ſhall be utterly made deſolate. Syene ſtood at the extremity of Pathros, or ſuperior Egypt; Migdol, the fort, was near Daphnæ Peluſiæ upon the ſea. Jeremiah ſtates the chief diviſions of the country very accurately, ſpeaking of the Jews who dwelt *in the land of Egypt: which dwell at Migdol, and at Tahphanes, and at Noph, and in the country of Pathros.* c. 44. v. 1. See Obſervations and Inquiries, &c. p. 152.

[17] Οἱ δὲ ἀπ' ἡλίου ἀνατολέων Αἰθιοπες, δίξοι γαρ δὴ ἐστρατευοντο, ὡρσοτετάχατο τοισι Ινδοισι, διαλλασσοντες εἰδος μεν ὐδεν τοισι ἑτέροισι, φωνην δὲ καὶ τριχωμα μουνον. L. 7. c. 70. p. 541.

[18] Zephaniah. c. 3. v. 10.

[19] Upon the banks of the Ulai, or Eulæus, the prophet Daniel had his viſions. Even Chaldea was eſteemed Ethiopia; and Tacitus ſpeaking of the Jews, whoſe anceſtors came from Ur in Chaldea, ſtyles them Æthiopum prolem. Hiſtor. L. 5. c. 2.

mania, was another region of this name, which by Euſebius is termed [20] Αιθιοπια, ἡ βλεπουσα κατα Ινδους, προς Ευρονοτον, *the Ethiopia, which looks towards the Indi, to the ſouth-eaſt:* and even the Indi themſelves will in the ſequel be found to have been Ethiopians. The ſons of Chus came into Egypt under the name of Auritæ and Shepherds, as alſo of Ethiopians. Hence Egypt too inherited that name: [21] Εκληθη δε (Αιγυπτος)—και Αερια, και Ποταμια, και ΑΙΘΙΟΠΙΑ, δια τους εκει Αιθιοπας, περι ὡν πολλοι των παλαιων ἱστορουσι. *This country was called—both Aeria, and Potamia,* or the River Country; *alſo Ethiopia; which name it received from ſome Ethiopians, who ſettled there; and of whom many of the very ancient writers have ſpoken.* The Cuthites ſettled at Colchus, the Colchis of the Greeks: in conſequence of which it was called Cutaia and Ethiopia. [22] Jerome in his Catalogue of Eccleſiaſtical Writers mentions St. Andrew preaching the goſpel in the towns upon the two Colchic rivers, the Apſarus and Phaſis; and calls the natives Æthiopians. *Andreas, frater Simonis Petri, ut majores noſtri prodiderunt, Scythis, Sogdianis, et Saceis in Auguſtâ civitate prædicavit, quæ cognominatur magna; ubi eſt irruptio Apſari, et Phaſis fluvius: illic incolunt Æthiopes interiores.* He relates the ſame circumſtance of Matthias. *In alterâ Ethiopiâ, ubi eſt irruptio Apſari, et Hyſſi portus, prædicavit.* The port of Hyſſus near Colchis is taken notice of by Arrian in his Periplus, and by Socrates in his Life of

[20] Euſeb. Chron. P. 12. he adds, αλλη Αιθιοπια προς νοτον, οθεν εκπορευεται ὁ Νειλος ποταμος.

[21] Euſtath. Comment. in Dionyſ. V. 241. p. 42.

[22] Hieron. de Scriptoribus Eccleſiaſticis.

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the ſame ſaint: Εν τῃ δευτερᾳ Αιθιοπιᾳ, ὁπȣ ἡ παρεμβολη Αψαρȣ, και Ὑσσȣ λιμην. I have obſerved that the ſons of Chus are ſaid to have come under the titles of Caſus and Belus into Syria and Phenicia, where they founded many cities: and we are informed by Strabo, that this country was called Ethiopia. [23] Εισι δε οἱ και την Αιθιοπιαν εις την καθ' ἡμας Φοινικην μεταγȣσι. *There are people, who would introduce an Ethiopia into the region, which we eſteem Phenicia.* In the account of the Cadmians, who are ſtyled Arabians, Αραβες οἱ συν Καδμῳ, I have ſhewn that Eubœa was the place, to which they firſt came: and here was a place called [24] Ethiopium. Samothrace was alſo ſo called: [25] Αιθιοπια, ἡ Σαμοθρακη. The extreme ſettlement of this people was in Spain, upon the Bætis, near Tarteſſus and Gades: and the account given by the natives, according to the hiſtorian Ephorus, was, that colonies of Ethiopians traverſed a great part of Africa: ſome of which came and ſettled near Tarteſſus; and others got poſſeſſion of different parts of the ſea coaſt. [26] Λεγεσθαι γαρ

[23] Strabo, L. 1. p. 73. Theſe nations were the Scythæ of the Grecians. Hence it is ſaid, Αιγυπτιων αποικοι εισιν οἱ Σκυθαι. Pind. Pyth. Od. 4. Schol. ad v. 376. for they were a known colony from Egypt.

[24] Strabo. L. 10. p. 683. de Cotho et Cadmo.

Αιθιοπιον ονομα χωριȣ εν Ευβοιᾳ. Harpocration.

———πλησιον Ευριπȣ. Steph. Byzantinus.

[25] Heſychius. Leſbos had the name of Ethiope and Macaria. Plin. Nat. Hiſt. L. 5. c. 31. p. 288.

Arabians ſometimes diſtinguiſhed from the ſons of Chus. *Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that were near the Ethiopians.* 2. Chron. c. 21. v. 16.

Beth Arabah.

[26] Strabo. L. 1. p. 57.

φησιν

φησιν ὑπο των Ταρτησσιων Αιθιοπας την Λιβυην επελθοντας μεχρι δυσεως, τους μεν αυτου μειναι, τους δε και της παραλιας κατασχειν πολλην. *They mention it as a tradition among the people of Tarteſſus, that the Ethiopians once traverſed the regions of Africa, quite to its weſtern limits: and that ſome of them came, and ſettled at Tarteſſus: others got poſſeſſion of different parts of the ſea-coaſt.* They lived near the iſland Erythea, which they held.

[27] Ητοι μεν ναιουσι βοοτροφον αμφ' Ερυθειαν
Ατλαντος περι χευμα θεοδεες Αιθιοπηες.

Upon the great Atlantic, near the iſle
Of Erythea, for its paſtures fam'd,
The ſacred race of Ethiopians dwell.

It is on this account, that we find ſome of the ſame family on the oppoſite coaſt of [28] Mauritania; who are repreſented as people of great ſtature. [29] Αιθιοπες ουτοι εισι, μεγιστοι ανθρωπων, ων ημεις ισμεν. *The people of this country* (Mauritania) *are Ethiopic: and they are in ſtature the largeſt of any nation with which we are acquainted.* The original Ethiopia was, as I have ſaid, the region of Babylonia and Chaldea, where the firſt kingdom upon earth was formed, and the moſt early police inſtituted. Here alſo the firſt idolatry began. Hence

[27] Dionyſ. Perieg. v. 558.

[28] Theſe are the Ethiopians alluded to by Homer.

Εσχατοι ανδρων,
Οι μεν δυσομενου Υπεριονος. Odyſſ. A. v. 22.

[29] Scylax Caryandenſis. v. 1. p. 54. See alſo Strabo. L. 3. p. 237. who mentions the Ethiopians near Mauritania, upon the weſtern ocean. Οι υπερ της Μαυρουσιας οικουντες προς τοις Εσπεριοις Αιθιοψι.

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it is very truly ſaid by Stephanus of Byzantium: την Αιθιοπιαν γην πρωτην παγηναι· πρωτοι δε (οι Αιθιοπες) Θεες ετιμησαν, και νομοις εχρησαντο. *Ethiopia was the firſt eſtabliſhed country upon earth: and the people were the firſt, who introduced the worſhip of the Gods, and who enacted laws.* And as the Scythæ, or Cuthites, were the ſame people, no wonder, that they are repreſented as the moſt ancient people in the world; even prior to the Egyptians. Scytharum gens antiquiſſima ſemper habita. *The Scythæ*, ſays Juſtin, *were ever eſteemed of all nations the moſt ancient.* But who were meant by the Scythæ has been for a long time a ſecret.

Of the ERYTHREANS.

ANOTHER title, by which the Cuthites were diſtinguiſhed, was that of Erythreans: and the places, where they reſided, received it from them. And here it may not be improper to firſt take notice of the Erythrean Sea; and conſider it in its full extent; for this will lead us to the people from whom it was called. We are apt to confine this name to the Red Sea, or Sinus Arabicus; but that was only an inlet, and a part of the whole. The Cuthite Erythreans, who ſettled near Midian, upon the Sinus Elanitis, conferred this name upon that gulf: but the Perſic Sea was alſo denominated in the ſame manner, and was indeed the original Erythrean Sea. Agathemerus ſeems to make it

commence at the junction of the bay with the sea. [30] Τȣτȣ δε ἡ Ερυθρα θαλασση ὡς περι τας συμβολας κατα τȣ Περσικȣ κολπȣ ςομα κειται. Herodotus, speaking of the coast of Asia and Persis, after having mentioned the coast of the Pontus Euxinus above, says, [31] Ἡ δε δη ἑτερη, απο Περσεων αρξαμενη, παρατεταται ες την Ερυθρην θαλασσαν. *The other coast, of which I am to speak, commences from among the Persians* (that is, from the outlet of the Tigris), *and extends to the Erythrean Sea:* which Sea both he and Agathemerus industriously distinguish from the Arabian Gulf; though the latter was certainly so called, and had the name of Erythrean. The Parthic empire, which included Persis, is by Pliny said to be bounded to the south by the [32] Mare Rubrum, which was the boundary also of the [33] Persians. By *Mare Rubrum* he here means the great Southern Sea. And the poet Dionysius, speaking of the limits of the same country, says, that to the south it was bounded by the same sea, even to the farthest east; comprehending under this name the whole tract of ocean, to Carmania and Gedrosia.

[30] Agathemer. apud Geogr. Gr. Minores, vol. 2. p. 50.

[31] Herodotus. L. 4. c. 39. So Megasthenes, who wrote concerning the Babylonish history, calls the Sinus Persicus *Mare Erythræum*. He is quoted by Abydenus in Euseb. Præp. Evang. L. 9. c. 41. p. 457. Επετειχισε δε και της Ερυθρης θαλασσης επικλυσιν. This was the agger Semiramidis; a work attributed to an imaginary queen. Nearchus mentions king Erythras in the Indic Sea; and says that sea was called Eruthrean from him: απ' ὁτȣ και την επωνυμιην τῃ θαλασσῃ ταυτῃ ειναι, και Ερυθρην καλεεθαι. Nearchi Parapl. apud Geogr. Græc. vol. 1. p. 30. See also Marcellinus. L. 23. c. 6. p. 287.

[32] Plin. Nat. Hist. L. 6. c. 25.

[33] Persæ Mare Rubrum semper accoluere, propter quod is Sinus Persicus vocatur. Pliny. L. 6. c. 25. p. 330.

Πεζα

[34] Πεζα δε οἱ νοτιη τετραμμενη αντολιηνδε,
Κλυζετ' Ερυθραιοις ὑπο κυμασιν ωκεανοιο.

Speaking of the iſland Taprobane, which he places far in the eaſt, towards the Golden Cherſoneſe, he ſays, that this too was ſituated in the Erythrean Sea. He places it ſo, as not to be miſtaken, in Aſia, near the region of the Indian Colcas, or Colchis; and ſtyles it the great breeder of Aſiatic elephants;

[35] Μητερα Ταπροβανην Ασιηγενεων ελεφαντων.

He mentions the whales, with which its coaſt uſed to be infeſted; which are taken notice of by other writers.

[36] Κητεα θινες εχουσιν, Ερυθραιω βοτα ποντω.

High places, and ancient temples were often taken by the Greeks for places of ſepulture; and the Deity there of old worſhiped for the perſon buried. A tomb of this ſort is mentioned by the ſame poet in the iſland Ogyris upon the coaſt of Carmania.

[34] Dionyſ. Perieg. v. 931. Moſes Chorenenſis gives a true account of this ſea, as being one of the three, with which the earth is ſurrounded. Primum eſt Mare Indicum, quod etiam Rubrum vocatur; ex cujus ſinu Perſicum et Arabicum profluunt maria; atque a meridie inhabitabili ignotâque terrâ, ab oriente regione Sinenſi, a ſeptentrionibus Indiâ, Perſide et Arabiâ, &c. terminatur. Geog. p. 342.

[35] Dionyſ. Perieg. v. 593.

[36] Dionyſ. Perieg. v. 597. Alſo of the Erythrean Sea to the ſouth of India.

Αλλα τοι ἑσπεριοις μεν ὁμηριος ὑδασιν Ινδος
Γαιαν αποτμηγει· νοτιον δ' ἁλος οιδματ' ΕΡΥΘΡΗΣ·
Γαγγης δ' εις αυγας. v. 1132.

The ſame as the Colchic Sea, or Indian Ocean.

Ινδωην ἱκετευσεν Ερυθραιην Αφροδιτην. Nonni Dionyſiac. L. 35. p. 876.

[37] Εσι δε τοι προτερω, Καρμανιδος εκτοθεν ακρης,
Ωγυρις, ενθα τε τυμβος Ερυθραιϊ βασιληος.

As you ſail onward towards Carmania's cape,
You meet the iſland Ogyris, where ſtands
The tomb of king Eruthrus.

Thoſe of this family, who paſſed ſtill farther, and ſettled in India, and upon the peninſula beyond the Ganges, conferred this name upon the great Indic Ocean. The author of the Periplus wrote profeſſedly about the hiſtory of this part of the world; and the whole is ſtyled the navigation of the Erythrean Sea. The people themſelves muſt conſequently have been called Eruthreans, from whom it was named. People of their family founded many places weſtward, which were called Erythra, in [38] Ionia, Libya, Cyprus, Ætolia; and one in Bœotia, mentioned by Homer:

[39] Οι τ' αμφ' Αρμ' ενεμοντο, και Ειλεσιον, και Ερυθρας.

I took notice that there were Erythreans about Tarteſſus. Pliny from Philiſtus and Ephorus acquaints us, that Gades itſelf was called Erythia: a ſmall variation from Erythria. [40] Gadis inſula—vocatur ab Ephoro et Philiſtide Erythia: and he adds, that it received this name from people, who came from the coaſt of Tyre; but originally from the Ery-

[37] Dionyſ. Perieg. v. 606.
[38] Vide Steph. Byzantin.
[39] Homeri Iliad. B. v. 499.
[40] Plin. Nat. Hiſt. L. 4. p. 230. If they came from the Erythrean Sea, and were thence named, the text ſhould be altered to Erythria: for that muſt have been the true name.

threan

threan Sea. Erythia dicta eſt, quoniam Tyrii aborigines eorum orti ab Erythræo Mari ferebantur. What is here meant by Mare Erythræum, may be known from Strabo, who ſays, that the people ſtyled Phenicians, among whom are included the Tyrians, were by ſome ſaid to come originally from the ocean, or from people, who reſided upon its confines. [41] Φοινικας και Σιδονιους—αποικους ειναι των εν τω ωκεανω; by which muſt be meant the Perſic Gulf near Chaldea. In reſpect to Gades, or Gadir, the ſame author mentions, that it was called by Pherecydes Syrus Erutheia: Ερυθειαν δε τα Γαδειρα εοικε λεγειν ὁ Φερεκυδης: *Pherecydes ſeems to ſpeak of Gadeira, as the ſame as Erytheia.* Here lived the θεοδεες Αιθιοπηες of [42] Dionyſius; under which characteriſtic the Cuthites are particularly denoted.

It may ſeem wonderful, that any one family ſhould extend themſelves ſo widely, and have ſettlements in ſuch different parts. Yet, if we conſider, we ſhall find nations within little more than two centuries, who have ſent out immenſe colonies, and to places equally remote. Moreover, for the truth of the facts abovementioned, we have the evidence of the beſt hiſtories. Cedrenus ſpeaks of the uſurpations of the ſons of Ham: and ſays, that in his time they lived in a ſtate of apoſtaſy as far as India one way; alſo in the countries called Ethiopia, quite to Mauritania, the other.

[41] Strabo. L. 1. p. 73. I cannot but take notice here of a miſtake, which I made in a former work, concerning theſe Eruthreans of Iberia. I ſuppoſed that they were Edomites from the Red Sea: but they were certainly of another family, and came from the vicinity of the Tigris, and the Sinus Perſicus; where the original Eruthreans inhabited.

[42] Dionyſii Perieg. v. 559.

[43] Τϐ δε τϐ Χαμ ωλειϛα μεχρι και νυν εθνη εϛιν εν αποϛαϛια κατα γε τας ΙΝΔΙΑΣ, και Αιθιοπιας, και Μαυριτανιαν· εχει δε και εν τοις κατα βορραν μερεϛιν ωαραθαλαϛϛιας. *They have alſo upon the northern coaſt* (that is, the coaſt of Europe) *ſettlements upon the ſea.* Zonaras ſpeaks to the ſame purpoſe; but is more particular; mentioning the place, where they laſt reſided, before they ſpread themſelves in the weſt. [44] Οι δε γε ωαιδες τϐ Χαμ την απο Συριας και Αϐανϐ και Λιϐανϐ των ορων γην κατειχον—και ὁϛα ωρος θαλαϛϛαν αυτων ετετραπετο μεχρις ωκεανϐ κατειληφαϛι. *The ſons of Ham ſeized upon all the country, which reaches from Syria, and from the mountains of Abanus and Libanus—They got alſo poſſeſſion of the places, which lie upon the ſea-coaſt, even to the Ocean*, or great Atlantic. Theſe writers ſpeak of this people very properly under the name of the ſons of Ham: they were, however, chiefly Cuthites, or Ethiopians: to the vaſt extent of whoſe colonies Strabo bears witneſs. [45] Παραπλησιον εϛιν, ὁ λεγω, και ωερι των διχα διηρημενων Αιθιοπων, ὁτι δει δεχεϛθαι τους ωαρ' ὁλην την ωκεανιτιν διατεινοντας αφ' ἡλιϐ ανιοντος μεχρι ἡλιϐ δυομενϐ. He had been ſpeaking of many nations, comprehended under one name: and in conſequence of it ſays; *What I have been mentioning relates equally to the Ethiopians, that twofold people; whom we muſt look upon in the ſame light; as they lie extended in a long tract, from the riſing of the ſun, to the ſetting of the*

[43] Cedreni Annal. v. 1. p. 14. Ηϛαν δε κατα τϐτον τον καιρον—οἱ ωαντες ἑϐδομηκοντα δυο ανδρες τον αριθμον, αρχηγοι τε, και κεφαλαιωται. Τϐ μεν Χαμ γενϐς τριακοντα δυο· τϐ δε Ιαφετ δεκα ωεντε· τϐ δε Σημ εικοϛι ωεντε. Epiphanius. L. 1. t. 3. p. 288.

[44] Zonar. L. 1. p. 21.

[45] Strabo. L. 1. p. 60.

ſame.

ſame. Ephorus gave a ſimilar account: [46] δοκει γαρ, φησι, το των Αιθιοπων εθνος παρατεινειν απ' ανατολων χειμερινων μεχρι των δυσμων. *This family of the Ethiopians,* ſays Ephorus, *ſeems to me to have extended themſelves from the winter tropic in the eaſt to the extremity of the weſt.*

In ſome places, as I have before mentioned, they mixed with the natives, and held many iſlands in common with them. [47] Αυται αι νησοι επικοινοι μεταξυ τε Χαμ, και τε Ιαφεθ, τα κατα θαλασσαν γινονται, ὁμε νησοι κς'. *Theſe iſlands, which I have juſt ſpecified, are thoſe that are jointly held by the ſons of Ham, and thoſe of Japhet; and they are in number twenty and ſix.* The principal of them in the Egean Sea were Cos, Chios, Cnidos, Imbros, Leſbos, Samos. The author adds, [48] Εχει δε τα ὁρια τε Χαμ και ἑτερας νησες, Σαρδανιαν, Κρητην, Κυπρον. *There were other iſlands occupied by this people, ſuch as Sardinia, Crete, and Cyprus.* Euſebius enumerates almoſt the ſame places occupied by the Amonians; and concludes with their ſettlements upon the Atlantic, where they mixed with the natives: [49] Και διορίζει μεταξυ τε Χαμ και τε Ιαφεθ το σομα της ἑσπερίας θαλασσης τα επικοινα τε Χαμ και τε Ιαφεθ.

Thus by reciprocal evidences from the moſt genuine hiſtory it appears, that the Cuthites, Ethiopians, and Erythreans were the ſame people. And it has been ſhewn, that they had a ſtill more general name of Σκυθαι, Scuthai. This, though an incorrect appellation, yet almoſt univerſally obtained.

[46] Strabo. L. 1. p. 59.
[47] Chron. Paſchale. p. 30.
[48] Ibidem.
[49] Euſeb. Chronicon. p. 12.

CUTHIA INDICA,

OR

SCYTHIA LIMYRICA.

AS ſo much depends upon my clearing up this article, which I have taken in hand; I ſhall proceed to ſhew, that not only the Scythæ of Colchis, Mœſia, and Thrace, with thoſe upon the Palus Mæotis, were in great meaſure of the race of Chus: but that all nations ſtyled Scythian were in reality Cuthian or Ethiopian. This may be aſcertained from the names of places being the ſame, or ſimilar among them all; from the ſame cuſtoms prevailing; from the ſame rites and worſhip, among which was the worſhip of the ſun; and from thoſe national marks, and family characteriſtics, whence the identity of any people may be proved. I have mentioned, that the Cuthites ſent out many colonies; and, partly by their addreſs and ſuperiority in ſcience, and partly by force, they got acceſs among various nations. In ſome places they mixed with the people of the country, and were nearly abſorbed in their numbers: in other parts, they excluded the natives, and maintained themſelves ſolely and ſeparate. They are to be met with in the hiſtories of the firſt ages under different names and titles; being

being denominated ſometimes from the cities, which they built; ſometimes from the worſhip, which they profeſſed: but the more general name, both of themſelves, and of the countries, which they occupied, was in the Babyloniſh dialect Cuth, Cutha, and Cuthia. They were by other nations ſtyled Chus, Chuſan, Cuſëi: and theſe terms again were altered to Caſus, Caſius, Ciſſii, and [50] Ciſſæi.

After they had ſeized upon the province of Suſiana, and Chuſiſtan, they were in poſſeſſion of the navigation of the Tigris downwards; and probably commenced a very early trade. They got footing in India, where they extended themſelves beyond Gedroſia and Carmania, upon the chief river of the country. The author of the Periplus takes notice of them under the name of Scythians; and mentions thoſe places in the eaſt, where they reſided. [51] Μετα δε ταυτην χωραν (Ωραιαν) ηδη της ηπειρου, δια το βαθος των κολπων εκ της ανατολης υπερκεκυφωσης, εκδεχεται παραθαλασσια μερη της Σκυθιας, παρ' αυτον κειμενα τον βορεαν, ταπεινα λιαν. Ἐξης ποταμος Σινθος, μεγιστος των κατα την Ερυθραν θαλασσαν ποταμων, και πλειστον ὑδωρ εις θαλασσαν εκβαλλων·—ἑπτα δε ἑτος ὁ ποταμος εχων στοματα. *After the country of Ora, the continent now, by reaſon of the great depth of its gulfs and inlets, forming vaſt promontories, runs outward to a great degree from the eaſt, and incloſes the ſea coaſt of Scythia, which lies towards the north, that is, in the receſs of one of theſe bays. It*

[50] Of Kiſſia in Perſis, Æſchyl. Perſ. v. 16. Οι τε το Σουσων, ηδ' Εκβατανων, Και το ΠΑΛΑΙΟΝ Κισσιον ἐρκος. Strabo. L. 15. p. 1058. Λεγονται δε και Κισσιοι οι Σουσιοι. Saitæ in Suſia. Plin. Nat. Hiſt. L. 1. p. 334.

[51] Arriani Perip. 2. Geogr. Vet. vol. 1. p. 21.

is low land, and lies upon the river Sinthus; which is the largeſt river of any, that run in the Erythrean Sea; and affords the greateſt quantity of water. I need not mention, that what he calls the Sinthus is the ſame as the Sindus, or Indus. They occupied alſo that inſular province, called in their language from its ſituation Giezerette, or the iſland; and from their anceſtor, as well as from their worſhip, Cambaiar, or the Bay of Cham, which names it retains at this day. They ſettled alſo upon the promontory Comar, or Comarin; and were lords of the great iſland Pelæſimunda, called afterwards Seran-dive. They were all ſtyled the Southern Scuthæ; of whom the poet Dionyſius gives the following deſcription:

[52] Ινδον παρ ποταμον νοτιοι Σκυθαι ενναιεσιν,
Ος ρα τ' Ερυθραιης κατεναντιος εστι θαλασσης,
Λαβροτατον ροον ωκυν επι νοτον ορθον ελαυνων.

This country is likewiſe taken notice of by Priſcian under the name of Scythia:

[53] Eſt Scythiæ tellus auſtralis flumen ad Indum;

The inhabitants of which country were certainly Cuthians, the poſterity of Chus and Ham. Cedrenus expreſſly mentions them in this light, when he is taking notice of ſome of the principal Amonian ſettlements in a paſſage before quoted:

[52] Dionyſii Perieg. v. 1088.

[53] Priſcian. v. 996. The Erythrean Sea is by moſt writers ſuppoſed to be the ſame as the Arabian Gulf, or Red Sea: but Herodotus calls the Perſic Gulf Erythrean: and Agathemerus, Dionyſius, and the author of the Periplus call the whole Indic Ocean by this name. Many other authors extend it in the ſame manner.

[54] Τὸ δε τὸ Χαμ πωλεισα μεχρι και νυν εθνη εσιν εν αποσασια κατα γε τας ΙΝΔΙΑΣ, και Αιθιοπιας και Μαυριτανιας. That this Scythia was the land of Cutha, may be known from its being ſtyled Ethiopia; under which character it is alluded to by Euſebius, when he ſpeaks of [55] Αιθιοπια ἡ βλεπουσα κατα [56] Ινδους προς ευρονοτον. The Cuthites worſhiped the Patriarch Noah under the name of Nuſos, and Dio-nuſos: and wherever they came, they built cities to his memory, called Nuſa. They alſo worſhiped Chus under the character of Iachus, Pachus, Bacchus: and their hiſtory is always attended with an obſcure account of ſome check, which they once received; of a retreat, and diſſipation; which is veiled under the notion of the flight of Bacchus. It related to the diſperſion at Babel; and is mentioned in the hiſtories of moſt places, where they ſettled: and was particularly preſerved among the traditions of the Indian Cutheans.

[57] Εσι δε τις θηητος εὐρρειτην παρα Γαγγην
Χωρος τιμηεις τε και ἱερος, ὀν ποτε Βακχος
Θυμαινων επατησεν, ὁτ' ηλλασσοντο μεν ἀνδρες
Ληναων Νεβριδες ες ασπιδας——
Τ' ἑνεκα Νυσσαιην μεν εφημιξαντο κελευθον.

[54] Cedren. Hiſt. Compend. vol. 1. p. 14.

[55] Euſebii Chron. p. 12.

The arrangement of the oriental nations by Euſebius is very particular: Ελυμαιοι, Αραβες, Αρχαιοι, Κεδρησιοι, ΣΚΥΘΑΙ, Γυμνοσοφισται. Chron. p. 11.

[56] Theſe are the Ethiopians mentioned by Apuleius, Qui naſcentibus Dei Solis inchoantibus radiis illuſtrantur Æthiopes, Ariique. L. 11. p. 364.

[57] Dionyſ. Perieg. v. 1152.

In conſequence of this, they had many rites ſimilar to thoſe in [58] Greece. It was cuſtomary with them to crown themſelves with ivy; which was to be found only at Meru, a mountain ſacred to Bacchus. They alſo at their ſacrifices wore the nebris, or ſpotted ſkin, like the Bacchanalians in the weſt: and uſed cymbals and tabours upon the like ſolemn occaſions. They had alſo, ορχησις σατυρικη, the ſatyric dance, which was common among the Thracians, and the people of Greece.

On this account, when Alexander came into this country, the natives looked upon the Grecians as in great meaſure of the ſame family, as they were themſelves: and when the people of Nuſa ſent Acouphis, the chief perſon of their city, to ſolicit their freedom of the Grecian conqueror; they conjured him by the well-known name of Dionuſus, as the moſt efficacious means of obtaining their purpoſe. [59] Ω βασιλευ, δεονται σε Νυσσαιοι εασαι σφας ελευθερους τε και αυτονομους, αιδοι τε Διονυσε. *O king, the Nuſſæans intreat thee to ſuffer them to enjoy their liberties and their laws, out of regard to their God Dionuſos.* Their chief city was Nuſa: and wherever the Cutheans ſettled, they ſeemed to have founded a city of this [60] name. Hence Stephanus ſays,

[58] Arrian. Hiſt. Ind. p. 318. p. 321. Diod. Sic. L. 2. p. 123. The Indians alſo worſhiped Oſiris. Ibid. L. 1. p. 17.

[59] Arrian. Exp. Alex. L. 5. p. 196.

[60] The Scholiaſt upon Homer. Z. v. 139. mentions a Nuſa in Arabia, and in Egypt. Nuſa in Arabia is taken notice of by Herodorus, a later poet.

Εστι δε τις Νυσση, υπατον κερας, ανθεσιν υλη,
Τηλε Φοινικης, σχεδον Αιγυπτοιο ῥοαων.
Scholia Apollonii. L. 2. v. 1215.

[61] Νυσαι· πολεις πολλαι. The Amonian colonies may be continually traced by this circumſtance: for there was a city Nuſa in Arabia, in Egypt, in Syria, in Colchis, upon Mount Caucaſus, in Thrace, upon Helicon near Thebes, in Naxos, in Eubœa; and one in [62] Libya, of which it was ſaid, that it could never be ſeen twice by the ſame perſon. The Oxydracæ, another Indian people, pretended that they were immediately deſcended from Dio-Nuſos; of whom Strabo takes notice: [63] Οξυδρακαι, ὡς τε Διονυσε συγγενεις εφαμεν μυθησαθαι—Οξυδρακας απογονες Διονυσε.

There were many other tribes of people, which lay upon the Indus and the Ganges; and betrayed their origin in their name. Of the latter river Dionyſius ſpeaks:

[64] Κεινος τοι πολεων αποτεμνεται εθνεα φωτων·
Ητοι μεν δυνοντος επι κλισιν ηελιοιο
Ωριτας τ' Αριβας τε, λινοχλαινες τ' Αραχωτας.

[61] Steph. Byzant. of cities ſtyled Nuſa. Alſo Euſtathii παρεκβολαι in Dionyſ. v. 1159.—Stephanus of Nuſa in Eubœa: ενθα δια μιας ἡμερας την αμπελον φασιν ανθειν, και τον βοτρυν πεπαινεσθαι.

[62] Strabo. L. 7. p. 459. Nuſa in Libya, the city of Dionuſus.

There was a city Scythopolis in Canaan, undoubtedly founded by Cuthites, who came early into theſe parts of the country near Hermon. It is remarkable, that this place was of old called Nuſa: Scythopolim, antea Nyſam, a Libero Patre, ſepultâ nutrice, ibi Scythis deductis. Plin. Nat. Hiſt. L. 5. c. 18. So that there is an uniformity in the hiſtory of all theſe places. It was alſo called Tricomis, Τριχωμις, and Bethſan, which laſt ſignifies, the houſe or temple of San, or Zan, the Shepherd Deity, the Zeus of the Greeks:

Ενθα μεγας κειται Ζαν, ὁν Δια κικλησκεσι.
Jamblich. in Vitâ Pythag.

[63] Strabo. L. 15. p. 1008. 1026.

[64] Dionyſ. Perieg. v. 1096. He expreſſes Arabes, Αραβες.

—Ganges

[65] ———Ganges
Separat innumeras et vaſtas gurgite gentes ;
Oritaſque, Aribaſque ſimul, linique Arachotas
Utentes lænis.

And the Scholiaſt upon Dionyſius more particularly ; ὄρος δυσιν τε Ινδε ποταμε Ωριται. The titles of Oritæ and Aribes, like that of [66] Æthiopes, were peculiar to the ſons of Chus. Hence, when mention is made of Scythia Indica, and when the poet to the ſame purpoſe tells us,

Eſt Scythiæ tellus auſtralis flumen ad Indum ;

we may be aſſured that the country alluded to was Cuthia. The inland [67] Oritæ in ſome degree degenerated from their forefathers, and became in habit like the natives of the country ; but differed from them in ſpeech, and in their rites and cuſtoms : [68] γλωσσα δε αλλη αυτοισι και αλλα νομαια : ſo that we may be aſſured, that they were not the original inhabitants, though they came thither very early. One region of the Gangetic country was named Cathaia, and the people [69] Cathaians. Arrian ſpeaks of them as a very brave and reſpectable people; and ſays, that their chief city was

[65] Priſcian. v. 1001.

[66] Αιθιοπια, ἡ βλεπουσα κατα τες Ινδες. Chron. Paſch. p. 29.

[67] Inſula Solis—in quâ Ori gens. Pliny. L. 6. p. 326.

[68] Arrian. Hiſt. Indic. p. 340. and 338. of the Oritæ.

[69] The Cathaians, famous for a breed of fierce dogs ; and for mines of ſalt, and others of gold and ſilver. Strabo. L. 15. p. 1025.

Cathaia is no other than Cuthaia, the name, by which Perſis and Cuſiſtan were called, according to Joſephus. Κυθαια—εν Περσιδι. Antiq. Jud. L. 11. c. 4. p. 556.

Singala :

Singala: [70] αυτονομες Ινδων αλλες, και τες λεγομενες Καθαιες —Σαγγαλα το ονομα τη πολει, και αυτοι οι Καθαιοι ευτολμωτατοι τε, και τα πολεμια κρατιστοι ενομιζοντο. Cathaia is a ſmall variation for Cuthaia, as Aribes before was for [71] Arabes: and the latter are rendered by Arrian Arabians, Αραβιες; who ſpeaks of them as reſiding upon one of the mouths of the Indus, near the iſland Crocale. [72] Περοικεει δε ταυτη εθνος Ινδικον, οι Αραβιες καλεμενοι. They lived upon the river Arabis; which ſerved as a boundary to them, and to their brethren the Oreitæ: [73] ος δια της γης αυτων ρεων εκδιδοι ες θαλασσαν, οριζων τετων τε την χωρην και των Ωρειτεων: *which ran through their territories, and ſo paſſed into the ocean; ſerving as a boundary to their country, and to that of the Oreitæ.* The chief city of the latter was Ur, like that in Chaldea; but expreſſed by the Greeks [74] Ωρα, Ora. They had been for ages an independent people; but were forced to ſubmit to the fortunes of Alexander, to whom they ſurrendered their city.

Together with the Oreitæ and Arabians of Dionyſius, are mentioned the Arachoti. Theſe are undoubtedly the ſame as the Cathaians above; and were denominated from their city. Ar-Chota is the ſame as Cothopolis, or the city of Cutha, ſomewhat varied in the poet's deſcription. The Arachotians are ſtyled Λινοχλαινοι, from their particular habit, which was of linen. This circumſtance is a ſtrong characteriſtic of

[70] Arrian. Expedit. Alexandr. L. 5. p. 224.
[71] The country is called Araba at this day, to the weſt of the Indus.
[72] Arrian. Hiſt. Indic. p. 336.
[73] Arrian. Hiſt. Indic. p. 336. Αραξες Ινδων. Euſeb. Chron. p. 11.
[74] Arrian. Expedit. Alexandr. L. 4. p. 190. L. 6. p. 261.

the

the Amonians. I believe, in every place where they ſettled, they were famous for this [74] manufacture. They introduced it in Colchis, which was celebrated for its flax and linen: ſo was the country of Campania, where they ſettled in Italy. The Egyptians were ſtyled *Turba linigera:* and the [75] Athenians had not long left off this kind of apparel in the time of Thucydides. The ſame habit prevailed in Bætica, eſpecially among the prieſts:

[76] ——velantur corpora *lino*,
Et Peluſiaco præfulget ſtamine vertex.

It ſeems to have been univerſally the garb of the Cuthic Indians: as we may infer from Philoſtratus: [77] σολην δε ειναι τοις κατα τον Ινδον λινα φασιν εγχωρια, και υποδηματα βυβλα. This was the expreſs habit of the Egyptians, whom this people reſembled in many other reſpects. From circumſtances of this nature, many learned men have contended that the Indians, and even the [78] Chineſe, were a colony from Egypt: while others have proceeded as warmly upon the oppoſite principle; and have inſiſted that the Egyptians, or at leaſt their

[74] Of the Colchi: εχουσι δε και λινουργουσι την καλαμην, ωσπερ Αιγυπτιοι. Schol. in Pind. Pyth. Od. 4. v. 376.

Solomon ſent for linen from Egypt. 1 Kings. c. 10. v. 28.

Moreover they that work in fine flax ſhall be confounded. Iſaiah. c. 19. v. 9 of the Egyptians.

Euſtathius of the Egyptians; το λινας εσθητας αμπεχεσθαι.

Schol. in Dionyſ. Perieg. ad v. 689.

[75] Thucydides, L. 1. p. 6.

[76] Silius Italic. L. 3. v. 25.

[77] Philoſtrati Vita Apollonii. L. 2. p. 79.

[78] Memoire, dans lequel on prouve, que les Chinois ſont une colonie Egyptienne, &c. Par M. de Guignes, de l'Academie Royale, &c. &c. A Paris. 1760.

learning

learning and cuſtoms, are to be derived from the Indi and Seres. But neither opinion is quite true: nor need we be brought to this alternative; for they both proceeded from one central place: and the ſame people, who imported their religion, rites, and ſcience into Egypt, carried the ſame to the Indus and Ganges; and ſtill farther into China and Japan. Not but that ſome colonies undoubtedly came from Egypt: but the arts and ſciences imported into India came from another family, even the Cuthites of Chaldea; by whom the Mizraïm themſelves were inſtructed: and from Egypt they paſſed weſtward. [79] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κἀκειθεν προς Ελληνας. *The moſt approved account is, that arts came from Chaldea to Egypt; and from thence paſſed into Greece.* Hence we muſt not be ſurpriſed, if we meet with the ſame cuſtoms in India, or the ſame names of places, as are to be found in Egypt, or Colchis, or the remoteſt parts of Iberia. In this country were cities named Ur, Cuta, Gaza, and Gaugamela. The river Indus was ſaid to riſe in Mount Caucaſus, ſimilar to the mountain in Colchis. There was a place called Aornon in Epirus, in Campania, and in Iberia near Tarteſſus. The like was to be found in India: [80] Αορνον τινα πετραν, ἣς τας ῥιζας ὁ Ινδος ὑποῤῥει πλησιον των πηγων. It was ſuppoſed here, as in other places, to have received its name from the impoſſibility of birds flying over it; as if it were of Grecian etymology. By Dionyſius it is expreſſed Aornis.

[79] Zonar. v. 1. p. 22.
[80] Strabo. L. 15. p. 1008.

[81] Τȣ̓νεκα μιν και φωτες επικλειȣσιν Αορνιν.

I took notice that the Oreitæ and Oxydracæ pretended to be deſcended from Dionuſus. The like was ſaid of the Gargaridæ, who lived upon the Hypanis, near Mount Hemodus, and are mentioned by the poet Dionyſius.

[82] ——μετα τȣς δε, Διωνυσσȣ θεραποντες
Γαργαριδαι ναιȣσιν, ὁθι χρυσοιο γενεθλην
Δαιδαλεην Ὑπανις τε φερει, θειος τε Μεγαρσος.

He ſtyles them from their worſhip and extraction *the ſervants of Dionuſos*. As there was a Caucaſus in theſe parts, ſo was there alſo a region named [83] Colchis; which appears to have been a very flouriſhing and powerful province. It was ſituated at the bottom of that large iſthmus, which lies between the Indus and Ganges: and ſeems to have comprehended the kingdoms, which are ſtyled Madura, Tranquebar, and Cochin. The Gargaridæ, who lived above upon the Hypanis, uſed to bring down to the Colchians the gold of their country, which they bartered for other commodities. The place, where they principally traded, was the city Comar, or Comarin, at the extremity of the iſthmus to the ſouth. The Colchians had

[81] Dionyſ. Perieg. v. 1151. He places it at the extremity of the iſthmus, near Cape Comar: for there were two places in India of this name.

[82] Dionyſ. Perieg. v. 1143. Pompon. Mela ſpeaks of the city Nuſa in theſe parts. Urbium, quas incolunt, Nyſa eſt clariſſima et maxima: montium, Meros, Jovi ſacer. Famam hic præcipuam habent in illâ genitum, in hujus ſpecu Liberum arbitrantur eſſe nutritum: unde Græcis auctoribus, ut femori Jovis inſitum dicerent, aut materia ingeſſit, aut error. L. 3. c. 7. p. 276.

The moſt knowing of the Indi maintained that Dionuſos came from the weſt.

[83] Colchis mentioned by Æthicus, and ſtyled Colche: alſo by Ptolemy.

here

here the advantage of a pearl fiſhery, by which they muſt have been greatly enriched. A learned commentator upon the ancient geographers gives this account of their country. [84] Poſt Barim amnem in Aiorum regione eſt Elancon emporium, et Cottiara metropolis, ac Comaria promontorium; et oppidum in Periplo Erythræi Κομαρ et Κομαρει, nunc ſervato nomine Comarin. Ab hoc promontorio ſinus Colchicus incipit, cui Colchi, Κολχοι, emporium adjacens, nomen dederunt. The Periplus Maris Erythræi, here ſpoken of, is a moſt valuable and curious treatiſe, whoever may have been the author: and the paſſage chiefly referred to is that which follows: [85] Απ' Ελαβακαρα το λεγομενον Πυῤῥον ορος, αλλη παρηκε χωρα, ἡ Παραλια λεγομενη, προς αυτον τον νοτον, εν ᾗ και ἡ κολυμβησις εςιν ὑπο τον βασιλεα Πανδιονα πινακȣ, και πολις ἡ λεγομενη Κολχοι. Πρωτος τοπος Βαλιτα καλȣμενος, ὁρμον καλον εχων και κωμην παραθαλασσιον. Απο δε ταυτης εςιν ἑτερος τοπος το Κομαρ λεγομενον, εν ᾧ τοπῳ το φρȣριον εςι, και λιμην, εις ὁν οἱ βȣλομενοι τον μελλοντα αυτοις χρονον ἱεροι γενεσθαι, χηροι μενȣσιν αυτȣ, κἀκει ερχομενοι απολȣονται. Τοδ'

[84] Geographi Minores. Prolegom.

[85] Arriani Peripl. Maris Erythræi, apud Geograph. Græcos Minores. v. 1. p. 33.

Dionyſius calls this region Κωλις inſtead of Χολχος.

Προς νοτον ἑλκομενοι παρα τερματα Κωλιδος αιης. Perieg. v. 1148.

And others have ſuppoſed it was named Colis from Venus Colias. But what has any title of a Grecian Goddeſs to do with the geography of India? The region was ſtyled both Colica, and Colchica.

It is remarkable, that as there was a Caucaſus and Regio Colica, as well as Colchica, in India: ſo the ſame names occur among the Cutheans upon the Pontus Euxinus. Here was Regio Colica, as well as Cholcica at the foot of Mount Caucaſus. Pliny L. 6. c. 5. p. 305. They are the ſame name differently expreſſed.

αυτο και γυναικες. Ἰσορειται γαρ την Θεον εκει επιμεινα κατα τινα χρονον απολελαθθαι. Απο δε τα Κομαρει εκτεινθσα χωρα μεχρι Κολχων, εν ᾗ κολυμβησις τα μαργαρα εστιν· απο δε καταχρισμων κατεργαζεται. Προς τον νοτον ὑπο τον βασιλεα Παυδιονα εστιν. Μετα δε Κολχας ενδεχεται αλλος αιγιαλος εν κολπῳ κειμενος. *From Elabacara extends a mountain called Purrhos, and the coaſt ſtyled Paralia* (or the pearl coaſt), *reaching down to the moſt ſouthern point, where is the great fiſhery for pearl, which people dive for. It is under a king named Pandion; and the chief city is Colchi. There are two places, where they fiſh for this* [86] *commodity: of which the firſt is Balita: here is a fort, and an harbour. In this place, many perſons who have a mind to live an holy life, and to ſeparate themſelves from the world, come and bathe, and then enter into a ſtate of celibacy. There are women, who do the ſame. For it is ſaid that the place at particular ſeaſons every month is frequented by the Deity of the country, a Goddeſs who comes and bathes in the waters. The coaſt, near which they fiſh for pearl, lies all along from Comari to Colchi. It is performed by perſons, who have been guilty of ſome crime, and are compelled to this ſervice. All this coaſt to the ſouthward is under the aforementioned king Pandion.*

[86] Paralia ſeems at firſt a Greek word; but is in reality a proper name in the language of the country. I make no doubt, but what we call Pearl was the Paral of the Amonians and Cuthites. Paralia is *the Land of Pearls.* All the names of gems, as now in uſe, and of old, were from the Amonians: Adamant, Amethyſt, Opal, Achates or Agate, Pyropus, Onyx, Sardonyx, Ætites, Alabaſter, Beril, Coral, Cornelian. As this was the ſhore, where theſe gems were really found, we may conclude, that Paralia ſignified the Pearl Coaſt. There was pearl fiſhery in the Red Sea, and it continues to this day near the iſland Delaqua. Purchaſ. v. 5. p. 778. In theſe parts, the author of the Periplus mentions iſlands, which he ſtyles Πυξαλαοι, or Pearl Iſlands. See Geogr. Gr. Minores. Periplus. v. 1. p. 9.

After this there proceeds another tract of coaſt, which forms a gulf.

The author then proceeds to deſcribe the great trade, which was carried on by this people, and by thoſe above, upon the Hypanis and Ganges: and mentions the fine linen, which was brought down from Scythia Limyrica, and from Comara, and other places. And if we compare the hiſtory, which he gives, with the modern accounts of this country, we ſhall find that the ſame rites and cuſtoms ſtill prevail; the ſame manufactures are carried on: nor is the pearl fiſhery yet exhauſted. And if any the leaſt credit may be afforded to etymological elucidation, the names of places among the Cuthite nations are ſo ſimilar in themſelves, and in their purport, that we may prove the people to have been of the ſame family; and perceive among them the ſame religion and cuſtoms, however widely they were ſcattered. The mountains Caucaſus and [87] Pyrrhus, the rivers Hypanis, Baris, Chobar, Soana, Cophis, Phaſis, Indus, of this country, are to be found among the Cuthite nations in the weſt. One of the chief cities in this country was Cottiara. This is no other than Aracotta reverſed; and probably the ſame that is called Arcot at this day. The city Comara, and the promontory Comarine are of the ſame etymology as the city Ur in Chaldea; which was called Camar and Camarina from the prieſts

[87] The mountain Pyrrhus, Πυρρος, was an eminence ſacred to Ur, or Orus; who was alſo called Cham-Ur, and his prieſts Chamurin. The city Ur in Chaldea is called Chamurin by Eupolemus, who expreſſes it Καμυρινη, ἣν τινες πολιν Ουριαν καλεσιν. Euſeb. Præp. Evang. L. 9. p. 418. Hence this promontory in Colchis Indica is rendered Comar by the author of the Periplus; and at this day it is called Comorin. The river Indus is ſaid to run into a bay called Sinus Saronicus. Plutarch. de Flumin. Sar-On, Dominus Sol.

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and worſhip there eſtabliſhed. The region termed Aia above Colchis was a name peculiarly given by the Amonians to the places, where they reſided. Among the Greeks the word grew general; and Αια was made to ſignify any land: but among the Egyptians, at leaſt among the Cuthites of that country, as well as among thoſe of Colchis Pontica, it was uſed for a proper name of their country:

[88] Αια γε μην ετι νυν μενει εμπεδον·

And again;

[89] Θαρσει, επει Δαιμων αλλον πλοον ηγεμονευσει
Εξ Αιης, μετα δ' Αιαν αλις πομπηες εσονται.

It was owing to this, that the name given to the chief perſon of the country was Aiates: and when ſome of the family ſettled at Circeum in Italy, the name was there preſerved. Hence the Goddeſs Circe, who is repreſented as ſiſter to Aiates, is called by Homer Aiaia; which is the Gentile epithet from Aia, the country. It occurs in ſome enchanting verſes, where Ulyſſes deſcribes his being detained by the two Goddeſſes Calypſo and Circe:

[90] Η μεν μ' αυτοθ' ερυκε Καλυψω, δια θεαων,
Εν σπεσσι γλαφυροισι, λιλαιομενη ποσιν ειναι·
Ως δ' αυτως Κιρκη κατερητυεν εν μεγαροισιν,
Αιαιη, δολοεσσα, λιλαιομενη ποσιν ειναι·
Αλλ' εμον υποτε θυμον ενι ςηθεσσιν επειθον.

[88] Apollon. Rhod. L. 4. v. 277.
[89] Apollon. Rhod. L. 2. v. 423.
[90] Homer. Odyſſ. L. I. v. 29.

The

The adoration of fire prevailed no where more than in theſe countries, together with the worſhip of the ſun. They were likewiſe Ophites, ſuch who reverenced the Deity under the ſymbol of a ſerpent. All the names of [91] places in theſe parts have a manifeſt reference to the rites and worſhip: and if they be compared with names of other places, where this people are ſuppoſed to have ſettled; they will be generally found very ſimilar, and oftentimes the ſame. And this not only in ancient accounts; but in thoſe of later date, ſince the people of Europe have got footing in thoſe parts. We read of Onor, Canonor, Candonor, all terms relating to the ſun and fire. Calicut, Calcutta, Cotate, Comar, Comarin, Cottia, Cathaia, are of an etymology too obvious to need an interpretation. The moſt conſiderable miſſion in Madura is called [92] Aour (אור) at this day. Near it is a city and river Balaſore. Bal is the Chaldean and Syrian Deity, well known: Azor was another name of the Deity, worſhiped in the ſame countries. He is mentioned by Sanchoniathon and other writers; and was ſuppoſed to have been the founder of Carthage. He was alſo known in Sicily, where there were rivers named from him. This people got likewiſe poſſeſſion of the iſland Palæſimunda or Ceylon, called alſo Taprobane.

[93] Μητερα Ταπροβανην Ασιηγενεων ελεφαντεων.

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[91] Hence ſo many places end in *patan* and *patana*, which ſignifies a ſerpent.

[92] Travels of Jeſuits by Lockman. v. 1. p. 470.

[93] Dionyſ. Perieg. v. 593. That Taprobane, named alſo Palæſimunda and Serandive, was the iſland now called Ceylon, may be proved from many authors. Ἐξης δε τουτων εστιν ἡ Ινδικη, ἡ εντος Γαγγου ποταμου κειμενη, ἡς κατα μεσαιτατον της ηπειρου νησος κατ' αντικρυ κειται μεγιστη, Ταβροβανη καλουμενη. Marcian. Heracleot. apud Geog. Vet. v. 1. p. 14. Τῳ ακρωτηριῳ της Ινδικης τῳ λεγομενῳ Κορυ αντικειται το της Ταπροβανης ακρωτηριον καλουμενον Βορειον.

The adoration of fire and the worſhip of the ſun was introduced here very early. In this iſland is an high mountain, held very ſacred; the ſummit of which is called the Pike of Adam. This had no relation to the great Protoplaſt, though generally underſtood to be denominated from him. For writers may make what inferences they pleaſe from Sanchoniathon, and other antiquarians, ill interpreted, and worſe applied: I am perſuaded, that there are very few alluſions in ancient hiſtory to the antediluvian world. The Pike of Adam is properly the ſummit ſacred to Ad Ham, the King or Deity Ham, the Amon of Egypt. This is plain to a demonſtration from another name given to it by the native Cingaleſe, who live near the mountain, and call it Hamalel. This without any change, is [94] Ham-al-El, *Ham the Sun*;

Βορειον. Marcian. Heracleot. p. 26. Τουτο δε αχρωτηριον της νησου το αντικειμενον τω Κορυ—απεχει σταδια, ἡ σχυξ.

The poet Dionyſius places it in the great Eruthrean Ocean: and mentions the whales, with which that ſea once abounded: a circumſtance taken notice of by other writers. He ſpeaks of it as a very large iſland.

Αυτη δ' ευρυτατη μεγεθος τελει· αμφι δε παντη
Κητεα δηνες εχουσιν, ΕΡΥΘΡΑΙΟΥ βοτα πουτου,
Ουρεσιν ηλιβατοισιν εοικοτα. v. 596.

[94] On the ſide of Conde Uda is an hill, ſuppoſed to be the higheſt in the iſland, called in the Chingulay language Hamalel, but by the Portugueze and the Europeans Adam's Peak. It is ſharp as a ſugar-loaf, and on the top is a flat ſtone, with the print of a foot like a man's on it; but far bigger, being about two feet long. The people of this land count it meritorious to go and worſhip this impreſſion; and generally about the new year, the men, women, and children go up this vaſt and high mountain to worſhip. Knox. Hiſt. of Ceylon. p. 5. The notion of this being Adam's Pike, and the print of Adam's foot, did not ariſe from the Portugueze, or any Europeans; but was very ancient. It is mentioned by the Mahometan travellers in the ninth century: and the name of the mountain, Ad Ham, was undoubtedly as old as the firſt Cuthite inhabitants. See p. 3. of Renaudot's Edition of Mohammedan Travellers; and Notes, p. 8.

and

and relates to the ancient religion of the iſland. In ſhort, every thing in theſe countries favours of Chaldäic and Egyptian inſtitution. The worſhip of the ape; the imputed ſanctity of the cow; the ſymbolical adoration of the ſerpent have been introduced by people from thoſe parts: not ſo much by the Mizräim, or genuine inhabitants of Egypt, as by the Cuthites. They came hither from that country, as well as from Chaldea: but they came firſt and principally from the latter. Whatever therefore was ſimilar in the rites of the Indians and the Mizräim, was imported into each country, principally by the ſons of Chus; though ſome chance colonies of real Egyptians may have likewiſe come hither. When Alexander had taken Nuſa in India, he appointed one of the natives to be governor, whoſe name was Acouphis. In like manner the perſon, whom he made his ſubſtitute at the great city Palimbothra, is ſtyled Moph or Mophis. He ſeems to have had more appellations than one; for he is by Curtius called Omphis. Laſtly, the perſon, to whom Alexander applied to get Porus to ſurrender, had the name of Meröe. All theſe are names apparently ſimilar to Egyptian and Chaldäic terms. Even Porus is nothing elſe but Orus, with the Egyptian prefix. And as names of this kind continually occur, it is impoſſible but that ſome relation muſt have ſubſiſted between thoſe nations, where this ſimilitude is found. The Cuthic Indians worſhiped particularly Dionuſus; but confeſſed that he was not a native of their country, and that his rites were imported: [95] Διονυσον εκ των προς εσπεραν τοπων: He came from the weſt; that is

[95] Diodorus Sic. L. 2. p. 123.

from Babylonia and Chaldea. Arrian, ſpeaking of the Nuſeans, ſays, that they were not the original inhabitants of the country. [96] Νυσσαιοι δ' ουκ Ινδικον γενος εισιν, αλλα των αμα Διονυσῳ ελθοντων ες την γην των Ινδων. *The people of Nuſa are not* [97] *properly an Indian race; but are part of the company, who attended Dionuſus in his expedition into theſe parts.* They were therefore of the family of Chus, and ſtyled Cuſeans, Cuthites, Arabians, and Ethiopians; which were the moſt common titles of people of that family. The ſame author tells us, that they differed very little in their appearance from the Ethiopians of Africa, eſpecially thoſe of the ſouth: being of the ſame dark complexion; but without woolly hair. Thoſe, who lived to the north, reſembled the Egyptians. [98] Των τε ανθρωπων αι ιδεαι ου παντη αποδυσιν αι Ινδων τε και Αιθιοπων. Οι μεν προς νοτου ανεμου Ινδοι (ſcil. οι Κολχοι) τοις Αιθιοψι μαλλον τι εοικασι, μελανες τε ιδεσθαι εισι, και η κομη αυτοις μελαινα, πλην γε δη οτι σιμοι ουκ ωσαυτως, ουδε ουλικρανοι, ως Αιθιοπες. Οι δε βορειοτεροι τουτων κατ' Αιγυπτιους μαλιστα αν ειεν τα σωματα. *The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians* (of Africa). *Thoſe upon the ſouthern coaſt reſemble them* [99] *moſt: for they are very black; and their hair alſo is black: but they are not*

[96] Arrian. Hiſt. Indica. p. 313.

[97] They were miſtaken in ſaying, ουκ Ινδικον γενος: but their meaning is plain, that they were not Aborigines.

[98] Arrian. Hiſt. Indica. p. 320.

[99] Vincentius Bellovacenſis mentions two Indian nations particularly profeſſing the rites of Bacchus; one of which was named Albarachuma. Al-bara-Chuma ſans the ſons of Chum or Cham: and that they were the ſons of Cham may be inferred from Euſebius: Τω δε Χαμ πολεις μεχρι και νυν εθνη εστιν εν αποστασιᾳ κατα τε τας Ινδιας και Αιθιοπιας, κ.τ.λ. Chron. P. 13.

ſo

so flat-nosed; nor have they woolly hair. They, who are more to the north, have a greater resemblance to the Egyptians. Strabo describes them in the same manner; and says that the southern Indians were very like the Ethiopians. [100] Ὁι μεν μεσημβρινοι τοις Αιθιοψιν εισιν ὁμοιοι κατα την χροιαν· κατα δε την οψιν, και την τριχωσιν τοις αλλοις. Ουδε γαρ ȣλοτριχȣσι δια την ὑγροτητα τȣ αερος. Ὁι δε βορειοτεροι τοις Αιγυπτιοις. They might well be like the nations specified: for they were colonies from Chaldea; colonies chiefly of Cuthites, who settled at different times in India. These writers all concur in shewing their likeness to the Ethiopians: whereas they were Ethiopians. Herodotus speaks of them plainly by that name: and says, that they differed in nothing from their brethren in Africa, but in the straitness of their hair: [1] Ὁι μεν γαρ απ' ἡλιȣ Αιθιοπες ιθυτριχες εισι. They extended from Gedrosia to the Indus, and from thence to the Ganges, under the name of [2] Ethiopians, Erythreans, and Arabians. When Nearchus, by the appointment of Alexander, sailed down the Stour, an arm of the Indus; the first nation, which he encountered, was that of the Arabians. They resided, according to Arrian, below Carmania, in the mouth of the great river, near the island Crocale. [3] Προσοικεει δε

[100] Strabo. L. 15. p. 1012.

[1] Ὁι μεν γαρ απ' ἡλιȣ Αιθιοπες ιθυτριχες εισι· ὁι δε εκ της Λιβυης ουλοτατον τριχωμα εχȣσι παντων ανθρωπων. Hesiod. L. 7. c. 70. p. 541.

[2] Æthiopum Gymnosophistæ mentioned by Hieronymus. L. 4. in Ezechiel. c. 13.

[3] Arrian. Hist. Indic. p. 336. Oras tenent ab Indo ad Gangem Palibothri: a Gange ad Colida (or Colchida) atræ gentes, et quodammodò Æthiopes. Pomp. Mela. L. 3. c. 7. They worshiped Ζευς Ομβριος, Strabo. L. 15. p. 1046. He mentions the promontory Tamus, and the island Chruse. Tamus was the name of the chief Egyptian Deity; the same as Thamuz of Syria.

ταυτη εθνος Ινδικον, οἱ Αραβιες καλεομενοι. They lived upon the river Arabis, by ſome called [4] Aribis, to which they had given name.

Of the INDI.

THE Grecian writers, finding that the Ethiopians and Cutheans of this part of the world were not the original inhabitants, have very properly diſtinguiſhed them from thoſe who were Aborigines: but they have been guilty of a great miſtake, in making theſe Aborigines the Indi, and ſeparating the latter from the Æthiopes. The Cuthites, ſtyled Æthiopes, were the original Indi: they gave name to the river, upon which they ſettled; and to the country, which they occupied. Hence [5] Iarchus of India tells Apollonius; ὁτι ΑΙΘΙΟΠΕΣ μεν ωκεν ενταυθα, γενος ΙΝΔΙΚΟΝ. And almoſt in [6] every place, where their hiſtory occurs, the name of Indi will be found likewiſe. The river Choaſpes, of whoſe waters only the kings of Perſis drank, was eſteemed an Indian river.

[7] Χωρις μεν Κυρος εστι μεγας, χωρις τε Χοασπης
Ἑλκων Ινδον ὑδωρ.

[4] Αραβιται μεν δε εθνος, και τουτο αυτονομον των περι τον Αραβιον ποταμον νεμομενων. Arrian. Expedit. L. 6. p. 260. Of the Oritæ, ibid. and p. 261.

[5] Philoſtrati Vit. Apollon. L. 3. p. 125.

[6] Diodorus Sicul. L. 1. p. 17. The chief inhabitants upon the Indus were Cuſeans.

[7] Dionyſ. Perieg. v. 1073. Coros is the river Cur, the river of the Sun. Κυρος, Sol. Heſych. Τον μεν ἡλιον Περσαι Κυρον λεγουσι. Κυρος· δεσποτης. Heſychius.

It

It ran through Chuſiſtan, and was a branch of the Tigris: whence that river, from which the former was derived, muſt have been Indian. This is rendered certain from the Cuthite Ethiopians, who came under the title of ſhepherds into Egypt. They came from Chaldea upon the river Tigris: and they are ſaid expreſſly to have come from the Indus. [8] Αιθιοπες απο Ινδε ποταμε αναςαντες προς Αιγυπτω ωκησαν. *About this time*, ſays Euſebius, *ſome Ethiopians, taking leave of their country upon the river Indus, came and ſettled in Egypt.* Hence it is that [9] Bacchus has been repreſented as the ſon of the river Indus. Hence alſo aroſe the true notion that the Indian Dionuſos was the moſt ancient: Διονυσον αρχαιοτατον ΙΝΔΟΝ γεγονεναι. The genuine and moſt ancient perſon of this title muſt be referred to Babylonia. This is the country, to which Phylarchus alluded, when he ſaid that Bacchus firſt brought the worſhip of the two bulls, which were called Apis and Oſiris, from India into Egypt. [10] Πρωτος εις Αιγυπτον εξ Ινδων Διονυσος ηγαγε δυω βες, τω μεν Απις ονομα, τω δε Οσιρις. It was a true hiſtory, though Plutarch would not allow it. This worſhip was common in Egypt before the Exodus: for it was copied by the Iſraelites in the wilderneſs near Mount Sinai. It was of too early date to have been brought from the country near the Ganges: and was introduced from Chaldea, and the Tigris, the original Indus. The Africans, who had the management of elephants in war, were called Indi, as being of Ethiopic

[8] Euſeb. Chron. p. 26.
[9] Philoſtrati Vit. Apollonii. L. 1. p. 64.
[10] Plutarch. Iſis et Oſir. v. 2. p. 362.

original.

original. Polybius ſays in the paſſing of the Rhone; [11] τȣς μεν Ινδȣς απολεσθαι συνεβη παντας, τȣς δε ελεφαντας διασωθηναι: *it happened that Hannibal loſt all the Indi; but the elephants were preſerved.* The ſame author ſays of the conſul Cæcilius Metellus in the battle againſt Aſdrubal: [12] θηρια συν αυτοις Ινδοις ελαβε δεκα. The fable of Perſeus and Andromeda, whatever it may mean, is an Ethiopic ſtory: and it is ſaid of that hero;

[13] Andromeden Perſeus nigris portavit ab *Indis.*

Virgil, ſpeaking to Auguſtus of the people of this family, calls them by the ſame name:

[14] Imbellem avertis Romanis arcibus *Indum.*

If we change the ſcene, and betake ourſelves to Colchis, we ſhall meet with Indians here too. The city Aſteruſia upon Mount Caucaſus is ſtyled Indica. [15] Αστερȣσια Ινδικη πολις. I have mentioned from Jerom, that St. Matthias preached the goſpel at Colchis, near the Phaſis and Apſarus; which country is called Æthiopia. Socrates in his [16] Eccleſiaſtical Hiſtory mentions the ſame: and adds, that St. Bartholomew was in theſe parts; and that his particular province was India; which India joined to Colchis, and to the

[11] Polyb. L. 3. p. 200.
[12] Polyb. L. 1. p. 42.
[13] Ovid. de Arte Amandi. L. 1. v. 53.
[14] Virg. Georg. L. 2. v. 173. The poet means here the Parthians, who were in poſſeſſion of Perſis and Babylonia.
[15] Stephan. Byzantinus.
[16] Socratis Hiſt. Eccleſiaſt. L. 1. c. 19. See alſo L. 1. c. 20. p. 50. and 51. Ινδων των ενδοτερω και Ιβηρων τα εθνη. p. 49.

region upon the Phaſis, where Matthias reſided. Βαρθολομαιος δε εκληρωτο την συνημμενην ταυτη ΙΝΔΙΑΝ, την ενδοτερω. He calls it the innermoſt India, to diſtinguiſh it from that which was not mediterranean, but lay on the Southern Ocean. The country here mentioned was a part of Iberia Colchica: and as ſome of the ſame family ſettled in Iberia Hiſpaniæ, we find there too an Indic city; [17] ΙΝΔΙΚΗ, πολις Ιβηριας, πλησιον Πυρηνος. The author adds, what is very remarkable, τινες δε Βλαβερραν αυτην καλεσι; *Some call it Blaberoura.* Is not Blaberoura ill expreſſed? I think that there is a tranſpoſition of a ſingle letter; and that it was originally Babel-Oura; ſo denominated from the two chief cities of the Cuthites, Babel and Our, in Babylonia, and Chaldea. The river Indus was often called the Sindus: and nations of the family, whereof I am treating, were called Sindi. There were people of this name and family in Thrace, mentioned by Heſychius: Σινδοι (της Θρακης) εθνος Ινδικον. *The Sindi* (of Thrace) *are an Indian nation.* Some would alter it to Σινδικον, Sindicum: but both terms are of the ſame purport. He mentions in the ſame part of the world, πολις, Σινδικος λιμην λεγομενη; *a city, which was denominated the Sindic*, or Indian, *harbour.* [18] Herodotus ſpeaks of a regio Sindica upon the Pontus Euxinus, oppoſite to the river Thermodon. This ſome would alter to Sindica; but both terms are of the ſame amount. This Indica was the country of the Mœotiæ, a Cuthic tribe. The Ind, or Indus, of the eaſt is at this day called the Sind; and was called ſo in the

[17] Steph. Byzantin.
[18] Herodot. L. 4. c. 86.

time

time of Pliny :* [19] Indus, incolis Sindus appellatus, in jugo Caucaſi montis, quod Paropamiſus vocatur, adverſus ſolis ortum effuſus, &c.

If this title be peculiar to the Cuthite Ethiopians, we may well expect thoſe above Egypt, among whom the Nile took its riſe, to be ſo called. We accordingly find that river diſtinguiſhed for being derived from the country of the Indi ;

[20] Uſque coloratis amnis devexus ab Indis :

and the ſame poet, in another place, ſpeaking of Auguſtus, ſays,

[21] ——ſuper et Garamantas et Indos
Proferet imperium.

Nor is this a poetical rant, but a juſt appellation. Ælian, in deſcribing the Libyans of interior Africa, ſays that they bordered upon the Indi ; [22] Λιβυων των γειτνιωντων τοις Ινδοις, by which were meant the Ethiopians. And Apollonius of Tyana, in a conference with theſe ſouthern Ethiopians, finding that they ſpoke much in praiſe of the Indians in general, tells them, [23] Τα μεν Ινδων επηνειτε, ΙΝΔΟΙ το αρχαιον παλαι

[19] Plin. Nat. Hiſt. L. 6. c. 20. p. 319.
Σινδος ποταμος. Arriani Peripl. apud Geogr. Vet. Græc. v. 1. p. 21.
[20] Virgil. Georg. L. 4. v. 293.
[21] Virgil. Æn. L. 6. v. 794. The like occurs in another place.
Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes verterunt terga Sabæi. Æneid. L. 8. v. 75.
By the Indi are meant the Ethiopians above Egypt.
[22] Ælian. de Animalibus. L. 16. c. 33.
[23] Philoſtrati Vit. Apollon. Tyanæi. L. 6. c. 6. p. 277.
There are ſome remains of an ancient city between the Tigris and Euphrates, near the ruins of ancient Babylon, which ſtill retains the name of Sindia, mentioned by Gaſpar Balbi. See Purchas. v. 2. L. 10. c. 5. p 1723.

οντες: *You ſpeak much in favour of every thing relating to the Indians; not conſidering that originally you were Indians yourſelves.* In ſhort, Egypt itſelf was in ſome degree an Indic nation; having received a colony of that people, by whom it was named Aït or Aëtia. [24] Εκληθη δε και Μυζαρα, και Αεριαι, και Ποταμια, και Αετια, απο τινος ΙΝΔΟΥ [25] Αετε. Hence it is ſaid, [26] Οσιριδα Ινδον ειναι το γενος, *That Oſiris was an Indian by extraction:* becauſe the Cuthite religion came from the Tigris.

Thus have I endeavoured to ſhew, from the names of places, and of men, but more particularly from various parts of ancient hiſtory, that the Scythic Indians were in reality [27] Cuthic; as were all people of that denomination. They were divided into various caſts, moſt of which were denominated from their worſhip. The principal of theſe names I have enumerated, ſuch as Erythræi, Arabes, Oritæ, Æthiopes, Cathei, Indi: and, however various in title and characteriſtic, I have ſhewn they were all one family, the Cuthites from Babylonia and Chaldea. There is a remarkable paſſage in the Chronicon Paſchale, which muſt not be omitted. This author tells us, [28] Εν τοις χρονοις της Πυργοποιϊας εκ τε γενες

[24] Stephanus Byzantinus.

[25] Και μην και Αετια, εκ τινος ΙΝΔΟΥ, Αετε καλεμενε. Euſtath. in Dionyſ. Perieg. v. 241.

[26] Diodor. Sic. L. 1. p. 17. Add to the above a remarkable paſſage, concerning the people about the Palus Mœotis, who were a colony of Cuthites:

Σαυρομαται δ' επεχυσιν επασσυτεροι γεγαωτες
ΣΙΝΔΟΙ, Κιμμεριοι τε, και οἱ πελας Ευξεινοιο
Κερκετιοι τ', Ορεται τε. Dionyſ. Perieg. v. 680.

[27] Hence Heſychius: Σινδις, or, as Albertus truly reads it, Σινδια, ἡ Σκυθια.

[28] Chron. Paſch. p. 36.

τω Αρφαξαδ ανηρ τις Ινδος ανεφανη σοφος αστρονομος, ονοματι Ανδουβαριος, ὁς και συνεγραψε πρωτος Ινδοις αστρονομιαν. *At the time, when the tower of Babel was erected, a certain perſon made his appearance in the world, who was* (Indus) *an Indian, and ſaid to have been of the race of Arphaxad. He was famed for his wiſdom, and for his ſkill in aſtronomy, and named Andoubarios. He firſt delineated ſchemes of the heavens, and inſtructed the Indi in that ſcience.* The ſame hiſtory occurs in [29] Cedrenus. Why theſe writers make this perſonage of the race of Arphaxad, I know not. This aſtronomer is probably Chus, the father of the Magi, who is ſaid to have firſt obſerved the heavens, and to have paid an undue reverence to the celeſtial bodies. The name Andoubarios ſeems to be a compound of Andou-Bar, Indi filius. Hence the original Indus muſt have been Ham.

I cannot conclude this account of the Cuthites in India Limyrica, without taking notice of the great character they bore in the moſt early times for ingenuity and ſcience. Traditions to this purpoſe prevailed, wherever they ſettled: and I have given many inſtances of their ſuperiority herein. They were, like the Egyptians, divided into ſeven orders; of which the philoſophers were the moſt honourable. Each tribe kept to the profeſſion of its family; and never invaded the department of another. [30] Φησι δε (Μεγαδενης) το των Ινδων γενος εις ἑπτα μερη διηρησθαι. Nilus the Egyptian tells Apollonius Tyanæus, that the Indi of all people in the world were the moſt knowing; and that the Ethiopians were a

[29] Cedren. Hiſt. p. 14.

[30] Strabo. L. 15. p. 1025.

colony

colony from them, and reſembled them greatly. [31] Σοφωτατοι μεν ανθρωπων ΙΝΔΟΙ· αποικοι δε Ινδων ΑΙΘΙΟΠΕΣ· παρειζουσι δε αυτοι την σοφιαν. *The Indi are the wiſeſt of all mankind. The Ethiopians are a colony from them: and they inherit the wiſdom of their forefathers.*

The philoſophy of this [32] people was greatly celebrated: inſomuch that Alexander viſited the chief perſons of the country, who were eſteemed profeſſors of ſcience. Among the Perſians they were ſtyled Magi: but among the Indo-Cuthites they had the title of Sophim and Sophitæ. Many regions in different parts were denominated from them Sophitis, Sophita, Sophene. [33] Strabo mentions an Indian province of this name: and Diodorus Siculus ſpeaks largely of their inſtitutions. The march of Alexander through their country is particularly taken notice of by [34] Curtius. Hinc in regnum Sophitis perventum eſt. Gens, ut Barbari credunt, ſapientiâ excellit, boniſque moribus regitur. They were formed into ſocieties, and reſided in colleges as recluſes: others lived at large, like ſo many mendicants. Their religion, like that of all the Amonians, conſiſted in

[31] Philoſtrat. Vit. Apollon. L. 6. p. 287. So p. 125. Αιθιοπες—γενος Ινδικον.

[32] Σοφοι εισιν οι Σκυθαι σφοδρα. Antiphanes Comicus apud Athenæum. L. 6. p. 226.

[33] Strabo. L. 15. p. 1024.

[34] Quint. Curtius. L. 9. c. 1. See Voſſius de Philoſophorum Sectis. L. 2. c. 2. §. 2.

Καθαια· πολις Ινδικη. Steph. Byzantin.

Pliny mentions Magi among the Arabians.

The people are ſtyled Catheans by Strabo: and he ſuppoſes one Sopeithes to have been the chief perſon of the country. Καθεαν (read with Berkelius Καθαιαν), τινες την Σωπειθες κατα τηνδε την Μεσοποταμιαν τιθεασιν. L. 15. p. 1024.

the worſhip of the ſun, and adoration of fire. Hence they were denominated, from Cham the Sun, Chamin and Chomin; and their wiſe men Chomini Sophite, and Sophitim: but the Greeks from the term Chomin and Chominus formed Γυμνος, and rendered this people Γυμνο-σοφειται and Γυμνοσοφισαι; as if they were naked philoſophers. Suidas ſeems to have been aware of the miſtake; and owns that Γυμνος was the Indian name of a philoſopher. Conſequently, it had no relation to Greece. The people of this ſacred character were divided into different ſocieties, which were denominated from the Deity Manes, whom they ſerved. He was ſometimes compounded Achmanes and Oro-Manes; and was well known in Perſis, and in Egypt. From him theſe prieſts in India were ſtyled Bar-Achmanes, contracted Brachmanes: alſo Ger-manes, Sar-manes; and Al-Obii. [35] Διττον δε τετων (Γυμνοσοφισων) το γενος. Οι μεν Σαρμαναι αυτων· οι δε Βραχμαναι καλεμενοι· και των Σαρμανων οι Αλλοβιοι προσαγορευομενοι. Theſe were the titles, by which the profeſſors of ſcience were diſtinguiſhed. They were the ſame as the [36] Magi, and ſo famed for their knowledge, that many of the Grecian philoſophers are ſaid to have travelled to them for information. This is reported of

[35] Clemens Alexand. Strom. L. 1. p. 359.

Bar-Achmanes, the ſons of the great Manes. In Phrygia and Pontus he was ſtyled Ac-mon: Ακμων.

[36] Of the Babylonian and Chaldean Magi, ſee Ariſtotle εν τω Μαγικω: and Sotion in Libris της διαδοχης apud Laertium in Procemio. p. 2.

Οι καλεμενοι δε Μαγοι, γενος τετο μαντικον και Θεοις ανακειμενον, παρα τε Περσαις, και Παρθοις, και Βακτροις, και Χωρασμιοις, και Αρειοις, και Σακαις, και Μηδοις, και παρα πολλοις αλλοις Βαρβαροις. Lucian. de Longævitate. vol. 1. p. 632.

Democritus,

[37] Democritus, Pyrrho of Elea, and Apollonius Tyaneus. Nay, the very Scriptures ſeem to allude to their ſuperlative knowledge: for it is ſaid of Solomon, that his [38] wiſdom excelled all the wiſdom of the children of the eaſt country, and all the wiſdom of Egypt. In which account I cannot but ſuppoſe that the learning of the Cuthim Sophitim was included; if not principally alluded to.

Thus have I endeavoured to ſhew, that all this interamnian country between the Indus and the Ganges was called Scythia; like that about the river Phaſis, and upon the Palus Mæotis; as well as regions in other parts. As all theſe places were apparently inhabited by Cutheans; I think we may be aſſured, that the name Scuthia, Σκυθια, is a miſtake for Cuthia; and that the Scythæ were Cuthæ, or Cuthians. and this will be found to obtain, wherever the name of Scythia prevails: the people of that country, wherever ſituated, will be found upon examination to be in ſome degree deſcended from Chus, whom the Babylonians and thoſe of his family ſeem to have expreſſed Cuth.

It is very remarkable that the poet Dionyſius, having deſcribed all the nations of the known world, concludes with the Indo-Scythæ; of whom he gives a more ample, and a more particular account, than of any, who have preceded. He dwells long upon their habit and manners, their rites, and cuſtoms, their merchandize, induſtry, and knowledge: and

[37] Democritus went to the Indians. Δια ταυτα τοι και πολλην επτει γην· ηκεν δν και προς τους Χαλδαιους, και εις Βαβυλωνα, και προς τους Μαγους, και τους Σοφιστας των ΙΝΔΩΝ. Ælian. Var. Hiſt. L. 4. c. 20. p. 375. Of Thracian Philoſophy, ſee Ger. Voſſius de Philoſophorum Sectis. c. 3. p. 19.

[38] 1 Kings. c. 4. v. 30.

has

has tranſmitted ſome excellent ſpecimens of their ancient hiſtory. And all this is executed in a manner ſo affecting, that if Homer had been engaged upon the ſame ſubject, he could not have exceeded either in harmony of numbers, or beauty of detail. Some extracts I have given: but as the poet is ſo diffuſe in his deſcription of this wonderful people, and his hiſtory ſo much to the purpoſe, I will lay the greater part of it before the reader, that he may be witneſs of the truth.

[39] Ινδον παρ ποταμον Νοτιοι Σκυθαι ενναιεσιν,
Ος ρα τ' Ερυθραιης κατεναντιον εισι θαλασσης,
Λαβροτατον ροον ωκυν επι νοτον ορθον ελαυνων·
Αρξαμενος τα πρωτ' απο Καυκασ ηνεμοεντος.

. . . . . .

Ητοι μεν δυοντος επι κλισιν ηελιοιο
Ωριτας τ', Αριβας τε, λινοχλαινες τ' [40] Αραχωτας,
Σατραϊδας θ', οσσες τε παρα πτυχι Παρπανισοιο
Ξυνη ομως μαλα παντας επωνυμιην Αριηνες·
Ου χθονα ναιεταοντας επηρατον, αλλ' υπο λεπτη
Ψαμμῳ πεπληθυιαν, ιδε ρωπεσσι δασειαν.
Αλλ' εμπης ζωησιν επαρκεες εισι κελευθοι.
Αλλον γαρ σφιν ολβον ακηρατον αια κομιζει.
Παντη γαρ λιθος εσιν ερυθες κεραλιοιο,
Παντη δ' εν πετρησιν υπο φλεβες ωδινεσι
Χρυσειης κυανης τε καλην πλακα σαπφειροιο,

[39] Dionyſii Perieg. v. 1088. &c.
[40] Scholia Euſtathii ad v. 1096. Two nations Arachotæ. Ειτα προς νοτον.

Της αποτεμνομενοι, βιοτησιον ωνον εχȣσι.
Προς δ' αυγας [41] Ινδων ερατεινη πεπταται αια,
Πασαων πυματη, παρα χειλεσιν Ωκεανοιο.
Ἡν ῥα τ' ανερχομενος Μακαρων επι εργα και ανδρων
Ηελιος πρωτῃσιν επιφλεγει ακτινεσσι.
Τῳ γαιης ναεται μεν ὑπο χροα κυανεȣσι,
Θεσπεσιον λιποωντες· εειδομενας δ' ὑακινθῳ
Πιοτατας φορεȣσιν επι κρατεσφιν εθειρας.
Των δ' ὁι μεν χρυσοιο μεταλλευȣσι γενεθλην,
Ψαμμον εϋγναμπτῃσι λαχαινοντες μακελῃσιν·
Ὁι δ' ἱςȣς ὑφοωσι λινεργεας· ὁι δ' ελεφαντων
Αργυφεȣς πρισθεντας ὑποξυȣσιν οδοντας.
Αλλοι δ' ιχνευȣσιν επι προβολῃσιν αναυρων
Ηπȣ βηρυλλȣ γλαυκην λιθον, η αδαμαντα
Μαρμαιροντ', η χλωρα διαυγαζȣσαν ιασπιν,
Η και γλαυκιοωντα λιθον καθαροιο τοπαζȣ,
Και γλυκερην αμεθυςον ὑπηρεμα πορφυρεȣσαν.
Παντοιον γαρ γαια μετ' ανδρασιν ολβον αεξει,
Αεναοις ποταμοισι καταῤῥυτος ενθα και ενθα.
Και μην και λειμωνες αει κομοωσι πετηλοις.
Αλλοθι μεν γαρ κεγχρος αεξεται, αλλοθι δ' αυτε
Ὑλαι τηλεθοωσιν Ερυθραιȣ καλαμοιο.

. . . . . .

Και την μεν πολλοι τε και ολβιοι ανδρες εχȣσιν,

[41] Ad v. 1107. Δια τȣτο και χρωμα φερȣσι (ὁι Ινδοι) παραπλησιον Αιθιοψι. The Scholiast supposes the complexion to have arisen from the climate. Εισι δε μελαντεροι των αλλων ανθρωπων, πλην Αιθιοπων.

Φιλῳδοι ὁι Ινδοι και φιλορχημονες. Ibid.

Ουχ

Ουχ ἁμα ναιεταοντες ὁμωνυμοι, αλλα διαμφις
Κεκριμενοι· ποταμῳ μεν απειρεσιῳ πελας Ινδῳ
[42] Δαρδανεες, τοθι λοξον απο σκοπελων Ακεσινην,
Συρομενον δεχεται πλατος νηεσσιν Υδασπης.
Τοις δ' επι και Κωφης τριτος ἑσπεται αργυροδινης.
Των δε μεσοι ναιεσι Σαβαι και Τοξιλοι ανδρες,
Σκοδροι δ' ἑξεινης· επι δ' ἑσπεται αγεια φυλα
[43] Πευκανεων. Μετα τους δε Διωνυσσῳ θεραποντες
Γαργαριδαι ναιεσιν, ὁθι χρυσοιο γενεσθλην
Δαιδαλεην Υπανις τε φερει, θειος τε Μεγαρσος,
Λαβροτατοι ποταμων απο δ' ὑρεος Ημωδοιο
Ορνυμενοι πορεεσσιν επι Γαγγητιδα χωρην,
Προς νοτον ἑλκομενοι παρα τερματα Κωλιδος αιης.
Η δ' ητοι προνενευκεν επ' ωκεανον βαθυδινην,
Ηλιβατος, ταχινοισι δυσεμβατος οιωνοισι·
Τεινεκα μιν και φωτες επικλειεσσιν Αορνιν.
Εσι δε τις θηητος ευρεῖτην παρα Γαγγην
Χωρος τιμηεις τε και ἱερος, [44] ὁν ποτε Βακχος
Θυμαινων επατησεν, ὁτ' ηλασσοντο μεν ἀνδρες
Ληναων νεβριδες ες ασπιδας, ες δε σιδηρον

[42] Ad v. 1138. Οι Δαρδανεις, Ινδικον εθνος· οι μεντοι Δαρδανοι Τρωϊκον. Dardan was the original name of each people: it signified little what termination the Greeks were pleased to affix.

[43] Ad v. 1143. Πευκανεων—Εθνος Ινδικον οι Πευκαλεις. Peuce at the mouth of the Danube.

——————Alaricum babara Peuce
Nutrierat.

Peuca-On, and Peuce-El.

See here accounts of Aornis and Aornon—probably a metathesis for Ouranon.

[44] Ad. v. 1153. Ορα δε κομπον Ελληνικον.

Θυρσοι

Θυρσοι μαιμωωντο, και εις σπειρημα δρακοντων,
Ζωστηρες θ', ἑλικες τε, πολυγναμπτης ελινοιο,
Τημος ὁτ' αφραδιησι θεσ ατιμησαν ἑορτην.
Τὑνεκα Νυσσαιην μεν εφημιξαντο κελευθον·
Κοσμῳ δ' εσησαντο συν ὑιασιν οργια παντα.
Αυτος δ', ὁπποτε φυλα κελαινων ωλεσεν Ινδων,
Ημωδων ορεων επεβησατο, των ὑπο πεζαν
Ἑλκεται Ηωοιο μεγας ῥοος ωκεανοιο.
Ενθα δυο σηλας σησας περι τερματα γαιης,
Καγχαλοων μετα χευμα κατηλυθεν Ισμηνοιο.
Τοσσοι μεν κατα γαιαν ὑπερτατοι ανδρες εασιν.
Αλλοι δ' ενθα και ενθα κατ' ηπειρους αλοωνται
Μυριοι, ἑς κε αν τις αριφραδεως αγορευσοι
Θνητος εων· μουνοι δε θεοι ῥεα παντα δυνανται.
Αυτοι γαρ και πρωτα θεμειλια τορνωσαντο,
Και βαθυν οιμον εδειξαν αμετρητοιο θαλασσης·
Αυτοι δ' εμπεδα παντα βιῳ διετεκμηραντο,
Αστρα διακριναντες· εκληρωσαντο δ' ἑκαστῳ
Μοιραν εχειν ωοντοιο και ηπειροιο βαθειης.
Τῳ ῥα και αλλοιην ῥυσμος φυσιν ελλαχ' ἑκαστη.
Ἡ μεν γαρ λευκη τε και [45] αργινοεσσα τετυκται,

Ἡ δε

[45] Ad v. 1176. Το δε αργινοεσσαν, γραφεται και αγριλοεσσαν, δια τὸ λαμβδα, κατα στοιχειων συγγενειαν. Ὁυτω γαρ και το νιτρον, λιτρον, και τον πνευμονα, πλευμονα φασιν οἱ Αττικοι.

Priſcian adds to the character of the Indians great ſize and agility, and ſpeaks of their philoſophy and rites.

Hic alii ſuperant procero corpore tantum,
Inſiliant equitum faciles ut more elephantos.
Aſt alii vivunt ſapienti pectore nudi,

Ἡ δε κελαινοτερη· ἡ δ' αμφοτερων λαχε μορφην.

. . . . . .

Ὡυτως ανθρωποις ἑτεροιϊα παντα τετυκται.
Ὑμεις δ' ηπειροιτε, και ειν ἁλι χαιρετε νησοι,
Ὑδατα τ' Ωκεανοιο, και ἱερα χευματα παντε,
Και ποταμοι, κρηναι τε, και ευρεα βησσηεντα.
Ηδη γαρ πασης μεν επεδραμον οιδμα θαλασσης·
Ηδη δ' ηπειρων σκολιον πορον. Αλλα μοι ὑμνων
Αὐτων εκ μακαρων ανταξιος ειη αμοιβη.

Upon the banks of the great river Ind,
The ſouthern Scuthæ dwell: which river pays
Its watery tribute to that mighty ſea,
Styled Erythrean. Far removed its ſource,
Amid the ſtormy cliffs of [46] Caucaſus:
Deſcending hence through many a winding vale,

Luminibuſque vident rectis, mirabile, ſolem;
Et radios oculis et ſacrâ mente retractant;
Signaque concipiunt arcanâ luce futuri. v. 1027.

Of whales. v. 600.

Of the Tigris;

Ὑστατιης προχοησι Τερηδονος εγγυς ὁδευων.

Dionyſ. Perieg. v. 982.

According to this poet, Dionyſus was born in Arabia. v. 939.

Ετεον γαρ αναχθονα λυσατο κειρην
Ζευς αυτον Διονυσον εϋῤῥαφεος παρα μηρε·

i. e. Chaldea, aſcribed to Arabia, according to his limits.

Of the wealth of Arabia. Ibid.

[46] Mount Caucaſus in India was different from the mountain ſo called upon the Euxine: there were more than one of this name. The poet Dionyſius makes the Tanais take its riſe in Caucaſus:

Τυ δ' ητοι πηγαι μεν εν ὀρεσι Καυκασιοισι. v. 663.

The Tanais and the Indus cannot be ſuppoſed to have the ſame ſource.

It ſeparates vaſt nations. To the weſt
The Oritæ live, and Aribes: and then
The Aracotii famed for linen geer.
Next the Satraïdæ; and thoſe, who dwell
Beneath the ſhade of Mount Parpaniſus,
Styled Arieni. No kind glebe they own,
But a waſte ſandy ſoil, replete with thorn.
Yet are they rich: yet doth the land ſupply
Wealth without meaſure. Here the coral grows,
Ruddy and ſmooth: here too are veins of gold;
And in the quarries deep the ſapphire's found,
The ſapphire, vying with the empyreal blue.
To the eaſt a lovely country wide extends,
India; whoſe borders the wide ocean bounds.
On this the ſun new riſing from the main
Smiles pleaſed, and ſheds his early orient beam.
The inhabitants are ſwart; and in their looks
Betray the tints of the dark hyacinth,
With moiſture ſtill abounding: hence their heads
Are ever furniſh'd with the ſleekeſt hair.
Various their functions: ſome the rock explore,
And from the mine extract the latent gold.
Some labour at the woof, with cunning ſkill,
And manufacture linen: others ſhape,
And poliſh, ivory with the niceſt care:
Many retire to rivers ſhoal; and plunge
To ſeek the beryl flaming in its bed,
Or glittering diamond. Oft the jaſper's found
Green, but diaphonous: the topaz too,

Of ray ſerene and pleaſing: laſt of all
The lovely amethyſt, in which combine
All the mild ſhades of purple. The rich ſoil,
Waſhed by a thouſand rivers, from all ſides
Pours on the natives wealth without controul.
Here mighty meadows, ſtretch'd out wide, produce
Herbs of all ſpecies, trees of every leaf.
The ſucculent graſs, ſtyled cenchrus, here abounds,
And yields redundant paſture. High above
Wave the tall groves of Erythrean [47] cane,
Sweet to the ſenſe and grateful. . . . . .
Nor is this region by one people held:
Various the nations under different names,
That rove the banks of Ganges and of Ind.
Lo, where the ſtreams of Acaſine pour,
And in their courſe the ſtubborn rock pervade
To join the Hydaſpes! here the Dardans dwell;
Above whoſe ſeat the river Cophes rolls.
The ſons of [48] Saba here retired of old:
And hard by them the Toxili appear,
Join'd to the Scodri: next a ſavage caſt,
Yclep'd Peucanian. Then a noble race,

[47] Ad v. 1127. Euſtathius of theſe canes or reeds: ῥίζαι καλαμων—τῃ ἑψησει γλυκειαι.—καλαμοι ποιουσι μελι, μελισσων μη ουσων.

[48] Ad v. 1141. Geneſ. c. 10. v. 7. *And the ſons of Chus, Saba, and Havilah, and Sabtah, &c.*

People of this name lay alſo to the weſt of the Indus, towards the extreme part of Perſis.

Πρωτα Σαβαι, μετα τους δε Πασαργαδαι. Perieg. v. 1069.

Upon which paſſage Euſtathius obſerves, Ησαν δε και εθνος Θρᾳκικον Σαβοι.

The ſame poet mentions a people of this name in Arabia.

Μιννaιοι τε, Σαβαι τε, και αγχιγυοι Κλεταβηνοι. v. 959.

Who

Who ſtyle themſelves Gargaridæ, and ſhew
To Dionuſos a peculiar care.
Near a fair ſtream their happy lot is fallen,
Where the ſwift Hypanis and Megarſus ſpeed
From Mount Hemodus to Gangetic ſhores,
Fraught as they run with the rich ſeeds of gold.
Not far from hence, but near the ſouthern main,
The limits of the country Colis reach,
By others Colchis named. Here towering ſteep,
The rock Aornon riſes high in view,
E'en to the mid-air region: not a bird
Of boldeſt pinion wings this ſubtile clime.
There is moreover, wonderful to tell,
In the rich region, which the Ganges laves,
A paſs eſteemed moſt ſacred: this of old
Bacchus is ſaid, in wrathful mood, diſtreſs'd,
To have travers'd, when he fled: what time he changed
The ſoft Nebrides for a ſhield of braſs;
And for the Thyrſus, bound with ivy round,
He couched the pointed ſpear. Then firſt were ſeen
The zones and fillets, which his comrades wore,
And the ſoft pliant vine-twigs, moving round
In ſerpentine direction, chang'd to aſps.
Theſe facts lay long unheeded: but in time
The natives quickened paid memorial due;
And call the road Nuſaia to this day.
Soon as the lovely region was ſubdued
By the God's proweſs, glorying down he came
From Mount Hemodus to the circling ſea.

There

There on the ſtrand two obeliſks he reared,
High and conſpicuous, at the world's [49] extreme.
. . . . . .

To enumerate all, who rove this wide domain
Surpaſſes human pow'r; the Gods can tell,
The Gods alone: for nothing's hid from Heaven.
Let it ſuffice, if I their worth declare.
Theſe were the firſt great founders in the world,
Founders of cities and of mighty [50] ſtates:
Who ſhewed a path through ſeas, before unknown:
And when doubt reign'd and dark uncertainty,
Who rendered life more certain. They firſt viewed
The ſtarry lights, and form'd them into ſchemes.
In the firſt ages, when the ſons of men
Knew not which way to turn them, they aſſigned
To each his juſt department: they beſtowed

[49] Ad v. 1164. He mentions theſe obeliſks or pillars in another place, v. 623.

Ενθα τε και ϛηλαι Θηβαιγενεος Διονυσε
Ἑϛασιν ϖυματοιϱ ϖαρα ῥοον ωκεανοιο
Ινδων ὑϛατιοισιν εν ὑρεσιν· ενθα τε Γαγγης
Λευκον ὑδωρ Νυσσαιον επι ϖλαταμωνα κυλινδει.

At India's verge extreme, on hills remote,
Where the proud Ganges pours the ſacred ſtream
Nuſean call'd, and joins the ſouthern wave,
Beneath a grove of ſtately plane ariſe
The lofty pillars of this arc-born God.

The poet confounds Dionuſus with Bacchus, as many others have done.

Θηβαιγενης is Arc-born: it alludes to the Patriarc's preſervation and ſecond birth in the arc. The Greeks interpreted this, *born at Thebes*. Hence Dionuſus was made a native of Bœotia.

[50] Dionyſius ſeems in this paſſage to ſpeak of the Gods: but thoſe, who by the ancients were ſtyled Gods, were the Αθανατοι, Δαιμονες, Ἡλιαδαι, the heads of the Cuthite family, who performed, what is here mentioned.

Of

Of land a portion, and of ſea a lot;
And ſent each wandering tribe far off to ſhare
A different ſoil and climate. Hence aroſe
The great diverſity, ſo plainly ſeen
Mid nations widely ſevered. . . . . .
. . . . . Now farewell
Ye ſhores and ſea-girt iſles: farewell the ſurge
Of ancient Nereus, and old Ocean's ſtream.
Ye fountains too, and rivers; and ye hills,
That wave with ſhady foreſts, all farewell.
My way I've ſped through the wide pathleſs deep,
By the bluff cape and winding continent:
'Tis time to ſeek ſome reſpite and reward.

Such is the character given by the poet Dionyſius of the Indian Cuthites under their various denominations. It is to be obſerved, that the ſons of Chus, however they may be diſtinguiſhed, whether they be ſtyled Oritæ, Arabians, Ethiopians, or Erythreans, are in all places celebrated for ſcience. They were ſometimes called Phoinices: and thoſe of that name in Syria were of Cuthite extraction; as I have before ſhewn. In conſequence of this, the poet, in ſpeaking of them, gives the ſame preciſe character, as he has exhibited above, and ſpecifies plainly their original.

[51] Οἱ δ' ἄλος ἐγγὺς ἐοντες, ἐπωνυμίην Φοινικες,

Των

[51] Dionyſ. Perieg. v. 905. He adds, v. 910.

Οἱ τ' Ιοπτην, και Γαζαν, Ελαιδα τ' ενναιεσι.

He does not diſtinguiſh between the Philiſtim and the true Phoinices, who were of a different family. The former were the Caphtorim, of the Mizraim race; the latter Cuthites, of whom he ſays truly, v. 911. that they poſſeſſed,

Και

Των δ' ανδρων γενεης, οἱ Ερυθραιοι γεγαασιν,
Οἱ πρωτοι νηεσσιν επειρησαντο θαλασσης,
Πρωτοι δ' εμπορίης ἀλιδινεος εμνησαντο,
Και βαθυν ερανιων ασερων πορον εφρασσαντο.

Upon the Syrian ſea the people live,
Who ſtyle themſelves Phenicians. Theſe are ſprung
From the true ancient Erythrean ſtock;
From that ſage race, who firſt aſſayed the deep,
And wafted merchandize to coaſts unknown.
Theſe too digeſted firſt the ſtarry choir;
Their motions mark'd, and call'd them by their names.

Και Τυρον Ωγυγιην, Βηρυτα τ' αιαν ερανην,
Βυβλον τ' αγχιαλον, κ.τ.λ.

Here they mixed with the ſons of Canaan.

OF

EGYPT,

AND OF THE

ARRIVAL of the TITANS in that Country.

I Have mentioned, that there were two memorable occurrences in ancient hiſtory, which the learned have been apt to conſider as merely one event. The firſt was a regular migration of mankind in general by divine appointment: the ſecond was the diſperſion of the Cuthites, and their adherents, who had acted in defiance of this ordination. Of the conſequences of their apoſtaſy I have taken notice; and of their being ſcattered abroad into different parts. The Mizraim ſeem to have retired to their place of allotment a long time before theſe occurrences: and were attended by their brethren the ſons of Phut. They had no ſhare in the rebellion of the Cuthites; nor in the Titanic war, which enſued. The country, of which they were ſeized, was that, which

in aftertimes had the name of Upper Egypt. They called it the land of Mezor, and the land of Cham, from their two chief anceſtors: which the Greeks rendered [1] Meſora, and [2] Chamia. The lower region was at that time in great meaſure a moraſs, and little occupied. The Caphtorim had made ſome ſettlements between Mount Caſius and Peluſium; but were obliged to quit them, and retire to [3] Paleſtina. In proceſs of time, the Mizraim were divided into ſeveral great families, ſuch as the Napthuhim, Lehabim, Ludim, Pathruſim, and others. They lived chiefly upon the lotos of the Nile, and the herb agroſtis: and ſheltered themſelves under ſheds of mean workmanſhip, which they thatched with the flags of the [4] river. In proceſs of time, they began to feed upon fiſh, which the ſame ſtream afforded; and were cloathed with the ſkins of beaſts. They held the river in high reverence; and ſuppoſed, that man had ſomehow a relation to [5] water. It is probable that ſome centuries lapſed, while they proceeded in this ſimple way of life, ſeparated in a manner from the world, and unmoleſted by any foreign power. At laſt the Titanic brood, the Cuthites, being

[1] The land of Egypt is called Meſtre, Μεσρη, by Joſephus. Ant. L. 1. c. 7. alſo Μεσραια. Stephanus ſtyles Egypt Muara, which is certainly a miſtake for Muſara, Μυσαρα, the land of Myſor. Cairo by the Arabs is now called Meſer, and Meſre. See Leo Africanus. L. 8.

[2] The land of Ham by the Ionians, and later writers, was expreſſed Chemia. Αιγυπτον Χημιαν καλεσι. Plutarch. If. et Oſir. p. 364. By Stephanus it is compounded, and rendered Hermo-Chumius, Ἑρμο-Χυμιος, in the maſculine. The Copti call it Chemi at this day.

[3] Amos. c. 9. v. 7. Jeremiah. c. 47. v. 4.

[4] Diodorus Sic. L. 1. p. 41. Οικησεις εκ των καλαμων.

[5] Ibid.

driven

driven from Babylonia, fled to different parts: and one very large body of them betook themſelves to Egypt. Eupolemus ſpeaks of their diſſipation, and calls them giants. [6] Πεσοντος δε τουτου (του Πυργου) ὑπο της του Θεου ενεργειας, τους Γιγαντας διασπαρηναι καθ' ὁλην την γην. *When the tower of Babel was by the hand of Heaven overthrown, the Giants were ſcattered over the face of the earth.* We may perceive, from what has preceded, that they were a knowing and experienced people; of a family, which had been long engaged in oppoſition, and tried in ſome ſevere conflicts. As they had maintained themſelves by a grand confederacy, they knew how to obey, and were ſenſible of the advantages of being under one head. It is then no wonder, that a people well diſciplined, and united, ſhould at once get the ſovereignty over a nation ſo rude and unexperienced as the Mizraïm. They took Memphis with eaſe, which was then the frontier town in Egypt. This they held ſolely to themſelves; and afterwards overran the whole region above, and kept it in ſubjection. Manethon therefore might very truly ſay, ῥαδιως και αμαχητι την χωραν ειλον. *They ſeized the country without the leaſt oppoſition: not a ſingle battle was hazarded.* There are many fragments of ancient hiſtory, which mention the coming of the Cuthites from Babylonia into the land of Mizraim; and the country changing its name. An account of this ſort is to be found in Suidas. He tells us, that [7] *Rameſſes, the ſon of Belus (of Babylonia) who*

[6] Apud Euſeb. Præp. Evang. L. 9. p. 418. Diodorus mentions that there was a gigantic brood in the time of Iſis. L. 1. p. 23.

[7] Αιγυπτος, ονομα κυριον· και ἡ χωρα των Αιγυπτιων· ὁτε αφικετο Ραμεσσης, ὁ υιος Βηλου,

who was the ſon of Zeuth, came into the region called Meſtræa, and gained the ſovereignty, over the people of the country. He was the perſon, whom they afterwards called Ægyptus; and the region was denominated from him. Others ſay, that it was [8] Sethos; others that it was Belus, who was called Ægyptus; and that from him the country had its name. [9] Βηλος τας Μελαμποδας χειρωσαμενος αφ' εαυτε την χωραν αυτων ωνομασεν Αιγυπτον. *Belus having conquered the Mizraim, ſtyled Melampodes, called the country, after one of his own titles, Ægyptus.* In all theſe caſes I have ſhewn, that for a ſingular we muſt put a plural; and by Belus underſtand a people ſtyled Beleidæ, who came from Babylonia. Manethon, who was an Egyptian, gives the moſt particular account of their inroad. *We had once,* [10] ſays he, *a king named Timaüs, in whoſe reign, I know not why, it pleaſed God to viſit us with a blaſt of his diſpleaſure, when of a ſudden there came upon this country, a large body of obſcure people* (το γενος ασημοι) *from the eaſt; who with great boldneſs invaded the land, and took it without oppoſition. The chief of our people they reduced to obedience, and then in a moſt cruel manner ſet fire to their towns; and overturned their temples. Their behaviour to the natives was very barbarous: for they ſlaughtered the men, and made ſlaves of their wives and children. At length they conſtituted*

Βηλω, τε και Διος, εις Μεσραιαν, εβασιλευσε των εκει· ὃν μετωνομασαν Αιγυπτον· αφ' ὃυ Αιγυπτος ἡ χωρα. See alſo Euſebii Chron. p. 29. Ῥαμεσσης—ὁ Αιγυπτος καλεμενος—μετωνομασεν την χωραν Αιγυπτον.

[8] Αιγυπτος δε ἡ χωρα εκληθη απο τε βασιλεως Σεθως. Theoph. ad Autolycum. p. 392. There ſeems to be ſome miſtake in this hiſtory; for Sethos was a king of later date.

[9] Scholia in Æſch. Prometh. p. 52.

[10] Joſephus contra Apion. L. 1. p. 444.

one of their body to be their king; whoſe name was Salatis. He reſided at Memphis, holding all the Upper and Lower country tributary; and having garriſons in every place of conſequence. He took particular care to ſecure every part to the eaſt; as the Aſſyrians were then very powerful; and he foreſaw, that they would one time or another make an attempt upon his kingdom. And having obſerved a city, which lay particularly commodious in the nome of Saïs, to the eaſt of the Bubaſtite river, which was called Avaris (a name, that had ſome relation to the ancient mythology of the country); he ſet about fortifying it in the ſtrongeſt manner; placing in it a garriſon of two hundred and forty thouſand men. Hither he reſorted in ſummer to receive the corn, which he exacted; and to pay his army: and at the ſame time to make a ſhew of exerciſing and diſciplining his troops, by way of terror to other nations. He afterwards gives an account of ſix kings, who are repreſented *as in a continual ſtate of hoſtility with the natives; and who ſeemed to labour, if poſſible, to root out the very name of an Egyptian.* The Shepherds are ſaid to have maintained themſelves in this ſituation for five hundred and eleven years. At laſt the natives of Upper Egypt roſe in oppoſition to them, and defeated them under the conduct of king Haliſphragmuthoſis. They afterwards beleaguered them in their ſtrong hold Avaris; which ſeems to have been a walled province, containing no leſs than ten thouſand ſquare [31] Arouræ. Here they maintained

[31] Κατακλεισθηναι δ' εις τοπον, αρουρων εχοντα μυριων την περιμετρον. Αυαριν ονομα τω τοπω. Joſeph. cont. Ap. L. 1. p. 445. Avaris was the city Aur, the Cercaſora of Grecian writers, at the apex of Delta. Abaris was properly Abarim, the city of the paſſage near the mountain of Arabia. Theſe two places are continually confounded.

maintained themſelves for a long ſpace: but at laſt under Thumoſis, the ſon of the former king, they were reduced to ſuch ſtraits, as to be glad to leave the [12] country.

In the courſe of this hiſtory Manethon tells us, that the whole body of this people were called Ucſous, or, as [13] Euſebius more truly expreſſes it, Υκουσως, Ucouſos. This term is analogous to Uſiris, Uchoreus, and many other titles in Egypt; and undoubtedly means the Noble [14] Cuſean. Manethon gives another interpretation; but owns, that Uc in the ſacred language ſignified ſomething Royal. Υκ καθ' ιεραν γλωσσαν βασιλεα σημαινει. Hence we may learn for certain, what was meant by the ſacred language; and conſequently, what was alſo the ſacred character in Egypt: and be aſſured, that they were the ancient Ethiopic, or Chaldaïc: for the original Ethiopia was no other than Chaldea. This writer adds, τινες δε λεγουσιν αυτους Αραβας ειναι: *but ſome ſay, that they were Arabians.* This is a title of the ſame purport; for the Arabians were originally Cuthites, or Ethiopians. Hence the province of Cuſhan in Egypt, the ſame as the land of Goſhen, was called the Arabian nome; which was the beſt of the land of Egypt. They were alſo ſtyled Hellenes, Phœnices, Auritæ; the laſt of which titles is of great conſequence in the hiſtory and chronology of the country. The

founded. Avaris was from אור, the city of Orus: Abaris from עבר, ſo denominated from being ſituated in the paſſage into Upper Egypt, and guarding that paſs. It was probably the ſame, which was afterwards called Babylon. The two places were very near, which makes the miſtake of more conſequence.

[12] Manethon apud Joſephum ſupra.

[13] Præp. Evang. L. 10. p. 500.

[14] *See* Vol. I. p. 76.

people

people ſo called were the firſt who reigned in Egypt: and with them the hiſtory of that people muſt commence. Syncellus, who follows the ancient Chronicle, in ſpeaking of the dynaſties in the Egyptian chronology, mentions the Aurite as the firſt who reigned. [15] Πρωτον των Αυριτων. They were the ſame as the Ἡμιθεοι, Semidei, who are placed in the ſame rank.

We are told by Manethon, that the whole body of this people had the appellation of Royal Shepherds. But I ſhould imagine, that this title was more particularly given to their kings; who, by Africanus and others are ſtyled the [16] Hellenic and Royal Shepherds. It was a mark of diſtinction, which they borrowed from their anceſtors in Babylonia; among whom it ſeems to have been common. [17] It is remarkable, that the firſt tyrant upon earth maſked his villainy under the meek title of a Shepherd. If we may credit the Gentile writers, it was under this pretext, that Nimrod framed his oppoſition, and gained an undue ſovereignty over his brethren. He took to himſelf the name of Orion, and Alorus; but ſubjoined the other abovementioned: and gave out that he was born to be a protector and guardian: or, as it is related from Beroſus; [18] τονδε ὑπερ εωυτϐ λογον διαδϐναι, ὁτι μιν τϐ λεω ΠΟΙΜΕΝΑ ὁ Θεος αποδειξαι. *He ſpread a report abroad, that God had marked him out for a Shepherd to his people.* Hence this title was aſſumed by other kings of

[15] Syncellus. p. 51.

[16] Ἑκκαιδεκατη δυναϛεια Ποιμενες Ἑλληνες βασιλεις. Syncellus p. 61.

[17] Ποιμενες οἱ βασιλεις λεγονται. Scholia in Æſchyli Perſas, v. 74. I am the Lord, that ſaith of Cyrus, he is my *Shepherd*. Iſaiah. c. 44. v. 28.

[18] Abydenus apud Euſeb. Chron. p. 5.

the country, as may be ſeen in the [19] Chaldaïc hiſtory: and from them it was borrowed by thoſe of the family, who came into Egypt. It was a favourite appellation: and by this they may be traced, both here, and in every [20] ſettlement which they made. All their anceſtors were eſteemed of this profeſſion: and moſt of their Gods were ſtyled, Νομιοι και Ποιμενες, *Paſtors and Shepherds*; particularly Dionuſus, Orus, Pan, Zeuth, and Oſiris. An ancient writer, alluding to the Cuthites in Egypt, and to their firſt king, ſtyles the latter Telegonus, *a foreigner*; *one that came from a far country*: and he deſcribes him as the ſon of Orus, *the Shepherd*. [22] Sub Acherre, in Ægypto regnavit Telegonus, Ori *Paſtoris* filius. The name Acherres is a compound of Heres, pronounced Cheres, and Cherres, the Sun. Moſt of the primitive occurrences in Egypt are appropriated to the reigns of Apis, Orus, Vulcan, Timaus, the ſame as Tamus and Thamuz. Theſe were all ſacred titles, and did not relate to any particular king. For notwithſtanding the boaſted antiquity, and the endleſs dynaſties of the Egyptians, they had in reality no king of the country to whoſe time theſe

[19] Αλωρον (ητοι Νεφρωδ) Ποιμενα. Δαως ποιμην. Abydenus. ibid. Δαωνον Ποιμενα βασιλευσαι. Apollodorus. ibid. p. 5. This title was probably borrowed from the church of God. The Deity ſeems from the moſt early times to have been repreſented as the Shepherd of his people. This was retained by thoſe, who were apoſtates from the truth. They gave it to the Gods, which they introduced; and aſſumed it themſelves. Many types and alluſions were borrowed from the ſame quarter.

[20] It obtained in Greece. Hence Ποιμην βασιλευς. Ποιμανωρ, ποιμην, η βασιλευς. Heſych. Ποιμανωρ, η βασιλευς. Scholia in Perſas Æſchyli. v. 241.

[21] Euſebii Chron. Hieron. Interprete. p. 14.

[22] Syncellus expreſſes it Acheres. p. 155.

Acheres, like Uchorus, is probably a compound of Ach or Uch, and Heres; *the great Sun*.

facts

facts could be referred. Their firſt monarchs were certainly the Cuthites ſtyled Auritæ, who built the city Aur, called Avaris, in the land of Goſhen, and nome of Heliopolis. Telegonus is above ſaid to have been the offspring of a Deity: for it was uſual for perſons to be denominated the children of the God, whom they worſhiped. From hence it aroſe, that this foreigner was ſtyled the ſon of Orus; and his people in like manner were called the Oritæ or Auritæ; as I have mentioned before. They likewiſe eſteemed themſelves the offspring of Zeuth: and are ſaid to have been the firſt after the Gods, who reigned in Egypt. Theſe Gods were no other than their principal anceſtors; whoſe names were in aftertimes prefixed to the liſts of their kings. Alexander the Great, in a very large letter to his mother Olympias, takes notice of this intelligence, which he had extorted from one of their prieſts. He learned from this perſon the ſecret hiſtory of the country: and among other things, that after Hephaiſtus, or Vulcanus, ſucceeded the offspring of Zeuth. Theſe were deified men, to whom divine honours were paid; and who were the Dæmones and Ἡμιθεοι of after ages. [23] Alexander ille magnus, Macedo, inſigni volumine ad matrem ſuam ſcripſit, metu ſuæ poteſtatis proditum ſibi de Diis hominibus, a ſacerdote ſecretum. Illic Vulcanum facit omnium principem; et poſtea Jovis gentem.

However they may have degenerated afterwards, their religion at firſt was the pureſt Zabaïſm. They worſhiped the ſun and moon, and other celeſtial bodies: but had no images; nor admitted any reſemblance by way of adoration.

[23] Minucii Felicis Octavius. 163.

The Egyptians ſeem to have been quite the reverſe; and were lapſed into a groſs ſpecies of idolatry. This was the reaſon, when the Cuthites came among them, that they ruined their temples, and overthrew their altars; not being able to bear the baſeneſs of their ſuperſtition. They were however of great ſervice to this people; and compenſated for the evil, which they are ſaid to have brought upon them. Their hiſtory is continually alluded to by ancient writers, who point out the country, from whence they came. Euſebius takes notice of a tradition of the Ethiopians arrival in theſe parts: and ſays, that they came from the river [24] Indus. I have ſhewn, that the Tigris was the original river called Indus: that the Choaſpes, a branch of it, was ſaid, [25] ἑλκειν Ινδον ὑδωρ, *to furniſh an Indic ſtream:* and this name came from the ſons of Chus; who both in theſe parts, and in others, where they ſettled, were peculiarly ſtyled Indi. Stephanus Byzantinus, ſpeaking of the ancient names of Egypt, among others mentions, that it was called [26] Muſara, and Aëtia; which laſt it received from one Aëtus, *an Indian.* I have taken notice, that the name Ægyptus was from the ſame quarter; and that it was conferred by a ſon of Belus of Babylonia. Euſtathius gives a like account of the ancient names of Egypt: and ſays, that it was called

[24] Αιθιοπες απο Ινδε ποταμε αναςαντες προς τη Αιγυπτῳ ωκησαν. Euſeb. Chron. p. 26. Syncellus. p. 151.

Αιθιοπας τοινυν ἱςορεσι πρωτες ἁπαντων γεγονεναι, και τας αποδειξεις τουτων εμφανεις ειναι.—Φασι δε και τες Αιγυπτιες αποικες ἑαυτων ὑπαρχειν, Οσιριδος ἡγησαμενε της αποικιας. Diodorus Sic. L. 3. p. 143. 144.

[25] Dionyſ. περιηγης. v. 1074.

[26] Μυαρα (read Μυσαρα)—και Αετια, απο τινος Ινδε Αετε. See alſo Scholia in Dionyſ. v. 239.

Aëtia

Aëtia from one Aëtus, an Indian. He adds, that it was alſo called Ethiopia from a body of Ethiopians, who ſettled there, [27] περι ων πολλοι των παλαιων ιστορουσι: *of whom many of the ancient hiſtorians make mention.* They might well take notice of them; for their arrival was a wonderful æra, and much to be remembered in the annals of Ægypt. Though they behaved in a tyrannical manner, yet they performed mighty works, and benefited the country greatly. Their very oppreſſion obliged the Mizraïm to exert themſelves; and afforded them an opportunity of improving both in literature and arms. Hence the latter were of neceſſity enriched with much knowledge, to which otherwiſe they had been ſtrangers.

At the time, when the Cuthite Ethiopians arrived, Lower Egypt was in great meaſure a [28] moraſs: but under their direction it was drained by numerous canals; and rendered the moſt beautiful country in the world. They carried a ſluice with vaſt labour from the Peluſiac branch of the Nile to the weſtern gulf of the Red Sea. Part of it remains at this day; and paſſes through Grand Cairo towards Matarea, and is kept up with [29] great care. The chief of the pyramids at Cochome were erected by them. Herodotus mentions a tradition of their being built in the time of the

[27] Εκληθη δε ποτε κατα την ιστοριαν η τοιαυτη χωρα, και Αερια, και Ποταμια, και Αιθιοπια δια τους εκει Αιθιοπας, κτλ. Euſtath. in Dionyſ. ad v. 239. See Euſebii Chron. p. 29.

[28] Καθολου γαρ την νυν ουσαν Αιγυπτον λεγουσιν ου χωραν, αλλα θαλατταν γεγονεναι κτλ. Diodor. L. 3. p. 144.

Πασα η χωρα ποταμοχωστος. Ibid.

Θαλαττα γαρ ην η Αιγυπτος. Plut. If. et Oſiris. p. 367.

[29] See Pocock, and Norden's Travels in Egypt.

Shepherd [30] Philitis, when Egypt was under great calamities; when princes reigned, whoſe names were held by the people in abomination. The modern Arabs have accounts of their being built by [31] Iän Ebn Iän. By this is ſignified, that they were conſtructed by the Iönim, the ſons of that Iön, called Ionas, and Ionichus, of Babylonia. Juba in his hiſtory took notice, that the city Heliopolis was not the work of the native Egyptians, but of [32] Arabians; by which name the ſons of Chus are continually diſtinguiſhed. They raiſed the moſt ancient obeliſks in Egypt; which were formed of one piece; yet of an amazing ſize: and the granate, of which they conſiſt, is ſo hard, that ſcarcely any tool now-a-days can make an impreſſion. Hence it is matter of wonder, how they were originally framed, and engraved. They are full of hieroglyphics, curiouſly wrought; which, as we learn from Caſſiodorus, were ancient [33] Chaldaïc characters. Theſe were the ſacred characters of Egypt, known only to the [34] prieſts; which had been introduced by the Cuthite Ethiopians.

I have often taken notice of a common miſtake among the Greek and Roman writers; who, when the ſacred terms grew obſolete, ſuppoſed the Deity of the temple to have been the perſon, by whom it was built. Thus it is ſaid of

[30] Herod. L. 2. c. 128.

[31] Herbelot Biblioth. Oriental.

[32] Plin. L. 6. p. 343.

[33] Obeliſcorum prolixitas ad Circi altitudinem ſublevatur: ſed prior Soli, inferior Lunæ dicatus eſt: ubi ſacra priſcorum *Chaldaïcis* ſignis, quaſi literis, indicantur. Caſſiodorus. L. 3. Epiſt. 2. and Epiſt. 51.

They had two ſorts of letters. Διφασιοισι δε γραμμασι χρεωνται. Herod. L. 2. c. 36.

the

the Chaldaïc God Mithras, that he firſt erected the obeliſks in Egypt. [34] Primus omnium id (obeliſcorum erectionem) inſtituit Mitres, qui in Solis Urbe regnavit, ſomnio juſſus. Mitres was no other than Mithras, the ſame as Arez, and Oſiris, who was greatly reverenced in the eaſtern world. He did not reign at [35] Heliopolis; but was there adored: nor did he raiſe the obeliſks; but they were erected to his honour. His rites were introduced into Egypt by the people abovementioned. But he was more commonly repreſented under the character of Oſiris and Orus. Stephanus, in like manner, ſpeaks of Mithras, as a man, and joins him with Phlegyas. He ſays, [36] that *theſe two were the authors of the Ethiopic rites and worſhip: for they were by birth Ethiopians: which people were the firſt nation conſtituted in the world; and the firſt, which enacted laws, and taught men to reverence the Gods.* All this is true of the Chaldaïc Ethiopians. A large body of this people ſettled in Ethiopia above Egypt: and from their hiſtory we may learn, how much the Egyptians were indebted to their anceſtors. They in ſome degree looked upon the Egyptians as a [37] colony from their family: and ſo far is true, that they were a draft from the great Amonian body, of which the Mizraim and the Cuthites were equally a part. Nothing can more

[34] Plin. L. 36. c. 8.

[35] By this however is pointed out the nome, in which the Cuthites ſettled; the ſame as Zoan, of which Goſhen was a part.

[36] Την γαρ Αιθιοπιαν γην πρωτην φασιναι· πρωτοι δε Θεους ετιμησαν, και νομοις εχρησαντο. Ονομαζεσι δε τες αιτιες τετων Μιθραν και Φλεγυαν, ανδρας Αιθιοπας το γενος. Steph. Byzant. By this we find, that the ſons of Chus, called here Ethiopians, were the firſt conſtituted people, and the authors of idolatrous rites.

[37] Φασι δε Αιγυπτιες αποικες ἑαυτων υπαρχειν. Diodor. L. 3. p. 144.

ſatisfactorily prove, that the Cuthite Ethiopians had been in Egypt, and ruled there, than the laws of the [38] country, which were plainly Ethiopic. And not only the laws, but, as we are aſſured by [39] Diodorus, the rites of ſepulture, and the honours paid to the ancient kings, their anceſtors, were Ethiopic inſtitutions. I have mentioned from Caſſiodorus, that the ſacred characters upon the obeliſks were of Chaldaïc original; which is the ſame as [40] Ethiopic. In confirmation of this, Diodorus tells us, that theſe characters in Egypt were known only to a few, who were of the prieſthood. But that in Ethiopia they were the national character, and univerſally [41] underſtood. In ſhort, this writer aſſures us, that the rites in both nations had a great reſemblance, ſo as to be nearly the [42] ſame. The prieſts in each were recluſe, and given to celibacy. They alike uſed the tonſure, and wore a garment of linen: and they uſed to carry in their hands a ſceptre, or ſtaff, which at the top had τυπον αροτροειδη, *the repreſentation of a plough*; undoubtedly in memorial of their anceſtor, ανθρωπος γης, *the great huſbandman*. Their bonnets, as well as thoſe of their kings, were ornamented with figures of ſerpents: for they held the ſerpent as ſacred, and were addicted to the Ophite worſhip.

Among the cities, which the Cuthites built in Egypt,

[38] Τα δε πλειστα των νομιμων τοις Αιγυπτιοις υπαρχειν Αιθιοπικα. Diodorus. L. 3. p. 144.

[39] Ibid.

[40] Diodorus makes mention Αιθιοπικων γραμματων των παρ' Αιγυπτιοις καλουμενων Ἱερογλυφικων. p. 145.

[41] Παρα δε τοις Αιθιοψιν απαντας τουτοις χρησθαι τοις τυποις. p. 144.

[42] Τατε συστηματα των Ἱερεων παραπλησιαν εχειν ταξιν παρα αμφοτεροις τοις εθνεσι. Ibid.

there

there was one in the nome called Men El Ai (Μενελαϊτης), or Provincia Dei Luni. This city was called Canobus, and was oppoſite to the iſland Argæus. The Grecians aſcribed the building of this city to Menelaus of Sparta: but Ariſtides aſſures us, that it was far prior to the æra, when that perſonage was ſuppoſed to have been in Egypt. [43] *I was told*, ſays this writer, *from a prieſt of conſequence at Canobus, that this place had its name, many ages before the arrival of Menelaus. He did not mention the name of the place ſo articulately, as to give me an opportunity of expreſſing it in Grecian characters. Beſides, it did not correſpond with our idiom: nor was it round and ſmooth; but quite of the Egyptian caſt, and hard to be uttered. Thus much I learned from him, that it ſignified a golden foundation.* I make no doubt but the term, upon which the prieſt founded his notion, was Cuthim; which undoubtedly ſignifies gold: but at the ſame time it is the plural of Cuth, and relates to the Cuthites. The later Egyptians did but very imperfectly underſtand their original language; and miſinterpreted their traditions. The original terms certainly ſignified a Cuthite foundation. They related not to gold, but to the [44] Cuthim, who founded the city Canobus upon the lower and moſt weſtern part of Delta.

[43] Εγωγε ηκουσα εν Καινωβῳ των Ἱερεων ου τω φαυλοτατω, ὁτι μυριοις ετεσι προτερον η Μενελαον εκεισε προσχειν, το χωριον ὁτως ωνομαζετο. και ουκ αντικρυς μεν ελεγε τ' ονομα τοτ' αυτο, ως απογραφαι γραμμασιν Ἑλληνικοις, αλλ' (ουκ) ην μεν ωσπερ εμφερομενον, και περιτροχον, Αιγυπτιον δε και δυσγραμματον μαλλον· τοδ' εν ἡμετερᾳ φωνῃ δηλοι χρυσουν εδαφος. Ariſtid. Oratio Ægypt. vol. 3. p. 608.

[44] The terms were probably אדן כתם, Adon Cuthim. They may be interpreted a golden foundation, or a Cuthite foundation, indifferently. Adon Cuthim may alſo refer to Canobus, the God of the Cuthites. Adon Cuthim, Deus Cuthæorum.

The ſacred emblems in uſe among this people were at firſt innocent; but in time proved the ſource of much ſuperſtition. Many of theſe were taken from the forms of animals, by which they diſtinguiſhed both the titles and attributes of their Gods. By theſe means the Deity and the animal had the ſame name: and the latter, in conſequence of it, was entitled to much honour and reverence. As all their cities were denominated from ſome God, they ſeem to have made uſe of theſe animals, as ſo many devices, by which their cities were diſtinguiſhed. Hence we read of Lycopolis, Leontopolis, Latopolis, and the city of Mendes, the goat. The hawk, the ibis, the crocodile, the dog, were all uſed for ſacred marks of diſtinction. After the Cuthites had drained Lower Egypt, and had there built cities, it is probable that every city had ſome one of theſe ſacred emblems, repreſented in ſculpture, either upon the gates, or upon the entablature, of their temples. This characteriſtic denoted its name, as well as the title of the Deity, to whom the place was ſacred. And the Deity in thoſe cities was often worſhiped under ſuch particular ſymbol. This is plainly alluded to in ſome of the poets. They have repreſented the diſperſion of the ſons of Chus from Babel, as the flight of the Gods into Egypt; where they are ſuppoſed to have ſheltered themſelves under the form of theſe ſacred animals. Ovid in particular deſcribes this flight: and though he has in ſome degree confounded the hiſtory, yet the original purport may, I think, be plainly diſcerned. What I allude to, is to be found in the ſong of the Pica, when ſhe contends with the Muſes.

Bella

[45] Bella canit Superûm; falſoque in honore Gigantas
Ponit, et extenuat magnorum facta Deorum.
Emiſſumque imâ de ſede Typhoëa narrat
Cœlitibus feciſſe metum; cunctoſque dediſſe
Terga fugæ: donec feſſos Ægyptia tellus
Ceperit, et ſeptem diſcretus in oſtia Nilus.
Huc quoque Terrigenam veniſſe Typhoëa narrat,
Et ſe mentitis Superos celâſſe figuris.
Duxque gregis, dixit, fit Jupiter: unde recurvis
Nunc quoque formatus Libys eſt cum cornibus Ammon.
Delius in corvo, proles Semeleïa capro,
Fele ſoror Phœbi, niveâ Saturnia vaccâ,
Piſce Venus latuit, Cyllenius Ibidis alis.

Ovid diſtinguiſhes between the Giants and the Gods, through miſtake. The Giants, or Titans, were the Deities, who fled; and Typhon, the ſame as Typhœus, by which is meant divine vengeance, purſued them. The ſolution of the hiſtory is obvious. It amounts to this: that the Cuthites fled from Typhon, or Typhœus; and betook themſelves to Egypt, where they ſheltered themſelves. Here they built many cities, where they inſtituted the religion of their country: and where their exiled Deities were in aftertimes worſhiped under different ſymbols; ſuch as a ram, a lion, a [46] goat, and the like. Of theſe Deities I have before taken notice; and ſhewn, that they were the chief anceſtors of the Cuthites: from ſome of whom the Egyptians were equally deſcended.

[45] Metamorph. L. 5. v. 319.

[46] See Antoninus Liberalis from Nicander, concerning the changes, which the Gods underwent upon their flight from Typhon into Egypt. Fab. 28. p. 145.

Hence they alſo looked upon themſelves as the offspring of the Gods. [47] Οι σοφωτατοι Αιγυπτιοι, θεων απογονοι.

It is extraordinary, that Manethon, in ſpeaking of the Cuthites, ſhould deſcribe them as το γενος ασημοι, *people of an obſcure and ignoble race.* This cannot be rendered conſiſtent with their general character. They were the deſcendents of perſons well known; who were repreſented even by their enemies as a race of ſuperior beings. They were ſtyled Gods, and Demigods, and the children of Heaven. The Egyptians, who hated their tyranny, yet in ſome degree revered their memory. They are called by Manethon *the Royal Shepherds*; and are alſo ſtyled Phœnices, and Hellenes: which terms, whether they were underſtood or not by the writers, who have tranſmitted them, were certainly titles of the higheſt honor. They were a people who valued themſelves greatly upon their deſcent; and kept up the beſt memorials of their family. They pretended to be derived from the [48] Sun; and were called Heliadæ, or the Solar Race. They were the deſcendents of the original Titanians, who were ſo highly reverenced by their poſterity; and whom Orpheus addreſſes, as the origin of the [49] Hellenic nations. In conſequence of this, I cannot help thinking, that what is rendered ασημος, was an ancient term of a very different purport. Manethon wrote in Greek; and being led by the ear, has changed this word to one familiar to him in that language: by which means he has well nigh ruined a curious

[47] Calliſthenes apud Fabricium. vol. 14. p. 148.

[48] Ραμεσσης Ηλιου παις. From Hermapion in Marcellinus. L. 17. p. 126.

[49] Orphic. Hymn. 36.

piece of hiſtory. What he has rendered Aſemos, *ignoble*, the Dorians would have expreſſed Aſamos; which in the original was Aſamah, *noble and divine*. By this was ſignified, that the Shepherds were of a [50] royal or celeſtial race, the children of Heaven. Aſamah was the name of the Deity among the Samaritans and Syrians. The God of Hamath was called [51] Aſamah: and in the ancient Samaritan Pentateuch it is ſaid to have been made uſe of as the name of the true God: for inſtead of the words, *In principio creavit Deus*, there was ſubſtituted, *In principio creavit Aſamah*. Some think, that this is only a falſe imputation of the Jews, who hated the Samaritans. It may poſſibly be falſe, that the term was thus applied: yet it ſhews, that ſuch a title certainly exiſted, and was in uſe. The people of Hamath, who were tranſplanted into the land of Iſrael, built a city of this name, undoubtedly in honour of their country [52] God. Selden expreſſes it Aſima; and aſſures us, that there was ſuch a Deity. [53] Deum fuiſſe Aſima, et ſacra [54] Scriptura, et citatus Joſephi locus oſtendunt. From the above I am inclined to think, that the original term related to [55] Heaven; and was of a

[50] Analogous to חשמן, Haſamen, of the Hebrews, which ſignifies Princes.

[51] Selden de Diis Syris. Syntag. 2. p. 252.

Aſama was the name of a river in Mauritania. Ptol. Geogr. L. 4. c. 1. Fluvius ſacer, vel divinus.

[52] Aſima oppidum in terrâ Judæ, quod ædificârunt hi, qui ad eam venerant de Emat. Hieron. in Locis Hebræis. Aſama ſeems to be in purport the ſame as Ουρανος; and to relate to Sam and Samah, Cœlum. The prieſts of this Deity were called Samanæi; and were to be found in many parts of the world. See Clemens Alexand. and others.

[53] Selden de Diis Syris. Syntag. 2. c. 9. p. 252.

[54] 2 Kings. c. 17. v. 30.

[55] Analagous to Samah of the Arabians, שמא.

different purport from that, by which it is rendered in Manethon. It was a title, I imagine, common among the Syrians, and all the family of Ham.

From ſome circumſtances not well explained in the hiſtory of the Cuthite Shepherds, Joſephus has been induced to think, that they were his anceſtors; and that the account given by Manethon related entirely to the ſojournment of the ſons of Iſrael in Egypt. Sir John Marſham diſſents from him; and with good reaſon: for the hiſtories of the two people are repugnant, and can never be reconciled. Among other arguments, he takes notice, that the Iſraelites, when they came into Egypt, were in number but ſeventy; whereas the Shepherds were two hundred and [56] forty thouſand. The former were in a ſtate of ſervitude, and grievouſly oppreſſed: but the latter exerciſed lordſhip; and made the whole land tributary. Add to this, that the Iſraelites were detained; and refuſed the leave, they ſued for, to depart. The Shepherds would not go, till they were by force driven out of the country. Theſe arguments alone are of ſuch force, as to ſet aſide the notions of Joſephus. Had he not been blinded with too great zeal for his countrymen, the author, from whom he quotes, affords ſufficient evidence to overturn his hypotheſis. Manethon plainly ſpecifies two ſets of people, one of which ſucceeded to the other. The firſt were the Cuthite Shepherds from Babylonia: the ſecond were the Iſraelites, who had the land given to them, which the former had deſerted. This was the diſtrict of Auris, or

[56] Marſham's Chronol. Sec. 8. p. 101. and Sec. 12. p. 309. Herman Witſius refers the hiſtory of the Shepherds to Abraham. L. 3. p. 210.

Avaris;

Avaris; which the Cuthites had fortified, and in which they were finally beſieged. After their departure, it was demoliſhed by king Amoſis, as we are informed by Apion: [57] κατεσκαψη γαρ την Αβαριν Αμωσις. It was afterwards given to the Iſraelites by Amenophis, who is repreſented as third incluſive from Amoſis. [58] Την τοτε των Ποιμενων ερημωθεισαν πολιν Αναριν συνεχωρησεν (Αμενοφις). *Upon the people being diſtreſſed, Amenophis granted them for an habitation, the city Avaris, which had been deſerted by the Shepherds.* It was not merely a city, but, as I have before mentioned, a walled province: for it contained no leſs than ten thouſand ſquare [59] arouræ. In this was a city Aur, אור, called Avaris, and Aouaris, Αβαρις, by the Grecians; the Cenaſora of Mela, and other writers. Manethon particularizes the people, to whom this diſtrict was ceded; though he has in many reſpects ſadly confounded their hiſtory. He ſays, that they were employed in acts of ſervitude, and greatly oppreſſed: but they were delivered, and formed into a republic, by one, who was their lawgiver, and whoſe name was [60] Moſes. Theſe data, though culled out of a deal of heterogeneous matter, are very clear, and determinate: and if learned men, inſtead of trying to adapt theſe plain facts to the flood of Ogyges, the æra of Argos, or the landing of Danaus in Greece, had choſen to abide by what is ſo evident and ſatisfactory,

[57] Tatianus Aſſyrius. p. 273.
Clemens Alexand. Strom. L. 1. p. 379. Euſeb. Præp. L. 10. c. 11.

[58] Joſephus contra Ap. L. 1. p. 460.

[59] Joſephus contra Ap. L. 1. p. 446.
See Obſervations upon the Ancient Hiſtory of Egypt. p. 175. 177.

[60] Και προσηγορευθη Μωϋσης. Joſephus cont. Ap. L. 1. p. 461.

the

the hiſtory of Egypt would have been leſs obſcure. But the Fathers, through whoſe hands we receive the greateſt part of our knowledge, are all to a man miſled by theſe notions: and the teſtimony of the beſt hiſtorians is ſet aſide, becauſe it does not agree with ſome preconceived opinion; being found either too much before, or after, the reign of Phoroneus, and Apis; or the landing of Cadmus the Phenician. In reſpect to the hiſtory of the Shepherds, the beſt writers have been greatly miſtaken, by proceeding always upon extremes. They ſuppoſe, either that the people ſpoken of were ſolely the Iſraelites, which is the opinion of Joſephus, and his adherents: or elſe that they were a people entirely of another race; and appropriate the hiſtory accordingly. But there is a medium to be obſerved: for it is certain that they were two ſeparate bodies of people, who came at different times: and they are plainly diſtinguiſhed by Manethon. Thoſe, who are mentioned with Moſes, are poſterior to the others, and inhabited the very province, which the former had vacated. It is likewiſe mentioned by the ſame writer, that theſe ſecond Shepherds were once under the rule of an [61] Heliopolitan, a perſon of great influence; who adviſed them not to reverence the ſacred animals of the country, nor regard the Gods: nor to intermarry with the Egyptians; but to confine themſelves to thoſe of their own family. The name of this perſon was Οσαρσιφος, Oſarſiph. Now I am perſuaded, that Oſarſiph is nothing elſe but a miſtake in arrangement for [62] Sar-Oſiph, *the Lord Oſiph*, by

[61] Joſeph. contra Ap. L. 1. p. 460.

[62] Sar is a Prince: and the term continually occurs in the hiſtory of Egypt, and of other

By which, no doubt, is meant Joſeph of the Scriptures. Manethon has to be ſure greatly confuſed the account; and at the cloſe ſays, that Oſarſiph at laſt changed his name to Moſes: by which means he would make them appear as the ſame perſon. He has likewiſe interſperſed much foreign matter; and is guilty of groſs anachroniſms: notwithſtanding which, he affords ſufficient light to aſcertain the hiſtory of the two people. And in reſpect to the Iſraelitiſh Shepherds, we may be aſſured, that by Sar-Oſiph they were introduced into Egypt; and that they were led out of it by Moſes. Joſeph was the cauſe of great wealth, and plenty to the Egyptians; and was accordingly eſteemed a great benefactor. They likewiſe looked upon him as a revealer of hidden myſteries, a diſcloſer of the will of the Gods. In conſequence of this, they ſtyled him Hermes, which ſignifies an interpreter. Hence came ἑρμηνευειν, and ἑρμηνευτης, among the Greeks. There is a remarkable account of this Hermes in the Chronicon Paſchale, and Cedrenus, which is worthy to be mentioned. [63] It is ſaid of him, that *he was envied*

other countries: hence we read of Sar-chon, Sar-don or Sar-Adon, Sar-Apis, Sar-Apion, Sar-Adon-Pul; or Sardanapalus. The name of Sarah was the ſame as Hera, *Lady*. See Vol. I. of this work. p. 73. It was ſometimes expreſſed Zar. The captain of the guard to the King of Babylon was ſtyled Nebo-Zar-Adon. 2 Kings. c. 25. v. 11. The feminine was Zarina. Diodorus Siculus mentions a Queen of the Sacæ, called Ζαρινα, Zarina; which undoubtedly was not a proper name, but a title. See Diod. L. 2. p. 119.

[63] Γνους δε (Ἑρμης) ὁτι διαφθονουνται αυτῳ οἱ αδελφοι αυτε'—ηβουλοντο γαρ αυτον φονευσαι, ὡς οντες πολλοὶ, περιπου ἑβδομηκοντα,—ανεχωρησεν, και απερχεται εις την Αιγυπτον προς την φυλην τε Χαμ, υἱε Νωε, οἱ τινες εδεξαντο αυτον εν τιμη. και διετριβεν εκει ὑπερφανων παντας, και φορων την χρυσην στολην εφιλοσοφει παρα τοις Αιγυπτιοις, λεγων αυτοις μαντειας μελλοντων· ην γαρ φυσει σφοδρα λογικος. Και προσηκυνουν, αυτον λεγοντες Θεου Ἑρμην, ὡς λεγοντα τα μελλοντα, και διακονουντα αυτοις εκ τε Θεα

των

envied by his brethren, who are repreſented as *ſeventy in number*. That *finding, they were continually laying ſnares for him, and conſulting how they might deſtroy him, he went into Egypt,* προς την φυλην τȣ Χαμ, *to the ſons of Ham, where he was received with great honour. Here he reſided in much ſtate, being ſuperior to every body: and he was cloathed with a particular robe of gold. He proved himſelf in many inſtances to be both a philoſopher and a prophet; and foretold many things, being by nature nobly endowed. They therefore reverenced him as a Deity; and conferred upon him the name of Hermes, on account of his prophecies, and for having interpreted to them thoſe oracles, which they had received from heaven. And as he had been the cauſe of great riches to their nation, they ſtyled him the diſpenſer of wealth; and eſteemed him the God of gain. When he came into Egypt, Mizram the ſon of Ham reigned there.* This account is very curious; and ſeems to have been taken from ſome ancient Egyptian hiſtory. It is, as I have obſerved in reſpect to other national records, in ſome meaſure perverted, and obſcured: yet the outlines are plain; and even in the miſtakes we may ſee alluſions to true hiſtory,

των μελλοντων την αποκρισιν· και παρεχοντα αυτοις χρηματα, ὁντινα και πλȣτοδοτην εκαλουν, ὡς τȣ χρυσȣ Θεον ονομαζοντες. Ὁτε ουν αυτος Ερμης εις την Αιγυπτον ηλθεν, εβασιλευσε των Αιγυπτιων τοτε εκ τȣ γενȣς τȣ Χαμ ὁ Μεσ-ρεμ. κλ. Chronicon Paſch. p. 44. 45. Cedrenus. p. 18. I have omitted a deal of extraneous matter: for theſe authors have ſtrangely perplexed this curious hiſtory. They imagine Hermes to have been the ſame as Faunus the ſon of Jupiter: and ſuppoſe that he reigned after Picus in Italy; though in the ſame page Cedrenus tells us, that he ſucceeded Mizraïm in Egypt. Μεσ-ρεμ τȣ υἱȣ Χαμ, τȣ εκει βασιλευοντος, αποθανοντος, ευθυς αναγορευεται. *Mizraïm the ſon of Ham, who was king of the country, dying, Hermes was elected in his room.* See Cedrenus. p. 18. He is placed in the reign of Seſoſtris: επι τȣτȣ Ἑρμην φασιν εν Αιγυπτῳ, θαυμαστον ανδρα, γνωσθηναι και φοβερον επι σοφια. Cedrenus. p. 20.

however miſapplied. The Egyptians acknowledged two perſonages under the titles of Hermes, and of Thoth. The firſt was the moſt ancient of the [64] Gods, and the head of all. The other was ſtyled the ſecond Hermes; and likewiſe for excellence called Τρισμεγιστος, Triſmegiſtus. There are hiſtories given of this Hermes Triſmegiſtus, which will be found to accord very much with thoſe of the Hermes mentioned above: and his real name will appear to be very ſimilar to Oſarſiph, of whom we have before treated. This perſon is ſaid to have been a great adept in myſterious knowledge; and an interpreter of the will of the Gods. He particularly decyphered all that was written in the ſacred [65] language upon the obeliſks *in Terrâ Seriadicâ:* and inſtructed the Egyptians in many uſeful arts. He was a great prophet; and on that account was looked upon as a [66] divinity. To him they aſcribed the reformation of the Egyptian [67] year: and there were many [68] books either written by him, or concerning him, which were preſerved by the Egyptians in the moſt ſacred receſſes of their temples, and held in high eſteem. We are [69] told, that the true name of this Hermes, was Siphoas. We have here, I think, an inſtance of the ſame confuſion of elements,

[64] Euſeb. Præp. L. 1. c. 10. p. 32.

[65] Manethon apud Syncell. p. 40.

Ælian mentions τα του Ερμου νομιμα. Var. Hiſt. L. 14. p. 399.

[66] Clemens Alexand. Strom. L. 1. p. 399.

[67] Hermes by Cenſorinus is ſtyled Arminus. Annum Ægyptiacum noviſſime Arminon ad *duodecim* menſes et dies quinque perduxiſſe (ferunt). c. 19. p. 103. So corrected by Scaliger.

[68] Clemens ſupra. Jamblichus. ſect. 8. c. 1.

[69] Eratoſthenes apud Syncellum. Σιφωας, ὁ και Ερμης, υιος Ηφαιστου. p. 124. ſuppoſed to have been a king.

as was obſerved in Oſarſiph. For what is Siphoas but Aoſiph miſplaced? And is not Aoſiph the Egyptian name of the Patriarch, who was called יוסף by the Hebrews?

The names of thoſe Shepherd kings, who are ſaid to have reigned in Egypt, are tranſmitted to us by Manethon, Africanus, and Syncellus. But theſe authors differ greatly both in reſpect to the names themſelves, and to the years, which the [70] kings reigned. The firſt of them is by Manethon called Salatis; but by Africanus, and Euſebius, the name is rendered Saïtis. From hence, I think, we may be aſſured, that Salatis is a miſtake, and tranſpoſition for [71] Al-Saïtis, or Al-Saït: which was not a proper name, but a title of the prince, and related to the country, which he governed. Saït was one of the ancient names of Upper Egypt: whence the colonies, which went from thence, were called [72] Saïtæ: and that region has the name of [73] Said at this [74] day. Saïtis therefore, and Al-Saïtis, ſignify the Saïte Prince, and are both the ſame title. The names of the other kings ſeem to be equally exceptionable.

The Shepherds are ſaid to have reſided in Egypt five hundred and eleven years. But the total of the reigns of thoſe, who are ſpecified, amounts only to two hundred and fifty-nine, if we may credit Manethon, and Syncellus: though Africanus makes them two hundred and eighty-four. Ac-

[70] See Marſham's Chron. Sæc. 8. p. 100.

[71] Πρωτος Σαϊτης. Euſeb. Chron. p. 16. Syncellus. p. 61. I am obliged to differ from what I have ſaid in a former treatiſe. p. 318.

[72] Αθηναιους αποικους Σαϊτων. Diodor. L. 1. p. 24.

[73] Leo Africanus. L. 8.

[74] In the Arabic verſion, the land of Goſhen is rendered Sadir.

cording

cording to Euſebius, they amounted only to one [75] hundred and three. I take therefore for granted, that the five hundred and eleven years relate to the Iſraelitiſh, as well as to the Cuthite Shepherds; and that the reſidence of both people is comprehended in that term: for the accounts of them are certainly blended. And as the one did not ſucceed to the other immediately, that interval alſo is taken into the computation. This eſtimate upon examination will be found to agree with all the circumſtances of hiſtory; and will ſerve for a clue to aſcertain other events. The children of Iſrael were two hundred and fifteen years in Egypt: and Joſeph had been there [76] twenty-one years, when he introduced his brethren into that country. Theſe amount together to two hundred and thirty-ſix years. The years of the former Shepherds, according to Manethon and Syncellus, were two hundred and fifty-nine: which, added to the above, amount to four hundred and ninety-five years. Theſe fall ſhort of five hundred and eleven juſt ſixteen years; which I imagine to have been the interval between the departure of the Cuthites, and the arrival of [77] Joſeph.

[75] Regnaverunt Paſtores annis centum tribus. Euſeb. Chron. Verſio Lat. p. 12. According to the old Chronicle, they reigned two hundred and ſeventeen years. Syncellus. p. 51.

[76] Joſeph was carried into Egypt, when he was ſeventeen years old. Geneſis. c. 37. v. 2. He was thirty years old, when he firſt ſtood before Pharaoh. Gen. c. 41. v. 46. He ſaw ſeven years of plenty, and two of famine: ſo that when he invited his brethren into Egypt, he had reſided 21 years complete.

[77]

	Years.
The firſt Shepherds reſided — — — — —	259
Between their departure and the coming of Joſeph — —	16
Joſeph reſided before the arrival of his brethren 21 years complete	21
The Iſraelitiſh Shepherds were in Egypt — — —	215
	511

But if the numbers of [78] Africanus be true, thoſe added to the years of the Iſraelitiſh Shepherds make four hundred and ninety-nine, and leave an interval of twelve years only. According to this computation, the Cuthites left the country after Joſeph had been in Egypt ſome time, and only twelve years before the arrival of his brethren. I ſhould think the former computation the neareſt to the truth: though we may either way account for the land of Goſhen lying vacant; and for the city Avaris being [79] unoccupied. Joſeph therefore tells his brethren, that they muſt ſay to Pharaoh, that they were ſhepherds; becauſe he foreſaw, that they would then be entitled to the beſt of the land of Egypt. This was Goſhen, called from the late inhabitants Tabir Cuſhan; and in aftertimes the Arabian nome. In conformity to this the province is by Bar-Bahlul, the Syriac Lexicographer, rendered Cuſhatha, as having been the ancient Cuthite region. It lay in the region of Heliopolis, the Zoan of the Scriptures, at the extreme part of Delta; between the mountain of Arabia to the eaſt, and the plain of the pyramids weſtward. The city Avaris ſeems to have been rebuilt, and to have been called Cuſh-Aur, and Cer-Cuſhaur; the Cercaſora of [80] Mela, and Herodotus. Cer-Cuſhora ſignifies the city of the Cuſhan-Oritæ.

[78] 284 The time of the firſt Shepherds, according to Africanus.
215 The time of the Iſraelites.

499 This ſubtracted from 511, leaves only twelve years.
By this eſtimate the firſt Shepherds left Egypt twelve years, before the others arrived.

[79] We find that it was converted to paſture ground, and poſſeſſed merely by ſome herdſmen. Geneſis. c. 47. v. 6.

[80] Nilus juxta Cercaſorum oppidum triplex eſſe incipit. Mela. L. 1. c. 9. p. 51.

The ſons of Chus ſeem to have come into Egypt immediately after their diſperſion from Babel. And as their arrival was five hundred and eleven years before the Exodus, this will carry us in computation as far back as to the time of Terah; and to the ſixth year before the birth of Abraham. About this time, I imagine, was the confuſion of ſpeech, and the diſperſion abovementioned. If then we recapitulate the great occurrences of the firſt ages, as they have been tranſmitted to us both by ſacred and profane hiſtorians; we ſhall find that they happened in the following manner, and order. When there was a great increaſe of mankind, it was thought proper, that they ſhould ſeparate, and retire to their ſeveral departments. Their deſtination was by divine appointment: and there was accordingly a regular migration of families from Araratia in Armenia. The ſons of Chus ſeem to have gone off in a diſorderly manner: and having for a long time roved eaſtward, they at laſt changed their direction, and came to the plains of Shinar. Here they ſeized upon the particular region, which had fallen to the lot of Aſſur. He was therefore obliged to retreat; and to betake himſelf to the higher regions of Meſopotamia. In proceſs of time the Cuthites ſeem to have increaſed greatly in ſtrength, and numbers; and to have formed a plan for a mighty empire. People of other families flocked in unto them: and many of the line of Shem put themſelves under their dominion. They were probably captivated with their plauſible refinements in religion; and no leſs ſeduced by their ingenuity, and by the arts, which they introduced. For they muſt certainly be eſteemed great in ſcience, if we

conſider

conſider the times, in which they lived. The tower of Babel, which their imperious leader had erected, ſeems to have been both a temple, and landmark, from which they had formed a reſolution never to recede. It therefore ſeemed good to divine Providence to put a ſtop to this growing confederacy: and, as they had refuſed to retire regularly, to force them by judgments to flee away, and to ſcatter them into different parts. The Ethnic writers, as I have before mentioned, ſpeak of many fearful events, which attended the diſperſion; particularly of earthquakes, and hurricanes, and fiery meteors, which the apoſtates could not withſtand. Many of the ſacred writers, though they do not ſpeak determinately, yet ſeem to allude to ſome violent, and præternatural commotions, which happened at this ſeaſon. Whatever may have been the nature of the cataſtrophe, it appears to have been confined ſolely to the region of Babylonia.

Upon the diſperſion, the country about Babel was intirely evacuated. A very large body of the fugitives betook themſelves to Egypt, and are commemorated under the name of the Shepherds. Some of them went no farther than [81] Shinar; a city, which lay between Nineve and Babylon, to the north of the region, which they had quitted. Others came into Syria, and Canaan; and into the Arabian provinces, which bordered upon theſe countries. Thoſe, who fled to Shinar, reſided there ſome time: but being in the vicinity of Elam and Nineve, they raiſed the jealouſy of the ſons of Aſhur, and the Elamites; who made a confederacy againſt them, and after a diſpute of ſome time drove them from

[81] It gave name to the whole region, of which Babylonia was only a part.

their neighbourhood. And not contented with this, they carried their arms ſtill farther; and invaded all thoſe of the line of Ham weſtward, as far as the confines of Egypt. This was the firſt part of the great Titanic war, in which the king of Elam was principal. We are informed by Moſes, that they ſerved him twelve years; and in the thirteenth they rebelled: and in the fourteenth year the king of Elam attacked them, in conjunction with the kings of Aram, Aſhur, and Shinar: for Shinar was now regained, and in the hands of the Shemites.

This invaſion happened, when Abraham had reſided ſome time in Canaan; in which he firſt ſojourned, when he was ſeventy-five years old. It happened alſo after his return from Egypt; but was antecedent to the birth of Iſhmael, who was born in the eighty-ſixth year of Abraham's life. We may therefore venture to refer this event to the eightieth year of the Patriarch's age. And as the firſt war is ſaid by the Gentile writers to have laſted ten or [82] eleven years; if we add theſe to the fourteen mentioned by Moſes, which intervened between that war, and the invaſion made by the confederates, it will be found to amount to twenty-four years. And theſe being deducted from the eightieth year of Abraham, will give us the fifty-ſixth of his life, and the firſt year of the Titanian war. At this time, or near it, I ſhould imagine that it commenced. I have ſuppoſed, that the Cuthite Shepherds came into Egypt immediately upon the diſperſion: and it is very plain from Manethon, that

[82] Συνεχεως δ' εμαχοντο δεκα πολεμος ενιαυτους. Heſiod. Theog. v. 636.
Μαχομενων δε αυτων ενιαυτους δεκα ἡ Γη εχρησε τω Διι την νικην. Apollod. L. 1. p. 4.

their

their coming was five hundred and eleven years before the Exodus. The call of [83] Abraham was only four hundred and thirty, and his birth five hundred and five, years before that æra: therefore the diſperſion muſt have been about ſix years prior to his birth. According to this computation, the firſt Titanian war was about ſixty-two years after the diſperſion. [84] Abydenus, [85] Cedrenus, and other writers, who take notice of the diſperſion, mention this war as the next great event.

As the Cuthite Shepherds were in poſſeſſion of Egypt at the time of this war; it may ſeem extraordinary, that they did not take a ſhare in it, and aſſiſt thoſe of their family, who were invaded. There is an obſcure tradition of their being ſolicited to interfere: but as they were not themſelves attacked, nor injured, they did not liſten to the propoſals. This is intimated in a hiſtory given of Oceanus, who was one of the [86] Titans. It is alſo a name of the Nile, which was called both [87] Oceanus, and Ægyptus: and in this account, that country, and its inhabitants are alluded to. The hiſtory is, that, [88] when the Titans entered into a con-

[83] Abraham was ſeventy-five years old, when he left Haran; and eighty-ſix at the birth of Iſhmael.

[84] Euſeb. Præp. Evang. L. 9. c. 15. Syncellus. p. 44.

[85] P. 29. Γινεται δε και ο Τιτανων προς τον Δια πολεμος.

[86] Diodorus. L. 3. p. 195.

[87] Νειλος Ωκεανος. Νειλος Αιγυπτος. Ibid. p. 17.

[88] Των αλλων Τιτανων εις την κατα το πατρος επιβολην ιεμενων, ὁ Ωκεανος απαγορευει τε προς τας της Μητρος επιταξεις, και ενδοιαζει περι της ταξεως.

Ενθ' εν Ωκεανος μεν ενι μεγαροισιν εμιμνεν,
Ὁρμαινων, προτερωσε νοον τραποι, κτλ.
Πολλα δε πορφυρων μενεν ἡμερος εν μεγαροισιν.

Proclus in Timæum Platonis. 4. p. 296.

ſpiracy

ſpiracy againſt their father, Oceanus withſtood the ſolicitations, which were made to him: though he was ſome time in doubt, whether he ſhould not take a part in the commotion. Proclus, who gives this account, has preſerved ſome Orphic fragments to this purpoſe. The ſame is to be found in Apollodorus; who mentions the Titans engaging in war, and ſays, that Oceanus would not join them. [89] Οι δε χωρις Ωκεανε επιτιθενται. By Oceanus is meant in the language of mythology the Oceanitæ and Nilotæ, the inhabitants of Egypt.

I imagine, that the Canaanites had been in the ſame original rebellion in Babylonia, as the ſons of Chus; and that they were a part of the diſperſion. It is therefore probable, that they came into Canaan about the ſame time that the others betook themſelves to Egypt. This is certain, that when Abraham traverſed the country, it is repeatedly ſaid, that [90] *the Canaanite was then in the land:* from whence we may infer, that they were but lately come. And the ſacred writer, ſpeaking of Hebron, a ſeat of the Anakim, or Titans, ſays, that it *was built ſeven years before* [91] *Zoan in Egypt.* By this we may infer, that the two nations in ſome degree correſponded in their operations, and began building about the ſame time. All the while, that the Patriarch ſojourned in

[89] L. 1. p. 2.

[90] Geneſis. c. 12. v. 6. c. 13. v. 7.

[91] Numbers. c. 13. v. 22. Some have thought, that Zoan was Tanis, towards the bottom of Lower Egypt, and it is ſo rendered in the Vulgate. But this part of the country, called afterwards Delta, was not formed, when Hebron was built. The lower region of Delta increaſed gradually, and was the work of time. Zoan was Heliopolis, one of the firſt cities built by the Shepherds, and towards the apex of Delta.

this country, we find it ſo thinly peopled, that he could paſs where he liſted, and pitch his tent, where he pleaſed: and yet he travelled with a large retinue, and with flocks and herds in abundance. All this ſeems to indicate a recent population. Syria, and the coaſt from Libanus upwards, had been peopled by a different family before: and it is probable, that thoſe of the confederacy, who ſettled there, had ſome battles with the natives. Euſebius accordingly mentions, *that in early times the Chaldeans*, by whom are meant the Babylonians, *made war upon the people of Phenicia.* [92] Χαλδαιοι κατα Φοινικων εστρατευσαν. But the land, which the Canaanite invaded, was in great meaſure vacant, and had been ſet apart for another people. For the diſtribution of the whole earth was by divine appointment; and the land of Canaan was particularly allotted to the ſons of Iſrael. They accordingly have this ſtrongly inculcated to them, that in the diviſion of countries, [93] *the Lord's portion is his people; Jacob is the lot of his inheritance.* The Son of Sirach alſo informs us to the ſame purpoſe; that [94] *in the diviſion of the nations of the whole earth, He* (the Lord) *ſet a ruler over every people; but Iſrael is the Lord's portion.* In conformity to this, the Pſalmiſt introduces the Deity as telling Abraham, [95] *Unto thee will I give the land of Canaan, the lot*, or line, *of your inheritance*: which circumſtance had been before recorded by [96] Moſes. And yet even to him, and to his poſterity, it

[92] Euſeb. Chron. p. 28. Syncellus. p. 153.
[93] Deuteron. c. 32. v. 9.
[94] C. 17. v. 17.
[95] Pſalm. 105. v. 11.
[96] Geneſis. c. 13. v. 15. c. 15. v. 18.

was rather a loan than a gift: for the Deity ſeems always to have peculiarly reſerved the property of this country to himſelf. The Iſraelite therefore had never a full command of it: he only held it at will, and was ſubject to God as proprietor. In ſhort it was ever *the Lord's portion.* The people therefore are told, when a permiſſion is given to them in ſome degree to part with their inheritance, [97] *The land ſhall not be ſold for* EVER: *for the land is mine: and ye are ſtrangers and ſojourners with me,* ſaith the Lord. Indeed the whole earth may juſtly be called the Lord's: but this was his particular portion. It was however invaded, as were other places, in oppoſition to the divine appointment. Euſebius, in conformity to this tells us, that Noah explained to his ſons the will of the Deity; and allotted to each their particular place of retreat, [98] *κατα θειον δηλονοτι χρησμον, having received his inſtructions from Heaven.* But the ſons of Chus firſt uſurped the region allotted to Aſhur; and afterwards tranſgreſſed ſtill farther upon the property of their neighbours. Of all others the tranſgreſſion of Canaan was the moſt heinous; for he knowingly invaded God's peculiar [99] portion; and ſeized it to himſelf. The treſpaſſes of the ſons of Ham brought on the diſperſion; and afterwards the war of the confederates, as Syncellus juſtly obſerves. [100] *Οι υιοι τυ Σημ*

[97] Numbers. c. 25. v. 23.

[98] Chron. p. 10.

[99] *Τυτων ουν των κληροδοτηθεντων ὁ τυ Χαμ υιος Χανααν, ιδων την χωρος τω Λιβανω γην, ὡς αγαθη τε και ευφορος—τυραννικως καθηρπασεν αυτην, και τυς εκ τυ Σημ κληρυς εξηλασε, και ἑτω πασα ἡ γη της επαγγελιας τυ Χανααν χωρσηγορευται.* Auctor Anon. Johan. Malalæ præfixus. p. 16.

[100] P. 90.

επολεμησαν προς τους υιους Χαμ περι των ορίων της Παλαιστινης. *The ſons of Shem made war upon the ſons of Ham about the boundaries of Palæſtina.* Euſebius mentions the particular tranſgreſſion of the Canaanite. [1] Νεωτερισας ὁ του Χαμ υἱος Χανααν επεβη τοις ὁρίοις του Σημ, και κατωκησεν εκει, παραβας την εντολην Νωε. *Canaan, the ſon of Ham, was guilty of innovation, and treſpaſſed upon the allotment of Shem; and took up his habitation therein, contrary to the commandment of Noah.* Beſides the kings in the Aſphaltite vale, the nations attacked in this war were the [2] Rephaïms, or Giants, in Aſhteroth Karnaïm; and the Zuzims, and Emims, who were equally of the Titanic race: alſo the Amorites, and Amalekites, and the Horim in Mount Seir. All theſe were upon forbidden ground; and were therefore invaded.

Such is the hiſtory of the Titanic war, and of the diſperſion, which preceded. Sanchoniathon ſpeaking of the people, who were thus diſſipated, and of the great works, which they performed concludes with this ſhort, but remarkable character of them, [3] Ουτοι δε και Αληται, και Τιτανες καλουνται. *Theſe*

[1] Euſeb. Chron. p. 10. Euſebius lived in the country, of which he ſpeaks: and had opportunities of obtaining many curious hiſtories from the original inhabitants. See alſo Epiphanius adverſ. Hæreſ. L. 1. c. 5.

[2] Geneſis. c. 14. v. 5. Τους Γιγαντας τους εν Ασταρωθ. So rendered by the Seventy. See Deuteron. c. 2. v. 10. 11. alſo v. 21. 22.

[3] Sanchoniathon apud Euſeb. Præp. L. 1. p. 35.

So Pelaſgus αλητης. Cadmus αλητης.

Terah, and Nahor, and all the ſons of Heber had ſeparated themſelves from the ſtock of their fathers, and dwelt in a forbidden land. Here they ſerved other Gods. But the faith of Abraham was at laſt awakened: to which perhaps nothing contributed more than the demolition of the tower of Babel, and the diſperſion of the ſons of Chus: and laſtly, the wonderful and tremendous interpoſition of the Deity in producing

Theſe are the people, who are deſcribed as exiles and wanderers, and at the ſame time are called the Titans. This event ſeems to have been very happy in its conſequences to thoſe of the family of the Patriarch Abraham: as it muſt have facilitated their converſion; and given them an opening to retreat. They lived in the land of Ur of the Chaldees; which lay upon the Tigris, to the ſouth of Babel and Babylonia. There was no paſſage for them to get away, but through the above country; which was then poſſeſſed by a people, who would not have ſuffered their deſertion. Nor would they have thought of migrating, ſo long as they followed the religion of their fathers. But when Terah and his family had ſeen the tower ſhaken to its foundations, and the land made a deſert; it was natural for them to obey the firſt call of Heaven; and to depart through the opening, which Providence had made. They therefore acceded to the advice of Abraham; and followed him to Haran in Meſopotamia, in his way to Canaan. The rout, which the Patriarch took, was the true way to the country, whither he was going: a circumſtance, which has been little conſidered.

After the Cuthite Shepherds had been in poſſeſſion of Egypt about two hundred and ſixty, or eighty years, they were obliged to retire. They had been defeated by Haliſ-

producing theſe effects. This event not only inſpired them with an inclination to get away, but alſo afforded them an opening for a retreat.

It is, I think, plain, that even the Chaldeans were not included in the people diſperſed; as we find ſuch a nation in the days of Abraham; and not only in his time, but in the days of his father and grandfather. Both Terah and Nahor dwelled in the land of Ur of the Chuſdim: which could not have happened, if thoſe Chuſdim, or Cuthites, had been ſcattered abroad.

phragmuthoſis;

phragmuthoſis; and were at laſt beſieged in the diſtrict of [4] Avaris, which they had previouſly fortified, by [5] Amoſis, the ſon of the former king. Wearied out by the length and ſtraitneſs of the ſiege, they at laſt came to terms of compoſition; and agreed to leave the country, if they might do it unmoleſted. They were permitted to depart; and accordingly retired to the amount of two hundred and forty thouſand perſons. Amoſis upon this deſtroyed their fortifications, and laid their city in ruins. Manethon, who has mixed their hiſtory with that of the Iſraelites, ſuppoſes, that they ſettled at Jeruſalem, and in the region round about. This has led Joſephus to think, that the firſt Shepherds were his anceſtors: whereas their hiſtory is plainly alluded to in that part, which is ſtyled the return of the Shepherds: where Oſarſiph is mentioned as their ruler; and Moſes, as their conductor upon their retreat. Moſt of the fathers, who treat of this ſubject, have given into this miſtake: and as the Cuthites were expelled by Amoſis, they have ſuppoſed, that the Iſraelites departed in the reign of that king. This was the [6] opinion of Tatianus, Clemens, Syncellus, and many others: but it is certainly a miſtake: for it was not till the time of [7] Amenophis, ſucceſſor to this [8] prince, that they entered

[4] Joſephus contra Ap. L. 1. p. 446.

[5] By ſome he is called Thummoſis.

[6] Κατα Αμωσιν Αιγυπτε βασιλεα γεγονεναι Ιεδαιοις την εξ Αιγυπτε πορειαν. Euſeb. Præp. L. 10. p. 493. See Tatianus. p. 273. Clemens. Strom. L. 1. p. 379. Juſtin. Martyr. Cohort. p. 13. He calls the king, Amaſis. They have certainly made ſome alterations in the 18th dynaſty, to make it accord to their notions.

[7] He gave them the place called Avaris, which his grandfather had laid waſte. Joſeph. cont. Ap. L. 1. p. 460.

[8] The liſt of the kings of this æra, as they give them, proves this.

Αμωσις,

entered the country, which they did not quit till after two centuries. And however Manethon may have confounded the hiſtory; yet it is apparent from what he ſays, even as the Fathers quote him. For he tells us, that Amoſis deſtroyed the ſeat of the former people; and Amenophis gave it to the [9] latter: ſo that the hiſtory thus far* is certainly very [10] plain. As they were each a very large body of people, and their hiſtory of great conſequence in the annals of Egypt; their departure muſt have been faithfully recorded. But length of time has impaired the memorials: ſo that the hiſtory is of a mixed nature; and it is not eaſy to arrive at preciſion. And as many events were prior to the reigns of any of their kings; they generally refer thoſe to the times of their Gods. Euſebius gives us a curious account of an event in the time of Apis; [11] *when a large body of men deſerted Egypt, and took up their abode in Palæſtina, upon the confines of Arabia.* The Iſraelites may poſſibly be here alluded to: but I ſhould rather think, that the hiſtory relates to the Caphtorim, who ſeem to have reſided between Mount Caſius and Peluſium; but retired to Palæſtina Propria, which was immediately upon the borders of Arabia. There are however

Αμωσις, ὁ και Τεθμωσις
Χεβρων
Αμενωφις.

See Syncellus, Euſebius, &c.

[9] Joſephus cont. Ap. L. 1. p. 460, 461.

[10] Euſebius, whoſe evidence Syncellus without reaſon rejects, places the exit of the latter Shepherds in the reign of another king, whom he calls Cencheres. Chron. p. 16. Syncellus. p. 72.

[11] Επι Απιδος τε Φορωνεως μοιρα τε Αιγυπτιων στρατε εξεπεσεν Αιγυπτε, οἱ εν τη Παλαιστινη καλεμενη Σεριδι ου πορρω Αραβιας ωκησαν. Euſeb. Chron. p. 26.

other

other hiſtories more preciſe, which manifeſtly allude to the departure of the Shepherds from Egypt; and point out the places, to which they retired. There was a tradition of Caſus and Belus leading one colony to [12] Syria, which ſettled upon the Orontes. By Caſus and Belus are undoubtedly meant the Cuthites and Beleidæ of Babylonia, who fled from Egypt; and are ſaid by Manethon to have retired to thoſe parts. Some are ſaid to have gone to [13] Jeruſalem; which hiſtory needs no explanation. Euſebius mentions, that [14] Cadmus and Phœnix reſided in Egypt; but afterwards paſſed over to the region about Tyre and Sidon, and were for a time kings of that country. The moſt plain and ſatisfactory account is that, which I have more than once mentioned from Diodorus. He tells us, that there were formerly in Egypt many [15] foreigners, whom the Egyptians expelled their country. One part of them went under the conduct of Danaus and Cadmus to Greece: and the others retired into the province called in aftertimes Judea. But it was not only to Syria, and to Greece, that people of this family betook themſelves. I have [16] ſhewn, that they were to be found in various parts, widely ſeparated, as far as India and the Ganges in the eaſt; and Mauritania weſtward. Diodorus mentions Ammon, by which is meant the Ammonians, reigning in a part of [17] Libya: and ſpeaks likewiſe

[12] Euſebii Chron. p. 24. See Zonaras. p. 21.

[13] Joſeph. cont. Apion. L. 1. p. 460.

[14] Chron. p. 27.

[15] L. 40. apud Photium. p. 1151.

[16] See Vol. II. of this work, and the treatiſe inſcribed Cadmus: which is intimately connected with the whole of the preſent ſubject.

[17] Αμμωνα βασιλευοντα μερους της Λιβυης. Diodor. L. 3. p. 201.

of the Titans of [18] Mauritania, whom he ſtyles the ſons of Heaven. The Grecians ſuppoſed, that they were conducted to this region by Καδμος αλητης, *Cadmus the great rover:* and Nonnus mentions:

[19] Αγχινεφη ναιοντας αληεμονος ασεα Καδμε.

People, who dwelt amid the Atlantian cliffs,
In cities founded by the wandering chief.

They came alſo with the Curetes into Crete; and ſettled particularly about Cnoſſus, where they were of the greateſt benefit to the natives; and improved them in architecture, and in various other arts. Diodorus ſpeaks of the temple of Rhea in theſe parts, which was built by the Titans, the ſons of Heaven; whoſe foundations were ſhewn in his days: and near it was a venerable grove of cypreſs, planted in early times. He mentions the names of many of the Titans: and ſays, that there was not one, [20] who had not been the author of ſome uſeful art to mankind.

The calamities, which this people experienced, were ſo ſevere, and accumulated, that they were held in remembrance for ages. The memorials of them made a principal part in their ſacred [21] rites; and they preſerved them alſo in their hymns. Theſe were generally in a melancholy ſtyle; and their muſick was adapted to them. The chief ſubject was

[18] L. 3. p. 190.
[19] Dionuſ. L. 13. p. 370.
[20] L. 5. p. 334. ων εκαστον τινων ευρετην γενεσθαι τοις ανθρωποις.
[21] See Orph. Argonautica. v. 26. 31. &c.
Philoſtratus, Vita Apollon. L. 3. c. 6.

the hiſtory of the Titanic age, the ſufferings of their Gods; and above all the flight of Bacchus, and the ſcattering of his limbs over the plain of Nuſa. To theſe were added the wanderings of Iſis, or Damater; who went over the world to pick up the limbs of the ſame Bacchus, under the character of Oſiris. The Egyptians ſucceeded to the Cuthites in their cities and temples; and had been too early initiated in their rites ever to forſake them. They had the like hymns; and commemorated the ſame events: for they were a branch of the ſame family. Hence they recorded the labours of the Titans, and all the calamities and wanderings, to which their Deities had been expoſed. The Grecians did the like: their rites and myſteries related to the ſame events. Linus, Orpheus, Pronapides, Thymœtes, are ſuppoſed to have written upon this [22] ſubject; ſome in Pelaſgic, and others in Phrygian characters. The ground-work of their hiſtory is compriſed by Plutarch in a ſmall compaſs, [23] Γιγαντικα, και Τιτανικα,—φθογγοι τε Διονυσε, και πλαναι Δημητρος: *The labours of the Giants and Titans—the cries of Bacchus, and the wanderings of Damater.*

Such is the hiſtory of the Cuthites, who came from Babylonia, and conquered Egypt. This people were no other than the Σκυθαι, Scuthæ, or Scythians, as I have ſhewn. It is therefore no wonder, that the nation ſo denominated ſhould be eſteemed the moſt ancient of any upon earth. [24] Scytharum

[22] Diodorus. L. 3. p. 201.

[23] Plutarch. If. et Oſir. P. 360.

Μελαμποδα δε φασι μετενεγκειν εξ Αιγυπτε τα Διονυσφ νομιζομενα τελεισθαι παρα τοις Ελλησι, και τα περι Κρονε μυθολογεμενα, και τα περι της Τιτανομαχιας, και το συνολον την περι τα παθη των Θεων ιστοριαν. Diodor. L. 1. p. 87.

[24] Juſtin. L. 2. c. 1.

gens

gens antiquiſſima ſemper habita.—Ægyptiis antiquiores ſemper viſi Scythæ. *The Scythic nation was at all times eſteemed the moſt ancient.—The Scythæ were always looked upon as more ancient than the Ægyptians.* All this in its proper acceptation is true: for the Cuthites were the firſt upon earth, who were conſtituted into a large kingdom; and reduced under a regular government: while other nations conſiſted of little independent towns and villages. And as they paid the higheſt reverence to the memory of their anceſtors; they preſerved evidences for their own antiquity, of which other nations were bereaved: ſo that they maintained this prerogative for ages.

CONCERNING

UR of the CHALDEES;

AND OF

The Region, from whence it was thus diſtinguiſhed.

BEFORE I proceed, it may not be improper to obviate an objection, which may be made to the place, and region, where I have ſuppoſed Abraham to have been firſt converſant: as there are writers, who have imagined Ur of Chaldea to have been in another part of the world. The region in queſtion is by Strabo plainly defined as a province of Babylonia: and Arrian, Ptolemy, Dionyſius, Pliny, and Marcellinus, all determine its ſituation ſo clearly, that I ſhould have thought no doubt could have ariſen. It appears however, that Bochart, Grotius, Le Clerc, Cellarius, with ſome others, are diſſatisfied with the common opinion; and cannot be perſuaded, that Abraham came from this country. Bochart accordingly tells us, that the Ur of the Scriptures was near Niſibis, in the Upper regions of Aſſyria; and bordered upon Armenia.

Ur

[1] Ur Chaldæorum, ubi Abrahæ majores habitârunt, Gen. 11. 28. non procul erat a Corduenâ, in quâ ſubſtiterat arca Noæ. Res patet ex Ammiani L. 5. Ibi enim Romani tranſmiſſo Tigri ad locum a Corduenâ centeſimo lapide diſparatum, viâ ſex dierum emenſâ, ad *Ur nomine Perſicum venere caſtellum*: unde profectis primo Thiſalphata, deinde Niſibin iter fuit. Itaque Ur circa Niſibin. This is ſurely too lightly determined. All that we learn from Marcellinus is, that they paſſed by a caſtle called Ur: not a word is there mentioned about a region called Chaldea; nor of a people ſtyled Chaldeans: which was neceſſary to be found. Yet the learned writer ſays, res patet, *we may be aſſured*, that here was the birth of the Patriarch: and the original place of his reſidence was near Niſibis. In another part of his work, he mentions a place called Ur, near Syria, upon the Euphrates; of which notice is taken by [2] Pliny: and he ſeems to think it not improbable, that here might have been the firſt abode of [3] Abraham. From hence we may perceive, that he was not very determinate in his opinion. Edeſſa is ſaid to have been called Ur, and Urhoë: on which account ſome have been induced to place the birth and reſidence of the Patriarch here. But who ever heard of Chaldeans in theſe parts; or of a region named Chaldea?

If there be any thing certain in geography, we may be aſſured from a number of the beſt writers, that the country,

[1] Geogr. Sac. p. 38.

[2] Ita fertur (Euphrates) uſque Uram locum, in quo converſus ad orientem relinquit Syriæ Palmyrenas ſolitudines. Plin. L. 5. c. 24.

[3] Sic Ur Chaldæorum erit Ura, de quâ Plinius. L. 5. c. 24.—quod ſiquis malit ſequi, non vehementer repugnabo. Geogr. Sac. p. 78.

of

of which we are treating, was in a different part of the world. Chaldea lay to the ſouth of Babylonia; and was originally bounded to the eaſt and weſt by the Tigris and Euphrates: ſo that it was an interamnian region. Hence Joſhua tells the children of Iſrael, in ſpeaking of the firſt reſidence of their anceſtors, that their [4] *fathers dwelt on the other ſide of the flood*, or river, *in old time, even Terah, the father of Abraham.* And St. Stephen, ſpeaking of the call of this Patriarch, ſays, [5] *The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.* The land of Chaldea was in thoſe times a portion of the great region called Meſopotamia: and, as I before ſaid, it was bounded to the weſt by the Euphrates; which in its latter courſe ran nearly parallel with the Tigris, and emptied itſelf into the ſea below. But as this river was apt every year, about the ſummer ſolſtice, to overflow the low lands of [6] Chaldea, the natives diverted its courſe; and carried it, with many windings through a new channel into the Tigris: which junction was made about ninety miles below Seleucia. There were in reality three [7] ſtreams, into which the Euphrates was divided. One of theſe was the Nahar-Sares, called alſo the Marſyas. There was another called the Nahar-Malcha, or Royal River; which was made by [8] Nebuchadnezzar, and paſſed into the Tigris near the city abovementioned. The third may be conſidered

[4] C. 24. v. 2.
[5] Acts. c. 7. v. 2.
[6] Strabo. L. 16. p. 1075.
[7] Plin. L. 6. c. 26.
[8] Abydenus apud Euſeb. P. E. L. 9. p. 457.

as the original river, which ran through Babylon; but was ſoon after diverted into a new channel; and joined the Tigris about ninety miles below the Nahar-Malcha and Seleucia. [9] Perfluunt eaſdem terras et Marſes, et flumen Regium, et Euphrates, cunctis excellens, qui tripartitus navigabilis per omnes eſt rivos; inſulaſque circumfluens, et arva cultorum induſtriâ diligenter rigans, vomeri, et gignendis arbuſtis, habilia facit. There were at the ſame time many ſmaller ſtreams, formed by the natives from the Euphrates, both to moiſten their grounds, and to take off the exuberance of its waters. Theſe ſecondary rivulets are often alluded to by the ſacred writers: and in the Pſalms, they are ſpoken of under the general name of the [10] *waters of Babylon.* For Babylonia abounded with ſtreams and pools; and was watered beyond any country in the world, except Egypt, which in many reſpects it greatly reſembled. Thoſe, who performed the great work of all, which conſiſted in turning the river itſelf, were the people of Ur, called by [11] Ptolemy and Pliny Orcheni. [12] Euphraten præcluſere Orcheni, et accolæ, ripas rigantes; nec niſi Paſitigri defertur ad mare. Before this it ran down to the ſea, and emptied itſelf into the Perſic Gulf, near Teredon, about twenty-ſeven miles below the mouth of the [13] Tigris. By theſe means the old channel became dry: and the region was now bounded to the weſt by the deſert

[9] Ammian. Marcellinus. L. 23. p. 287. Marſes is a miſtake for Narſes; and that an abridgment for Naar-Sares.

[10] Pſalm. 137. v. 1.

[11] L. 5. c. 19.

[12] L. 6. c. 27.

[13] Plin. L. 6. c. 28.

of Arabia, as Strabo and other [14] writers obſerve. In this province was the Ur of the Scriptures, called Ur of the Chaldeans: which was ſo ſtyled, in order to diſtinguiſh it from every other place of the ſame name. It was alſo expreſſed Our, Ourhoë, Ourchoë; and the people were called Ourchani. It was ſometimes compounded Camour, and rendered Camurine; and it is thus mentioned by Eupolemus. The deſcription of Chaldea given by Strabo is very preciſe. He ſpeaks much in favour of the natives: and ſays, that they inhabited a portion of [15] Babylonia, which bordered upon Arabia and the Perſic Sea. He deſcribes them as being devoted to philoſophy; eſpecially the Borſippeni, and the Orcheni. Theſe laſt we may ſuppoſe to have been particularly the inhabitants of the city, concerning which we are treating. For here, in the true land of Chaldea, we muſt look for Ur of the Chaldees. We accordingly find, that there was ſuch a place, called Ουρχοη, Urchoë, by Ptolemy; by Joſephus, Ura, or Ure: [16] Ουρη των Χαλδαιων. By Euſebius it is rendered Ur: and it was undoubtedly the capital city of the province. [17] Ουρ πολις της βασιλειας των Χαλδαιων. Add to this the account given by Eupolemus; who points out plainly the place of the Patriarch's birth, and abode. [18] *He was born*, ſays this hiſtorian, *in the city Camarina of*

[14] Παρακειται τη ερημῳ Αραβια ἡ Χαλδαια χωρα. Ptolemy. L. 5. c. 20.

[15] L. 16. p. 1074.

[16] Joſephus ſay of Haran, the ſon of Terah, εν Χαλδαιοις απεθανεν, εν πολει Ουρη λεγομενη των Χαλδαιων. *He died among the Chaldeans, in the city called Ur of the Chaldeans.* Ant. L. 1. c. 7.

[17] Euſebius in locis Hebraicis, ſive ſacris.

[18] Εν πολει της Βαβυλωνιας Καμαρινη, ἡν τινας λεγειν Ουριν· ειναι δε μεθερμηνευομενην Χαλδαιων πολιν—γενεσθαι Αβρααμ. Euſeb. Præp. L. 9. c. 17. p. 418.

Babylonia, which ſome call Uria. By this is denoted a city of the Chaldeans.

As the hiſtory is ſo plain, why do we go ſo wide of the mark, as to ſuppoſe this city to have been upon the confines of Syria? or, what is more extraordinary, to make it, as ſome do, an Aſſyrian city: and to place it high in the north, at the foot of Mount Taurus, upon the borders of Media, and Armenia; where the name of Chaldeans is not to be found? Yet to theſe parts does Grotius, as well as Bochart, refer it: and mentioning Ur of the Chaldees, he adds, [19] *the name remained to the time of Marcellinus.* But this learned man is ſurely wrong in determining ſo haſtily, and with ſuch a latitude: for there was no Ur of the Chaldees, nor any Chaldea in theſe parts. Lucian was born at Samoſata: and Marcellinus was thoroughly acquainted with this country. Yet neither from them, nor from Pliny, Ptolemy, Mela, Solinus, nor from any writer, is there the leaſt hint of any Chaldeans being here. The place mentioned above was an obſcure caſtle; of little [20] conſequence, as we may infer, from its never having been taken notice of by any other writer. Grotius ſays, manſit loco nomen: from whence one might be led to imagine, that it had exiſted in the days of Abraham. But there is not the leaſt reaſon to ſuppoſe any ſuch thing. It is indeed idle to form any conjecture about the antiquity of a place, which occurs but once in hiſtory; and which is never mentioned before the fifth century.

[19] Grotius in Geneſin. c. 11. v. 31. Ur Chaldæorum: manſit loco nomen, &c.

[20] The whole hiſtory of the place is compriſed in four words: Ur nomine Perſicum caſtellum. Marcellinus. L. 25. p. 336.

Why

Why then have men of ſuch extenſive learning ſo induſtriouſly deviated from the truth; and gone contrary to the common interpretation? The reaſon given is this. We are told by theſe writers, that [21] *Abraham was ordered to leave his father's houſe, and to betake himſelf to the land of Canaan. Now to go from Babylonia to Canaan by Haran, as it is ſaid that Abraham did, is not the direct road: for Haran lies out of the way. But from the Ur of Marcellinus, or from the city Edeſſa,* [22] *Haran lies in the very rout; and the courſe is very direct.* But why muſt all hiſtorical certainty be ſet aſide for the ſake of a more plauſible and compendious way of proceeding? We frame to ourſelves, at this diſtance of time, notions about expediency and convenience; which ariſe merely from our inexperience, and from thoſe unneceſſary doubts, which are formed through ignorance. Where is it mentioned in the Scriptures, that the Patriarch was reſtrained to the direct road? After he had left Ur of the Chaldees, he went with his father to Haran, and dwelt there. Some make the term of his reſidence to have been a year: others imagine it to have been a great deal more. If he did not proceed directly in regard to time, why muſt he be ſuppoſed to have been limited in reſpect to place? What matters it, by which rout he went to Canaan, if the call was not ſo cogent, but that he had permiſſion to ſtay by the way?

There is another queſtion to be aſked. As the rout ſuppoſed to be taken from Babylonia and the ſouth towards Haran is objected to; I ſhould be glad to know, which way

[21] Geneſis. c. 12. v. 1.

[22] In Judæam via recta eſt per Carrhas. Bochart ſupra. p. 78.

the Patriarch ſhould have directed his ſteps. It is anſwered, *that he ought to have gone to Canaan directly* [23] *weſtward, through Arabia: which would have been nearly in a ſtrait line, if he had gone from the lower regions of Babylonia: but as he proceeded in a circuit, that could not be the place of his departure.* Now, from the beſt accounts, we may be aſſured, that the rout, which we ſuppoſe him to have taken, was the true, and only way: there was no other, by which people could proceed. And we take off greatly from the purport and preciſion of the holy Scriptures, by thus arbitrarily changing the ſcene of action, becauſe it does not accord with our prejudices. And theſe prejudices ariſe from our being accuſtomed to ſcanty maps; and not looking into the natural hiſtories of the countries, about which we are concerned. The very beſt accounts prove, that this was the rout ever taken by people, who went from Babylonia, and its provinces, to Palæſtina and Egypt: for the direct way, as Grotius terms it, and which Bochart recommends, could not be purſued. From Babylonia and Chaldea weſtward was a [24] deſert of great extent; which reached to Canaan, and ſtill farther to the Nile. Nor is there, I believe, upon record above one inſtance of its having ever been [25] traverſed. All armies, and all caravans of merchants, were obliged to go to the north of the Euphrates, when they came from Babylonia

[23] Via eſſet (e Babyloniâ) multo compendioſior per Arabiæ deſerta. Ibid.

[24] Μετα δε τας συμβολας Ευφρατθ τε και Τιγριδος κατεισιν ἡ Βαβυλωνια μεχρι Θαλασσης, δυτικωτεραν εχουσα την Ερημον. Agathemer. apud Geog. Vet. vol. 2. p. 43.

[25] It is ſaid by Beroſus, that Nebuchadnezzar, hearing of his father's death, made his way in great haſte over this deſert. Apud Joſephum contra Ap. L. 1. c. 9. p. 450.

to

to Egypt; or the reverſe, when they went from Egypt to Babylonia. Herodotus, when he is ſpeaking of the march of Cambyſes to Egypt, ſays, that the only way into that country was downward from the Euphrates, by Syrophenicia, and Palæſtine. [26] Μουνη δε ταυτη εισι φανεραι εισβολαι ες Αιγυπτον. *There is no other apparent paſſage into Egypt but this.* And the reaſon is plain: for the Arabian deſert rendered it impracticable to proceed in a ſtrait line. People were obliged to go round by Carchemiſh upon the Euphrates: and the kings of Babylonia and Egypt fortified that place alternately, to ſecure the paſſage of the river. When Pharaoh Necho, and the king of Babylon wanted to meet in battle, they were obliged to come this way to the [27] encounter. The army of Cambyſes, and all the armies of the Greeks and Romans; thoſe who ſerved under Cyrus the younger; the army of Alexander, Antiochus, Antonius, Trajan, Gordian, Julian, went to the north by the Euphrates. Some of theſe princes ſet out from Egypt, yet were obliged to take this circuit. It is remarkable, that Craſſus, in his rout towards Babylonia went by [28] Charræ, or Haran: which was the very ſpot, where Abraham, in his way from Chaldea to Canaan, reſided. At this place, the Roman general was met by Surena, and ſlain. Alexander the Great went nearly in the ſame track: for though this was round about, yet it was

[26] Herodotus. L. 3. c. 5.

[27] *The army of Pharaoh Necho—which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar, king of Babylon, ſmote.* Jeremiah. c. 46. v. 2. See 2 Kings. c. 23. v. 29. 2 Chron. c. 35. v. 20.

[28] Charræ is called Harran by the Nubian geographer. p. 198. and by Naſſir Ettuſæus. Geog. Vet. v. 3. p. 94.

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by many eſteemed the beſt road to Babylonia. The emperor Julian alſo took his rout by Haran; but from thence went the lower way by Cercuſium and the Euphrates. For there were two roads through Meſopotamia to Babylon, and Perſia; and they both commenced at [29] Charræ or Haran. All theſe circumſtances afford great light to the Moſaïc hiſtory, and abundantly witneſs its truth and preciſion, even in the moſt minute particulars. It is therefore a great pity, that men of learning are not ſufficiently conſiderate in their determinations. We from this inſtance ſee, that they would ſet aſide a plain and accepted interpretation, on account of a ſeeming difficulty, to the prejudice of Scripture: which interpretation, upon inquiry, affords a wonderful evidence in its favour: for it appears, upon the ſtricteſt examination, that things muſt have happened, as they are repreſented.

The inhabitants of Chaldea were Cuthites, of the ſame family, as thoſe, by whom Babylon was founded. They are in the Scriptures uniformly called Chaſdim, or Chuſdim. This, I may be told, is contrary to the uſual mode of compoſition: for if they were the ſons of Chus, they ſhould regularly have been rendered Chuſim. How then came they to be called Chuſdim, contrary to all rule and analogy? To this I can ſay little. I can give no reaſon, why Chus was called Cuth; and the land of Cuſhan, Cutha: much leſs can I account for its being ſtill further diverſified, and rendered Scutha, and Scuthia. It is equally difficult to ſay, why theſe very Chaſdim of the Scriptures are by the Ethnic

[29] Marcellinus. L. 23. p. 273. Carras, antiquum oppidum; unde duæ ducentes Perſidem viæ regiæ diſtinguuntur.

writers continually ſtyled Chaldæi; which is ſtill a greater variation. All I know is, that the ſame names, at different periods, will be differently expreſſed: and ſcarce any terms are exhibited by thoſe, who are foreign to a country, as they are pronounced by the natives. But we are not to go by ſound and ſimilarity: nor does the hiſtory of a family depend merely upon their [30] name. Had the people, of whom we are treating, been in any degree natives of Aſſyria, we ſhould certainly find ſome traces of them in the Aſſyrian hiſtory. But we hear nothing of them till the reign of Salmanaſſer, or Aſuraddon: who, when they tranſplanted conquered nations, and had removed Iſrael from Samaria, brought men of [31] Babylon and Cutha in their room. From hence we may judge, that the Cuthites and Babylonians, among whom the Chaldeans are included, were in the ſame intereſt; and had been in confederacy againſt the Aſſyrians: conſequently they were not of their family. In a little time, the Babylonians ſhook off the Aſſyrian yoke, and in their turn formed a great empire: and then we have continual accounts of the Chaldeans. They were in a manner the ſame as the Babylonians, who were indiſputably the ſons of Chus: and the two names are uſed by writers indifferently, as being nearly ſynonymous. Hence when the army of Nebuchadnezzar, king of Babylon, ſurrounded Jeruſalem, it is called *the army of the Chaldees*. [32] *The Chaldees were againſt the city round about:* [33] *And the*

[30] There was a Chaldea upon the Pontus Euxinus, to the eaſt of Sinope, in the country of the Chalybes: but nobody will ſuppoſe that Abraham came from hence.

[31] 2 Kings. c. 17. v. 24. of Aſſur-Adon. See Ezra. c. 4. v. 2.

[32] 2 Kings. c. 25. v. 4. In like manner it is ſaid, that *the army of the Chaldeans purſued after the king, and overtook Zedekiah.* Jeremiah. c. 52. v. 8.

[33] 2 Kings. c. 25. v. 10.

army

army of the Chaldees—brake down the walls. Iſaiah ſpeaks of Babylon, as [34] *the beauty of the Chaldees excellence.* And when Darius the Mede obtained the throne of Babylon, he is ſaid to have been [35] *made king over the realm of the Chaldees.* Even Nebuchadnezzar abovementioned is diſtinguiſhed by the title of [36] *Nebuchadnezzar, the king of Babylon, the Chaldean.* The reaſon of all this, I think, is plain. It has been mentioned, that, when Babel was ruined, it lay unoccupied for ages: and the region of Babylonia ſeems to have been but thinly inhabited. The city was at laſt rebuilt: and when it was taken in hand, the work was carried on by the Chaldeans, under the inſpection of Merodach Baladan, but chiefly of his ſon Nebuchadnezzar. He is expreſſly ſaid to have [37] built it, and to have been a Chaldean. Hence Babylon is very truly repreſented, as *the beauty of the Chaldeans excellence:* for that people raiſed its towers; and gave it an extent and magnificence ſuperior to Erech, Ur, Borſippa, and every city of the nation. Indeed, if we may judge from the accounts tranſmitted, there was not a city in the world, that could equal it in [38] grandeur and beauty. For this reaſon, the Chaldeans and Babylonians are ſpoken of as the ſame people; for they were originally the ſame family: and when they came to reſide in the ſame province, there could be no difference between them. There were however ſome tribes, which ſeem to the laſt to have been diſtinguiſhed, and called,

[34] Iſaiah. c. 13. v. 19.
[35] Daniel. c. 9. v. 1.
[36] Ezra. c. 5. v. 12.
[37] Daniel. c. 4. v. 30.
[38] *Babylon, the glory of kingdoms, the beauty of the Chaldeans excellence.* Iſaiah above.

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by way of eminence, Chaldeans. Such were thoſe of Borſippa and Ur, ſo celebrated for philoſophy and divination; out of whom came the Magi, Aruſpices, and Soothſayers. Thoſe of Ur were particularly ſtyled Urchani, which may either ſignify *Lords of Ur*, or *Prieſts of Fire*. Strabo ſpeaks much of the Chaldeans, and of their great wiſdom: and ſays, that from them, and from the Egyptians, the learning of Greece was derived. Such is the hiſtory of this city of the Chaldees, and of the country, wherein it was ſituated.

OF

EGYPT,

AND

ITS FIRST INHABITANTS;

AND OF

ITS KINGS, AND DYNASTIES.

THE land of Egypt conſiſted of a narrow region, which reached from Syene downwards to the upper point of Delta, following the courſe of the Nile. It was above five hundred miles in length; and on each ſide bounded by mountains, which terminated exactly, where the region ended. At this point the Nile divided, and the country below for a great while was a moraſs: but when it came to have canals made, and to be properly drained, it turned out the richeſt, and at the ſame time the moſt beautiful, part of Egypt. It was called Delta, and divided into numberleſs iſlands, which ſwarmed with inhabitants. In conſequence of this it abounded with towns and cities beyond any country upon earth; ſome of which ſeem to have been of great

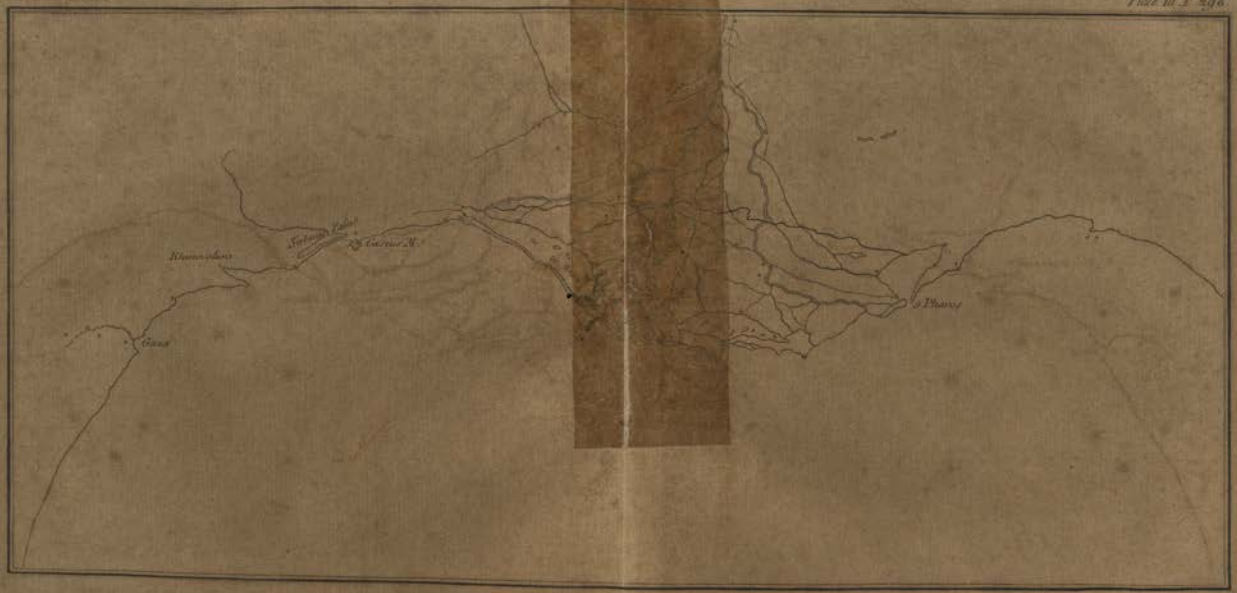
extent. Theſe iſlands were finely planted; and the communication between them was kept up in boats and barges. In this manner they made their viſits to particular temples at ſtated times: which voyages were attended with muſick, collations, and the higheſt [1] feſtivity. In the courſe of their navigation, they paſſed by innumerable towns and villages, ſurrounded with gardens well diſpoſed, and abounding with trees of different ſorts, particularly with palms, and [2] peach-trees, and groves of acacia. On the Libyan ſide to the weſt, a large region ſeems to have been of old overflowed by the waters of the Nile, which had no outlet to paſs freely, and became ſtagnant and unwholeſome. An ancient king took an opportunity, during the receſs of the Nile, to dig out the waſte mud, and with it to form an head below: by which means he prevented the exuberant waters from deſcending any more to the lower country. All that was above he formed into a mighty lake, which comprehended a ſpace of above one hundred [3] miles ſquare. In this were many iſlands, with temples and obeliſks: and cloſe upon it was the Labyrinth, a ſtupendous work; alſo the city of the ſacred crocodile, held in great veneration. It was called the lake Mœris; and was ſuppoſed to have had this name from the king, by whom it was made. But Mœris ſignifies a mariſh, or marſh; and alludes to its priſtine ſtate, from whence it was denominated. The later Egyptians did not know for certain the name of any one prince, by whom their great works had been

[1] Herod. L. 2. c. 60. 61.

[2] The Perſica, a tree moſt acceptable to Iſis. Plutarch. Iſ. et Oſir. p. 378.

[3] Herod. L. 2. c. 149. Mela. L. 1. c. 9. p. 56. Quingenta millia paſſuum in circuitu patens.

Plate III. P. 298.



performed. They either ſubſtituted the title of ſome Deity; or out of the name of the place formed a perſonage, whom they ſuppoſed to have been the chief agent. Lacus Mœris ſignifies the marſh-lake; the piece of water made out of the fen: and the region below, which was converted to dry ground, was called [4] Scithiaca, alſo *the ſea without water*. That part of Delta, which exiſted in the firſt ages, was in like manner marſhy, as I have ſhewn. It was likewiſe continually increaſing towards its baſis by the protruſion of ſoil from the river. This was very conſiderable, when the Nile overflowed; ſo that the lower region had every year an additional barrier towards the ſea: and oftentimes new iſlands aroſe from the prevalence of the floods above. What it was originally, may be ſeen from the natural trending of the coaſt, if we take in a large circuit, and carry the terminating curve from Aſcalon, Gaza, and Mount Caſius on one ſide, to Alexandria and Parætonium on the other. This line regularly produced, as in the annexed map, will ſhew the original extent of Delta: and what exceeds that termination, will mark the increaſe of ſoil, which the country has for ages been obtaining. Of all this the natives availed themſelves. What was thus given them, they raiſed by art, and further improved; and gained one third more of territory by this increment from the Nile.

The Mizraïm, who ſettled in Egypt, were branched out into [5] ſeven families. Of theſe the Caphtorim were one; who ſeem to have reſided between Peluſium and Mount

[4] Σκιθιακη χωρα. Ptolemy. L. 4. c. 5. p. 121. Called alſo Macaria, or the land of Macar.

[5] Geneſis. c. 10. v. 13.

Caſius,

Caſius, upon the ſea-coaſt. Peluſium was properly in Arabia: but the Egyptians very early drew a vaſt canal, which reached near an hundred and fifty miles from Bubaſtus to the [6] ſea. This was a barrier to the eaſt; and included Peluſium within the precincts of Egypt. Caphtor, from whence the people were denominated, ſignifies a tower upon a promontory; and was probably the ſame as Migdol, and the original place of reſidence of the Caphtorim. This people made an early migration into Canaan, where they were called Paleſtines, the Philiſtim of the Hebrews; and the country, where they ſettled, was named [7] Palæſtina. Whether the whole of their family, or only a part, are included in this migration, is uncertain. Be it as it may, they ſeem to have come up by divine commiſſion, and to have been entitled to immunities, which to the Canaanites were denied. [8] *Have not I* (ſaith the Lord) *brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor?* In conſequence of this, upon the coming of the Iſraelites into Canaan, they ſeem to have been unmoleſted for years. They certainly knew from the beginning, that the land was deſtined for the Iſraelites, and that they only dwelt there by permiſſion. Hence when Abraham ſojourned at Gerar, the king of the country was particularly courteous; and offered him any part of his demeſnes to dwell in. [9] *And Abimelech ſaid,*

[6] Diodor. Sic. L. 1. p. 52.

[7] Παλαιστινα of Greece. Peluſium was called Peleſſin, and Peleſtin: and the people, who ſettled in the part of Canaan, of which we are ſpeaking, called it Peleſtina, in memorial of the region, from whence they came.

[8] Amos. c. 9. v. 7. Jeremiah ſpeaks of the remnant of Caphtor, by which he alludes to the Philiſtines. c. 47. v. 4. See Deuteronomy. c. 2. v. 23.

[9] Geneſis. c. 20. v. 15.

Behold, my land is before thee: dwell where it pleaſeth thee. And when the Patriarch afterwards, being aggrieved, retired to Beerſheba; the king thought proper to go to him, attended with Phichol, his chief captain, who was probably one of the Anakim; and inſiſted upon a covenant and promiſe, which was to be in force for future generations. [10] *Now therefore ſwear unto me here by God, that thou wilt not deal falſely with me, nor with my ſon, nor with my ſon's ſon: but according to the kindneſs, that I have done unto thee, thou ſhalt do unto me,* AND TO THE LAND, *wherein thou haſt ſojourned.* Many years afterwards the ſame thing happened to Iſaac. He had reſided at Gerar; and was obliged to retire to Beerſheba, where he pitched his tent. The herdſmen of the king had uſed him ill: and the prince of the country made a point to be reconciled to him; and ſet out with his chief captain, and in the ſame ſtate as his [11] predeceſſor. [12] *And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me?—And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, even betwixt us and thee; and let us make a covenant with thee; that thou wilt do us no hurt.* What hurt could be feared either to them, or to their country, from an old man of above an hundred years, who with his whole retinue had been put to flight by ſome herdſmen? or what harm could

[10] Geneſis. c. 21. v. 23.

[11] It was undoubtedly a different king of the country. Abimelech was not a proper name, but an hereditary title. Phichol ſignifies *the mouth of all*; or the perſon, who gives out orders: in other words, the commander in chief. The meeting of Iſaac and Abimelech was above an hundred years after the interview with Abraham.

[12] Gen. c. 26. v. 27.

be

be dreaded from Abraham, who was equally advanced in years, or from his attendants? Yet a covenant was desired: and nothing can more effectually shew the reputed sanctity of these Patriarchs, and the dignity of their character, than the reverential regard, which was paid to them. Weak in appearance, and unsettled, without the least portion of land, which they could call their own, they are solicited by the princes of the country; who cannot think themselves secure without their benediction and favour. And the covenant sued for by these persons is not merely for their own time; but to extend to their sons, and sons sons, and to the land, in which they dwelt. Accordingly when Joshua conquered the kingdoms of Canaan, we find no mention made of the Philistines being engaged in those wars; nor of their having entered into any confederacy with the kings of the country. And though their cities were adjudged to the tribe of Judah, yet they were not [13] subdued: and seem to have enjoyed a term of rest for above forty years. No mention is made of any hostilities during the life of Joshua: which, considering their situation, is hard to be accounted for, except upon the principles, upon which I have proceeded. It is probable, that they afterwards forgot the covenant, which had been formerly made; and would not acknowledge any right of property, or jurisdiction in the Israelites: upon which they were invaded by the sons of Judah, and some of their cities taken. These hostilities commenced in the time of Caleb, above forty years after the Israelites had been in Canaan.

The other tribes of the Mizraïm sent out colonies to the west;

[13] Joshua. c. 13. v. 2.

and

and occupied many regions in Africa; to which part of the world they ſeem to have confined themſelves. The children alſo of Phut, the third of the ſons of Ham, paſſed very deep to the ſouthward: and many of the black nations are deſcended from them; more, I believe, than from any other family. We are informed by [14] Joſephus, that *Phut was the founder of the nations in Libya*; and that *the people were from him called*, Φουτοι, *Phuti*. By Libya he underſtands, as the Greeks did, Africa in general: for the country called Libya Proper, was peopled by the Lubim, or Lehabim, one of the branches from Mizraïm. [15] Λαβιειμ, ἐξ οὐ Λιβυες. *From Lehabim came the Libyes*, ſays the author of the Chronicon Paſchale. The ſons of Phut ſettled in Mauritania; where was a region called Phutia, as we learn from Jerom; and a river of the like denomination. [16] Mauritaniæ fluvius uſque ad præſens tempus Phut dicitur: omniſque circa eum regio Phutenſis. [17] Joſephus alſo mentions in this country a river ſo called. Some of this family ſettled above Egypt near Ethiopia; and were ſtyled Troglodytæ, as we learn from Syncellus. [18] Φουδ, ἐξ οὐ Τρωγλοδυται. Many of them paſſed inland, and peopled the mediterranean country. In proceſs of time, the ſons of Chus, after their expulſion from Babylonia, and Egypt, made ſettlements upon the ſea-coaſt of Africa, and came into Mauritania. We accordingly find traces of them in the names, which

[14] Antiq. L. 1. c. 7. See Bochart. Phaleg. p. 295.
[15] Chron. Paſch. p. 29.
[16] Traditiones Hebr.
[17] Antiq. L. 1. c. 7.
[18] Syncellus. p. 47.

they

they bequeathed to places; ſuch as Chuzis, Chuſarez, upon the coaſt; and a city Cotta, with a promontory Cotis, in Mauritania. Flumen Coſenum alſo is mentioned by [19] Pliny. By their coming into theſe parts the memorials of the Phuteans were in ſome degree obſcured. They are however to be found lower down; and the country upon one ſide of the river Gambia is at this day called Phuta. Of this Bluet gives an account in his hiſtory of Moſes Ben Solomon. It is not poſſible at this æra to diſcriminate the ſeveral caſts among the black nations. Many have thought, that all thoſe, who had woolly hair, were of the Ethiopian, or Cuthite, breed. But nothing can be inferred from this difference of hair: for many of the Ethiopic race had ſtrait hair, as we learn from [20] Herodotus: and we are told by Marcellinus, that ſome of the Egyptians had a tendency to wool. From whence we may infer, that it was a circumſtance more or leſs to be obſerved in all the branches of the line of Ham; but univerſally among the Nigritæ, of whatever branch they may have been.

The learning and wiſdom of the Egyptians have been always greatly celebrated; ſo that there is no writer of conſequence, who treats of their hiſtory, but ſpeaks of them with admiration. The Grecians had high notions of their own antiquity and learning: yet notwithſtanding all their prejudices, they ever allow the ſuperiority of the Egyptians. Herodotus had viſited Egypt, and ſeen the temples and colleges of that country. In conſequence of this, he had opportunities of gaining ſome intelligence of the natives,

[19] L. 5. c. 1.
[20] Ἰθυπικες Αἰθιοπες. L. 7. c. 70.

whom

whom he mentions with the higheſt marks of honour. He ſays, that they were the [21] wiſeſt of all nations: and he acknowledges, that they were never beholden for any thing to the Grecians; but on the contrary, that [22] Greece had borrowed largely from Egypt. No nation appears to have enjoyed a better eſtabliſhed polity. Their councils, ſenate, and tribunals ſeem to have been very [23] auguſt, and highly regarded. Their community was compoſed of [24] ſeven different orders. In moſt of theſe there were degrees of honour, to which particulars, upon their any ways excelling, were permitted to riſe. They were deeply ſkilled in [25] aſtronomy and geometry; alſo in chymiſtry and phyſick. Indeed they ſeem to have been acquainted with every branch of philoſophy; which they are ſuppoſed of all nations to have cultivated the [26] firſt. The natives of Thebes above all others were renowned for their great wiſdom; and for their knowledge in theſe [27] ſciences. Their improvements in geometry are thought to have been owing to the nature of their [28] country. For the land of Egypt being annually overflowed, and all property confounded; they were obliged, upon the retreat of the

[21] L. 2. c. 121. c. 160.

[22] L. 2. c. 49. See Clemens Alexand. Strom. L. 1. p. 361.

[23] See Johannes Nicolaus de Synedrio Ægyptiorum. Lugd. Bat. anno 1706.

[24] Herodotus. L. 2. c. 163.

[25] Diodorus. L. 1. p. 63. Clemens Alex. Strom. L. 5. p. 657. Herodot. L. 3. c. 129. The very term Chymiſtry, Chemia, Χημια, ſignifies *the Egyptian art.* The country itſelf was named Chemia, and Chamia, or the land of Cham. Another ſenſe of Chemia, and Al-Chemia is *a proceſs by fire.*

[26] Tatianus Aſſyrius. p. 243. Juſt. Martyr. Cohort. p. 18.

[27] Οἱ δὲ Θηβαῖοι φασιν ἑαυτὲς ἀρχαιοτατὲς εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρῶτοις φιλοσοφίαν τε εὑρῆσθαι, καὶ τὴν ἐπ' ἀκριβὲς ἀστρολογίαν. κτλ. Diodorus. L. 1. p. 46.

[28] Herodot. L. 2. c. 109.

waters, to have recourſe to geometrical deciſion, in order to determine the limits of their poſſeſſions. All the beſt architecture of Greece may be traced to its original in [29] Egypt. Here were the firſt efforts of genius diſcloſed; as may be ſtill ſeen about Luxorain, Ombus, Aſſouan, and Thebes. In theſe parts reſided the Artiſts, who formed the ancient cornice and architrave: and who invented the capital, and ſhaft, of which the firſt pillar was compoſed. And however early theſe ſpecimens may have been, yet there are among them ſome, which witneſs no ſmall elegance and beauty. To them is attributed the invention of the [30] zodiac and ſphere: and they are ſaid to have firſt obſerved accurately the ſolſtitial points; and to have determined the year. Macrobius ſtyles Egypt *the parent of* [31] *arts:* and he ſays, that Julius Cæſar, when he took in hand to correct the Roman Calendar, effected it upon Egyptian principles; [32] *copying thoſe great maſters, who were the only proficients upon earth in the noble and divine ſciences.* The works, which they erected were immenſe. Both their obeliſks and pyramids have been looked up to with amazement: and it has been the ſtudy of the world to deviſe, by what mechanical powers they were effected. Their ramparts, ſluices, canals, and lakes, have

[29] See Pocock's Egypt. p. 216. and Norden. Plates 107. 127. and 144.

[30] Macrobius Somn. Scip. L. 1. p. 75. 76. Herod. L. 2. c. 4.

Anni certus modus apud ſolos Ægyptios ſemper fuit. Macrob. Saturn. L. 1. p. 169.

[31] Ægyptus artium mater. Ibid. p. 180.

Λεγεσι τοινυν Αιγυπτιοι παρ' αυτοις την τε των γραμματων ευρεσιν γενεσθαι, και των αστρων παρατηρησιν· προς δε τουτοις τα τε περι την γεωμετριαν θηωρηματα, και των τεχνων τας πλειστας ευρεθηναι. Diod. Sic. L. 1. p. 63.

[32] C. Cæſar—imitatus Ægyptios, ſolos divinarum rerum omnium conſcios. Macrob. Sat. L. 1. p. 178.

never

never been ſurpaſſed, either in number, or magnificence, by any people in the world. Their ſculptures, though executed in ſo early an age, are repreſented in many inſtances as very curious and preciſe. Frederick Haſſelquiſt, a learned Swede, [33] aſſures us, that he could plainly diſtinguiſh every bird, and the particular ſpecies of every bird, upon the obeliſk at Matarea.

No wonder, that a people ſo excellent ſhould be beheld with a degree of [34] veneration by the Grecians. On this account all thoſe, who were zealous of making a proficiency in philoſophy, betook themſelves to [35] Egypt, which was th academy of Greece. Among the foremoſt of theſe were Pythagoras, Thales, Solon, [36] Eudoxus, [37] Plato; who ſtudied there a good while. In the days of the two laſt, the country was more open to foreigners: and from that time it was more generally, and more eagerly viſited. Yet the Ægyptians were then lowered, by having been ſo often ſubdued: their hiſtories had been greatly damaged, and their knowledge much impaired. Yet there was ſufficient merit ſtill left to make even a Grecian admire. From hence we may fairly judge of the primitive excellence of this people: for

[33] Travels. p. 99.

[34] Πολλα γαρ των παλαιων εθων γενομενων παρ' Αιγυπτιοις ὰ μονοις παρα τοις εγχωριοις αποδοχης ετυχεν, αλλα και παρα τοις Ἑλλησιν ὰ μετριως εθαυμασθη. Diod. Sic. L. 1. p. 62.

[35] Diodorus ibid. Clemens Alex. Strom. L. 1. p. 356.

[36] Eudoxus primus ab Ægypto motus (ſiderum) in Græciam tranſtulit.—Conon poſtea, diligens et ipſe inquiſitor, defectiones quidem (forte quaſdam) ſolis ab Ægyptiis ſervatas collegit. Senecæ Quæſt. Nat. L. 7. c. 3.

[37] Macrobius mentions, that Plato in particular was an admirer of the Egyptians. Plato Ægyptios, omnium philoſophiæ diſciplinarum auctores, ſecutus. Somn. Scip. L. 1. p. 64.

if

if ſcience appeared ſo lovely in ruins, what muſt have been its luſtre, when in a ſtate of perfection?

O, quam te dicam bonam
Antehac fuiſſe, tales cum ſint reliquiæ!

It is obſervable, that in the law of Moſes a deference is paid to the Egyptians; and the Iſraelites were ordered to look upon them with an eye of favour: nay, they were permitted to enter the ſanctuary after the ſecond [38] generation.

The Egyptians were very happily ſituated; and enjoyed all the neceſſaries of life within themſelves. They were peculiarly fortunate both in the ſalubrity of their air, and in the uncommon properties of the Nile. Their animals were very prolific: and their ſoil, being continually renewed, was beyond meaſure fruitful; and in moſt places produced two crops of corn in a year. They moreover enjoyed the good things of the whole earth: for though they were themſelves averſe to navigation, yet they admitted merchants to Coptos, and to other places. From theſe they received balm, gold, ſpices, ivory, gems; and in return they gave their corn, flax, and fine linen, and whatever was the product of Egypt. The ſacred writers take notice of the rich garments, and curious embroideries of this people: indeed there are repeated alluſions in the Scriptures to their wonderful [39] ſkill and wiſdom. Hence, when the prophet Iſaiah foretells the ruin of the kingdom, he ſpeaks of the ſuperior underſtanding of the people, which nothing but a judicial blindneſs could

[38] Deuteron. c. 23. v. 7. 8.

[39] Ezekiel mentions the Tyrians trading for *the fine linen, and embroidered work of Egypt.* c. 27. v. 7. The Egyptians, *that work in fine flax.* Iſaiah. c. 19. v. 9.

pervert. [40] *The Lord hath mingled a perverſe ſpirit in the midſt (of Egypt.)* [41] *Surely the princes of Zoan are fools: the counſel of the wiſe counſellors of Pharaoh is become brutiſh. How ſay ye unto Pharaoh, I am the ſon of the wiſe; the ſon of ancient kings? Where are they? Where are thy wiſe men? —The princes of Zoan are become fools: the princes of Noph are deceived. They have alſo ſeduced Egypt.* The prophet had before ſaid, [42] *The ſpirit of Egypt ſhall fail in the midſt thereof; and I will deſtroy the counſel thereof:—and the Egyptians will I give over into the hand of a cruel lord, and a fierce king*, &c. Hence we find, that nothing but infatuation could be the ruin of this people.

Egypt of all countries ſeems to have been the moſt ſecure. It was to the north defended by the ſea; and on every other ſide by deſerts of great extent. It abounded with inhabitants; and had many cities of great ſtrength: and as it enjoyed every thing neceſſary for life within itſelf, and was in a manner ſecluded from the world; it had little to fear from any foreign power. We find however, that it was conquered more than once; and after a ſeries of great calamities finally brought to ruin.

The misfortunes of this people aroſe from a repining diſcontented ſpirit, which produced inteſtine animoſities. They often ſet aſide their rightful monarch; and ſubſtituted many princes inſtead of [43] one. At the invaſion of Sabacon, the Ethiopian, the Egyptians ſeem to have been diſunited by

[40] C. 19. 14.
[41] C. 19. v. 11. 12. 13.
[42] V. 3.
[43] See Marſham's Chron. Sæc. 16. Πολυκοιρανια. p. 443.

factions,

factions, and under many petty [44] princes. And when the Ethiopic government ceased, they again lapsed into a state of misrule; till at last twelve of the most powerful in the nation assumed regal dignity; and each seized to himself a portion of the [45] kingdom. This was productive of still greater confusion; and of more bitter feuds. For though they are said to have agreed together for a while; yet they at last quarrelled, and hostilities [46] commenced, till at last the monarchy came to Psammitichus. Of these commotions the prophet Isaiah speaks, when he is foretelling the destruction of Egypt. [47] *I will set the Egyptians, against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and nome against nome. And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof.* They were the wisest people upon earth; but their good sense was at last perverted: and no nation ever co-operated more strongly to its own destruction. Hence they were conquered by Esar-Adon the Assyrian; and by the king of Babylon Nebuchadnezzar, who took advantage of these internal commotions. Afterward they became a more easy prey to the Persians, and Grecians, who ruled over them in their turns. The conquest of Egypt by Nebuchadnezzar seems to have been attended with grievous

[44] Sabacon Æthiops Ægyptum jam disjunctis viribus debilitatam occupat. Ibid. Sæc. 16. p. 456. When afterwards Sennacherib invaded the land, the soldiers refused to fight. Herodot. L. 2. c. 141.

[45] Των οχλων εις ταραχας και φονους εμφυλιους τρεπομενων, εποιησαντο συνωμοσιαν οι μεγιστοι των ηγεμονων δωδεκα, και—ανεδειξαν εαυτους βασιλεις. Diodorus. L. 1. p. 59. See also Herod. L. 2. c. 147.

[46] Diodorus. L. 1. p. 60.

[47] C. 19. v. 2.

calamities,

calamities, ſuch as the nation had never before experienced. The country, as I have mentioned, was ſo happily ſituated, as to have little occaſion to interfere with the politics of other nations. But they were a mighty people, and could not refrain themſelves from ſhewing their power. Hence they unneceſſarily oppoſed both the [48] Aſſyrians and Babylonians: and Pharaoh Necho went up [49] twice to Carchemiſh upon the Euphrates, to encounter thoſe nations. He was at laſt [50] beaten; and both by his march upwards, and by his retreat, he pointed out the path to Egypt, and ſhewed, how it might be aſſailed. In conſequence of this it was attacked by Nebuchadnezzar, and totally ſubdued: and not content with this, the victor ſeems to have carried his reſentment to a violent degree, ſo as almoſt to extirpate the nation. What they ſuffered may be known from what was predicted; which contains a ſad denunciation of evil. [51] *Therefore, thus ſaith the Lord God; Behold I will bring a ſword upon thee; and cut off man, and beaſt out of thee. And the land of Egypt ſhall be deſolate and waſte; and they ſhall know, that I am the Lord: becauſe he hath ſaid, The river is mine, and I have made it. Behold, therefore I am againſt thee, and againſt thy rivers; and I will make the land of Egypt utterly waſte, and deſolate, from the Tower Migdol to Syene, and the border of Ethiopia. No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years. And I will make the land of*

[48] 2 Kings. c. 19. v. 9. and c. 23. v. 29. 2 Chron. c. 35. v. 20.
[49] 2 Chron. c. 35. v. 20. Jeremiah. c. 46. v. 2.
[50] Jeremiah. c. 46. v. 2.
[51] Ezekiel. c. 29. v. 8.

Egypt deſolate in the midſt of the countries that are deſolate; and her cities, among the cities that are laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people, whither they were ſcattered. And I will bring again the captivity of Egypt; and will cauſe them to return into the land of Paphros, into the land of their habitation, and they ſhall be there a baſe kingdom. In the ſubſequent part of this prophecy there are many beautiful alluſions to the rites and idolatry of this people: and the ſame is to be obſerved in Jeremiah.[52] *Oh, thou daughter, dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant. Egypt is like a fair heifer; but deſtruction cometh: it cometh out of the north. Alſo her hired men are in the midſt of her, like fatted bullocks; for they alſo—are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them—The daughter of Egypt ſhall be confounded: ſhe ſhall be delivered into the hand of the people of the north. The Lord of Hoſts, the God of Iſrael, ſaith; Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their Gods, and their kings; even Pharaoh, and all them that truſt in him. And I will deliver them into the hand of thoſe, that ſeek their lives; and into the hand of Nebuchadrezzar, king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of old, ſaith the Lord.* We ſee, that the deſolation of the country is foretold by both prophets; and likewiſe a reſtoration of thoſe, who were to be carried

[52] Jeremiah. c. 46. v. 19.

into

into captivity. This return of the people, according to Ezekiel, was not to be effected till after forty years. The accounts in the Egyptian hiſtories concerning theſe times are very dark and inconſiſtent. So much we learn, that there were great commotions and [53] migrations of people, when Pharaoh Necho, and Pſammitichus are ſuppoſed to have reigned. And both theſe, and the ſubſequent kings, are repreſented as admitting the [54] Carians, and other nations into Egypt; and hiring mercenaries for the defence of the country. All this is repugnant to their former [55] manners; and ſhews, that the country was become thin of inhabitants, and wanted to be repeopled. Moſt writers mention an interval about this time, which is ſtyled χρονος αβασιλευτος: but they ſuppoſe it to have been only [56] eleven years. Diodorus Siculus mentions about the ſame time an interval of four [57] ages, in which there was no king. The original hiſtory was undoubtedly not four ages, but four decads of years; and agrees very well with the prophecy of Ezekiel. The hiſtorian places this interval between the reign of Pſammitichus and Apries. But there is no truſt to be given to the poſition of the kings of Egypt about this time. Apries is by ſome expreſſed [58] Vaphres; and is with good reaſon ſuppoſed to

[53] Plin. L. 6. c. 30. Strabo. L. 16. p. 1115.

[54] Diodorus. L. 1. p. 60. 61. Strabo. L. 17. p. 1153.

[55] Πρωτοι ὑτοι εν Αιγυπτῳ αλλογλωσσοι. Herod. L. 2. c. 154.

[56] Sir John Marſham thinks very truly, that theſe eleven years relate to the anarchy brought on by Nebuchadnezzar. Hiatus iſte, five annorum undecim αναρχια, cum calamitatibus Ægypto a Nabuchodonoſoro illatis convenienter ſe habet. Chron. Sæc. 18. p. 543.

[57] L. 1. p. 62.

[58] Africanus apud Euſeb. et Syncellum.

be the Pharaoh Hophra of the [59] Scriptures. He is the prince, concerning whom Jeremiah propheſied; and who by Euſebius is called [60] Ουαφρης, Vaphres. He introduces him not long after the captivity: and ſays, that when Jeruſalem was ruined, many of the Jews fled to him for ſhelter. On this account it was, that the prophet denounced God's wrath upon him, and upon thoſe, who truſted in his aſſiſtance. [61] *Behold, I will watch over them for evil, and not for good: and all the men of Judah, that are in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, until there be an end of them. Thus ſaith the Lord: Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that ſeek his life: as I gave Zedekiah, king of Judah, into the hand of Nebuchadrezzar, king of Babylon, his enemy, and that ſought his life.* By whoſe hand he was cut off, is not ſaid. We find, [62] that he lived ſoon after Jeruſalem had been ruined by the Babylonians; conſequently before the deſolation of Egypt: for this did not happen till after the ſeven and twentieth year of the captivity. [63] *And it came to paſs in the ſeven and twentieth year, in the firſt month, in the firſt day of the month, the word of the Lord came unto me, ſaying: Son of man; Nebuchadrezzar, king of Babylon, cauſed his army to ſerve a great ſervice againſt Tyrus: yet he had no wages, nor his army, for the ſervice that he ſerved againſt it. Therefore thus ſaith the Lord God: Behold,*

[59] Jeremiah. c. 44. v. 30. Τον Ουαφρη βασιλεα. Seventy.

[60] Ουαφρης ετη κε, ᾧ παρεσεφυγον, ἁλωσης ὑπο Ασσυριων Ἱεροσαλημ, ὑι των Ιουδαιων πολιορκοι. Euſeb. Chron. p. 17.

[61] Jeremiah. c. 44. v. 27.

[62] Ibid. v. 30.

[63] Ezekiel. c. 29. v. 17. Jeremiah. c. 43. v. 10. and c. 44. v. 1.

I will give the land of Egypt unto Nebuchadrezzar, king of Babylon: and he ſhall take her multitude, and take her ſpoil,— and it ſhall be the wages for his army. For I have given him the land of Egypt for his labour.—[64] *From Migdol to Syene ſhall they fall.*—[65] *And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries.* This deſolation was to be for forty years; as the end of which period the Egyptians were to be reſtored. I have dwelt a good deal upon this ſubject, becauſe it is an æra of great conſequence. We find from theſe accounts, that Pharaoh Hophra preceded theſe calamities; and ſhould be placed prior to the four ages of Diodorus. We may learn alſo from hence, why the hiſtory of Egypt in general, and eſpecially about theſe times, is ſo defective. From Sabacon downwards to Apries there is great [66] uncertainty and confuſion. All this was owing to the feuds and commotions, and to the final diſperſion of the people; which was attended with the ruin of their temples, and of the colleges, where their prieſts reſided. Theſe were at Aven, the ſame as On; alſo at Taphanes, No-Ammon, Moph, Zoan, and Pathros: which places, and regions, had been by name ſpecified as the objects of God's wrath. When their ſeminaries were again opened, and their prieſthood eſtabliſhed; I make no doubt, but that the Egyptians tried to retrieve their loſt annals, and to rectify what had been impaired. And in reſpect to aſtronomy, and other parts of philoſophy, they ſeem to have ſucceeded. But a great part of their hiſtory had been conſigned to pillars and obeliſks; and deſcribed in the ſacred

[64] C. 30. v. 6.
[65] Ibid. v. 26.
[66] See Marſham's Chron. Sæc. 18. p. 542.

characters,

characters, which conſiſted of hieroglyphics. Theſe were imperfect helps to oral tradition; and never could from the beginning give a preciſe account of thoſe great events, which they were ſuppoſed to commemorate. They contained the outlines of the hiſtory: the reſt was to be ſupplied by thoſe, who undertook to explain them; and who interpreted as they had been traditionally inſtructed. But when this traditional information ceaſed, or was but imperfectly known, theſe characters became in great meaſure unintelligible: at leaſt they could never be preciſely decyphered. Hence has ariſen that uncertainty, which we experience both in the hiſtory, and mythology of this people.

OF

OF THE

EGYPTIAN KINGS,

AND

DYNASTIES.

PLUTARCH takes notice of the great difficulties, with which the Egyptian hiſtory is attended. He however acknowledges, that ſome helps are to be obtained; but thoſe inconſiderable, and very diſcouraging. [1] Καιτοι λεπται τινες απορροιαι, και αμυδραι της αληθειας ενεισι ταις Αιγυπτιων ενδιεσπαρμεναι μυθολογιαις· αλλα ιχνηλατε δεινε δεονται, και μεγαλα μικροις ελειν δυναμενε. *There are after all ſome ſlight and obſcure traces of true hiſtory here and there to be found, as they lie ſcattered up and down in the ancient writings of Egypt. But it requires a perſon of uncommon addreſs to find them out; one, who can deduce great truths from ſcanty premiſes.* This at firſt is ſufficient to deter a perſon from going on in a ſtudy of this nature. But upon recollection, we find that we have helps, to which the more early writers were ſtrangers. We have for a long

[1] Plutarch. Ερωτικα. p. 762.

time had light opening upon us; and begin now to avail ourſelves of the bleſſing. We talk indeed of ancient days, and times of antiquity; but that time is moſt aged, which has endured longeſt: and theſe are the moſt ancient days, in which we are ourſelves converſant. We enjoy now an age of accumulated experience: and we are to make uſe of the helps, which have been tranſmitted, to diſpel the miſt, which has preceded.

Nothing has ſo embarraſſed the learned world, as the dynaſties of the kings of Egypt. We find, that there were people very early in the Chriſtian æra, who took pains to collate and arrange them: and many of the beſt chronologers in the laſt and preſent century have been at much pains to render them conſiſtent. But notwithſtanding this has been attempted by perſons of moſt conſummate learning; yet their endeavours have hitherto been attended with little advantage. The principal of thoſe of old, who have at all engaged in this hiſtory, are Theophilus, Tatianus, Clemens, Africanus, Euſebius, and Syncellus. The three firſt only caſually touch upon it: but the others are more particular and diffuſe. Joſephus alſo of Judea, in his curious treatiſe againſt Apion, has a great deal to this purpoſe. The chief perſons, to whoſe authority ~~these~~ writers principally appeal, are three. The firſt is the anonymous author of the Old Chronicle; which has been preſerved by Syncellus, and thought to be of very early date. To this ſucceed the dynaſties of Manethon of Sebennis; who was an Egyptian prieſt in the time of Ptolemy Philadelphus; and wrote what he exhibited, at the requeſt of that prince. The third is the account

account given by Eratoſthenes of Cyrene in the reign of Ptolemy Euergetes; who has tranſmitted a curious account of the Theban kings; but of thoſe ſolely, without taking any notice of the princes in other parts of Egypt. From theſe Egyptian writers the accounts given by Africanus and Euſebius have been compiled; as well as thoſe by Syncellus. According to theſe chronologers the number of the dynaſties amounts to thirty and one: and they extend downwards to the reign of Darius, who was conquered by Alexander. Many moderns have gone deep in theſe inquiries: among whom we ought to mention with particular reſpect Petavius, Scaliger, Perizonius, and the incomparable Sir John Marſham.

As there are different ſpecimens tranſmitted by ancient authors of the Egyptian hiſtory; one would imagine, that there could not be much difficulty in collating the reigns of princes, and correcting any miſtake, that may have happened in the dynaſties. But theſe writers often differ eſſentially from each other: and as there is nothing ſynchronical, to which we can ſafely apply; it is impoſſible, when two writers, or more, differ, to determine which is in the right. Add to this, that theſe dynaſties extend upwards, not only beyond the deluge; but one thouſand three hundred and thirty-ſix years beyond the common æra of the creation. Sir John Marſham is very ſanguine in favour of the ſyſtem, which he has adopted; yet is often obliged to complain of having a moſt barren field of inveſtigation, where there are nothing but names and numbers: and he acknowledges how difficult it is to arrive at any certainty, when a ſet of unmeaning terms preſent themſelves without any collateral

hiſtory. There is one miſtake common to all, who have engaged in this dark ſcrutiny. They proceed upon ſome preconceived notion, which they look upon as a certainty; and to this teſt every thing is brought. Such is the reign of Inachus, the flood of Ogyges, the landing of Danaus in Greece. Such alſo is the ſuppoſed reign of a king, when Joſeph went into Egypt; and the reign of another, when the Iſraelites departed. They ſet out upon theſe facts as firſt principles; though they are the things, which want moſt to be canvaſſed: and when they have too inconſiderately made theſe aſſumptions, they put a force upon all other hiſtory, that it may be brought to accord. In moſt liſts of the Egyptian kings, Menes is found firſt. Many writers ſuppoſe this perſonage to have been Mizraïm: others think it was Ham; others again that it was Noah. And as theſe liſts go down as far as Alexander the Great; the dynaſties are to be dilated, or curtailed, according to their greater or leſs diſtance from the extreams. In one thing they ſeem to be agreed, that the number of the dynaſties was thirty and one.

Whether it be in the power of man to thoroughly regulate the Egyptian chronology, I will not pretend to ſay. To make ſome advances towards a work of this conſequence is worth our attempting: and if it is not always poſſible to determine in theſe dynaſties what is true, it may however be of ſervice to point out that which is falſe: for by abridging hiſtory of what is ſpurious, our purſuit will be reduced into narrower limits. By theſe means thoſe, who come after, will be leſs liable to be bewildered; as they will be confined to a ſmaller circle, and conſequently brought nearer to the truth.

The

The firſt attempt towards rectifying the chronology of Egypt muſt conſiſt in lopping off intirely the ſixteen firſt dynaſties from the thirty-one ſpecified in Euſebius: for I am perſuaded, that the original liſt conſiſted of fifteen dynaſties only. The reſt are abſolutely ſpurious; and have been the chief cauſe of that uncertainty, of which we have been ſo long complaining. This may appear too bold and deſperate a way of procedure: nor would I venture to ſpeak ſo confidently, were I not aſſured, that they never really exiſted; but took their riſe from a very common miſtake of the Grecians. This may be proved from that ancient Chronicle, of which I took notice above. The Grecians had this, and many other good evidences before them, as they plainly ſhew: but they did not underſtand the writings, to which they appealed; nor the evidences which they have tranſmitted. In the firſt place I much queſtion, whether any Grecian writer ever learned the language of Egypt. Many negative proofs might be brought to ſhew, that neither Plato, nor Pythagoras, nor Strabo, were acquainted with that tongue. If any of them had attempted the acquiſition of it, ſuch was their fineſſe and delicacy, that the firſt harſh word would have ſhocked them; and they would immediately have given up the purſuit. If they could not bring themſelves to introduce an uncouth word in their writings, how could they have endured to have uttered one, and to have adopted it for common uſe? I doubt whether any of the Fathers were acquainted with the language of the country. Beſides, the hiſtories, of which we are ſpeaking, were written in the ſacred language and character, which were

grown obſolete: and Manethon, Apion, and the other Hellenic Egyptians, who borrowed from them, were not well acquainted with their purport. Had theſe memorials been underſtood, we ſhould not have been at a loſs to know who built the pyramids, and formed the lakes and labyrinth, which were the wonders of the world. In reſpect to the Fathers, who got intelligence in Egypt, they obtained it by a very uncertain mode of inquiry; and were obliged to interpreters for their knowledge. The Grecians wrote from left to right: but the more eaſtern nations from [a] right to left. This was a circumſtance, which they either did not know; or to which they did not always attend; and were therefore guilty of great miſtakes; and theſe conſiſted not only in a faulty arrangement of the elements, of which the names are compoſed; but alſo in a wrong diſtribution of events. Hence an hiſtorical ſeries is often inverted from want of knowledge in the true diſpoſition of the ſubject. Something ſimilar to this has happened in reſpect to the Old Chronicle, which has been preſerved by Syncellus. It contains an epitome of the Egyptian hiſtory; and was undoubtedly obvious to every perſon in that country. In ſhort, it muſt have been one of the chief ſources, from whence Manethon, and others, who came after him, drew. Thoſe of the Grecians, who copied the dynaſties from the original, were neceſſarily told, that the true arrangement here was different from that, which was in uſe in Greece: that according to their way of reckoning, the firſt dynaſty was the fifteenth, or ſixteenth, according to the point, from

[a] Αιγυπτιοι (γραφουσιν) απο των δεξιων επι τα αριστερα. Herod. L. 2. c. 36.

whence they counted. In conſequence of this, they have marked it the fifteenth, or ſixteenth; and then fancying, that there was a long ſeries preceding, they have invented as many dynaſties more, as they thought wanting, to ſupply this ſeeming vacancy. This is not ſurmiſe: for we may ſee the very thing done by [3] Syncellus. He has tranſmitted to to us an abridgment of the Egyptian hiſtory from the Old Chronicle; containing the dynaſties of their kings. And as he was told, that the firſt was the fifteenth according to his way of numeration, he has actually marked it the fifteenth. In conſequence of this, he ſuppoſes, contrary to the authority of the hiſtory, fourteen prior dynaſties, which with that of the Demigods make thirty in the whole. But what he calls the fifteenth, was the firſt of the Mizraïm, who ſucceeded the Auritæ, or Demigods; and this is plainly indicated in the hiſtory. It has been ſhewn, that there was no regal ſtate in Egypt before the coming of the Shepherds, ſtyled Auritæ: that with them commences the hiſtory of the country. Syncellus accordingly, having mentioned from this Chronicle the imaginary reigns of the Gods, comes at laſt to thoſe who really reigned; and places them in this order: [4] πρωτον μεν των Αυριτων, δευτερον δε των Μεσραιων, τριτον δε Αιγυπτιων. *The firſt ſeries of princes was that of the Auritæ: the ſecond was that of the Meſtræans, or Mizraïm; the third of Egyptians.* Theſe are the words of the Chronicle; and, one would think, ſufficiently clear and determinate, had not the Greeks been infatuated through their preconceived opinions. The author afterwards ſubjoins the liſt of

[3] I mention Syncellus: but it may be the perſon from whom he borrowed, who was guilty of this miſtake.

[4] P. 51.

their

their kings from the Chronicle, in which the Demigods ſtand plainly firſt: and there is not the leaſt hint given of any prior dynaſties. Syncellus, not knowing, that the Demigods were the Auritæ, begins with the next ſeries as the firſt, and calls it the fifteenth.

[5] The REIGNS of the GODS, according to the Old Chronicle.

To Hephaiſtus is aſſigned no time, as he is uniformly apparent both by night and day.

Helius, the ſon of Hephaiſtus, reigned three myriads of years.

Then Cronus, and the other twelve Divinities reigned 3984 years.

Next in order are the Demigods (the Auritæ), in number eight, who reigned 217 years - - - - - - - 217

After theſe are enumerated fifteen generations of the Cunic circle, which take up 443 years - - - - 443

16. The ſixteenth dynaſty is of the Tanites, eight kings, which laſted 190 years - - - - - - 190

17. The ſeventeenth of Memphites, four in deſcent,— 103 years - - - - - - - - - - - - 103

18. The eighteenth of Memphites, fourteen in deſcent, —348 years - - - - - - - - - - - - 348

19. The nineteenth of Dioſpolites, five in deſcent,— 194 years - - - - - - - - - - - - 194

20. The twentieth of Dioſpolites, eight in deſcent,— 228 years - - - - - - - - - - - - 228

[5] Ibid.

21. The

21. The twenty-firſt of Tanites, ſix in deſcent,—121 years - - - - - - - - - - - - - - - 121
22. The twenty-ſecond of Tanites, three in deſcent,—48 years - - - - - - - - - - - - - 48
23. The twenty-third, Dioſpolites, two in deſcent,—19 years - - - - - - - - - - - - - 19
24. The twenty-fourth, Saïtes, three in deſcent,—44 years - - - - - - - - - - - - - - 44
25. The twenty-fifth, Ethiopians, three in deſcent,—44 years - - - - - - - - - - - - - 44
26. The twenty-ſixth, Memphites, ſeven in deſcent,—177 years - - - - - - - - - - - - 177
27. The twenty-ſeventh, Perſians, five in deſcent,—124 years - - - - - - - - - - - - 124
28. The twenty-eighth, loſt.
29. The twenty-ninth, uncertain who.—39 years - 39
30. The thirtieth, a Tanite,---18 years - - - - - 18

To the above ſhould be added the thirty-firſt dynaſty, which conſiſted of three [6] Perſians; for with this every catalogue [7] concluded. The liſts tranſmitted to us by Africanus, and Euſebius; and that of Manethon, from whom they borrowed, cloſes with this: and it was undoubtedly in the original copy of Syncellus. We have in the above an epitome of the regal ſucceſſion in Egypt, as it ſtood in the Ancient Chronicle: and though ſhort, it will prove to us of much conſe-

[6] Darius Ochus, Arſes, and Darius Codomannus, who was conquered by Alexander.

[7] Τριακοστη πρωτη δυναστεια Περσων βασιλεων γ. Euſeb. Chron. p. 17. Syncellus. p. 77. p. 256.

quence in our inquiries. We find here, that the Demigods, or Auritæ, ſtand firſt: and with them the hiſtory of the country muſt commence. Theſe are ſucceeded by thoſe of the Cunic, or Royal, circle, the ancient Mizraïm: and thoſe again by other dynaſties in their order. As to Hephaiſtus, Helius, and the twelve other Gods, they were only ſo many ſacred titles, which were either prefixed to the Egyptian calendar, or to the months of the year, by way of diſtinction. The numbers, with which they were accompanied, were aſtronomical computations; and related to time, and its portions, and not to the reigns of princes. From hence we may be aſſured, that there were no kings prior to thoſe abovementioned. But the Grecians having been told, that in their retrograde way of computation, the fifteenth dynaſty was the firſt, were led to think, that the converſe alſo was true; and that the firſt was the fifteenth. And thoſe, who differ in the poſition of the Shepherd dynaſty, yet count from the laſt. This may be ſeen in the Chronicle, which I have exhibited above: where the firſt dynaſty numbered is the Tanite, which is marked the ſixteenth: and this is the [s] ſixteenth from the bottom, if we include the laſt of the Perſians. In conſequence of this, that of the Auritæ muſt have been the fourteenth downwards, which would naturally induce us to expect many prior kings. But it is manifeſt from Egyptian evidence, from the Chronicle itſelf, that there were no preceding dynaſties: for the liſt of the Deities was not taken into conſideration. Manethon counted it the fifteenth; and

[s] The reaſon of their ſtopping at this in their computation upwards, was, becauſe this was looked upon as the firſt genuine Egyptian dynaſty. This will be ſhewn hereafter.

it

it is accordingly ſo expreſſed by Africanus. Hence theſe writers, and their followers, have been led to ſuppoſe, that there were once fourteen dynaſties antecedent. They accordingly prefixed them to the true liſt; and immediately ſet themſelves to work, in order to remedy an evil, which did not exiſt. For when thirteen or [9] fourteen dynaſties had been thus imagined, it afforded matter of very much ſtudy to find out the perſons, of whom they were compoſed. There was a great vacuity; and the means were ſcanty towards ſupplying what was demanded. Menes was at hand to begin with; who is made the firſt king by all: and to him they ſubjoined a liſt of others, wherever they could obtain them. Africanus in his liſt mentions this perſon the firſt; and ſays, that he was a Thinite by birth, and deſtroyed by an hippopotamus. In this he is followed by others. But Menes I have ſhewn to have been the Lunar Deity, who was probably worſhiped in ſome Thinite temple. The hippopotamus was repreſented as an emblem of his preſervation; which they have perverted to an inſtrument of his deſtruction. Euſebius ſtyles him a Thebinite, and Thebean. [10] Πρωτος εβασιλευσεν Μηνης Θηβινιτης, Θηβαιος· ὁς ἑρμηνευεται Διονιος. *The firſt, who reigned, was Menes the Thebinite, the Arkæan; which is by interpretation the Iönian.* This Thebinite, and Arkæan, was, we find, the ſame perſon, of whom the Iönah, or Dove, was an emblem; ſo that of his true hiſtory we cannot doubt.

At the beginning, next after Menes, they have got together

[9] They amount to ſixteen in Euſebius; and as many in Africanus.

[10] Euſeb. Chron. p. 18. l. 13.

an aſſemblage of names, and titles; ſome of which belong to Deities, and others ſeem to be borrowed from Eratoſthenes, and occur in later ages. Such is Seſoſtris, whom they repeatedly introduce. They repreſent him as a gigantic perſonage: and he is at times called [11] Seſoſis, Sethooſis, Seſonchoſis, Geſon Goſes; and otherwiſe diverſified. Diodorus, and others, tell us, how he conquered the whole earth; ſo that there was not a nation, which did not acknowledge his power. Upon his return after his conqueſts, the firſt thing, which he took in hand, was the making of a long [12] ditch upon the eaſtern coaſt of Egypt, to ſecure himſelf from his next neighbours. Strange! that the monarch of the whole earth, whoſe army is ſaid to have been above half a million, ſhould be afraid of a few clans upon the deſert. He is mentioned as the firſt of the line of [13] Ham, who reigned in Egypt; and he is placed immediately after [14] Orus. According to ſome, he comes a degree lower, after [15] Thules: in which ſituation he occurs in [16] Euſebius. Yet he is again introduced by this author in the ſecond dynaſty under the name of [17] Seſocris: and the like hiſtory is given of his height, and ſtature, as is to be found in Herodotus, and Diodorus. Again in the twelfth dynaſty we meet with [18] Geſon Goſes, in our copies of Euſebius ſtyled [19] Seſonchoris;

[11] Newton's Chron. p. 69.
[12] Diodor. Sic. L. 1. p. 52.
[13] Chron. Paſchale. p. 47.
[14] Scholia in Apollon. L. 4. v. 272.
[15] Cedrenus. p. 20.
[16] Euſeb. Chron. p. 7. l. 43.
[17] Ibid. p. 14.
[18] Syncellus. p. 59.
[19] Euſeb. Chron. p. 14.

but

but by Syncellus more truly rendered [20] Seſonchoſis: and, what is ſtrange, next but one in the ſame dynaſty, we meet with [21] Seſoſtris. That we may not ſuppoſe him to have been a different perſon of the ſame name, a ſhort hiſtory of his life and conqueſts is annexed. His height too, and ſtature, are deſcribed, juſt as we find them repreſented by other authors. From hence we may be aſſured of the identity of this perſon, who is thus repeatedly introduced to make up a ſuppoſed deficiency. In ſhort they have adopted every variation of a name, and out of it formed a new king.

In this manner writers have tried to ſupply the vacancies in their imaginary dynaſties of the kings of Egypt. But they ſoon begin to be tired: and we have many dynaſties without a ſingle name. The duration alſo of the reigns is often too ſhort to be credited. In the eighth dynaſty, twenty-ſeven Memphites reign but 146 years; which is little more than five years apiece. In the eleventh, ſixteen Dioſpolites reign but 43 years; which amount not to three years apiece. In the thirteenth dynaſty, ſixty more Dioſpolites are found, and the ſum of their reigns is but 184 years; which are not more than three years and a few weeks apiece. But, what is of all the moſt incredible, in the ſeventh dynaſty ſeventy kings reign juſt [22] ſeventy days.

From the above we may perceive into what difficulties the chronologers were brought, who tried to ſupply theſe

[20] P. 73.

[21] Ibid. p. 59.

[22] Quot dies, tot reges. Marſham's Chron. Sæc. 7. p. 90. Euſebius alters this to fifteen days apiece: upon which Sir John Marſham obſerves, Numerus dierum augetur, ut reges ſinguli xv. dies habeant. Ibid.

ſupernumerary dynaſties by ſuch wretched means. They ſearched into every old regiſter; and laid their hands upon every liſt, which occurred, in order to fill up theſe vacancies. Syncellus ſuppoſes [23] Menes to have been Mizraïm: but I have ſhewn, that he was another perſon; and the emblem of the hippopotamus proves it. Beſides, what reaſon have we to imagine, that Mizraïm reigned in Egypt; or that he was devoured by ſuch an animal? The kings, who are brought in immediate ſucceſſion to him, are [24] Athothis, Cercenes, and Venephes. But theſe very kings occur in the ſame order elſewhere. They occupy the fifty-ninth, ſixtieth, and ſixty-firſt places in the catalogue of Syncellus. They conſequently lived above one thouſand years later. Who can put up with theſe dynaſties of Dioſpolites, and others, whoſe reigns are ſo uncommonly ſhort? And is it poſſible to give credit to the account of ſeventy kings, who reigned but ſeventy days? May we not be aſſured, that it was ſome college hiſtory; and related to a ſociety of prieſts, whoſe office came in rotation; and who attended once in that [25] term? After all, that Africanus, or Manethon before him could do to make up what was wanting, yet many dynaſties have ſcarce a name inſerted. The ſeventh, eighth, [26] tenth, eleventh, thirteenth, and fourteenth, are quite anonymous:

[23] Syncellus. p. 91.

[24] Euſeb. Chron. p. 14.

[25] The Cunocephali were ſaid to die by piecemeal; and the whole body was extinct after ſeventy-two days. Ἑως δ' αν αἱ ἑβδομηκοντα και δυο πληρωθωσιν ἡμεραι, τοτε ὁλος αποθνησκει. Horapollo. L. 1. c. 14. p. 29. They were undoubtedly an order of prieſts, who were in waiting at ſome temple; and their term was completed in ſeventy-two, or rather in ſeventy, days. See of this work Vol. I. p. 335. note 14.

[26] In the ninth, one name only out of nineteen ſpecified.

and

and in many places, where names have been inſerted by Africanus, they are rejected by Euſebius, who came after him.

For theſe reaſons, and from the authority of the Old Chronicle, I entirely ſet aſide the reigns of all princes antecedent to the Auritæ, or Shepherds. They firſt reigned in Egypt, as the beſt hiſtories ſhew. And however high the later Egyptians may have carried their antiquity; I cannot admit of any dynaſty prior to the fifteenth, counting back from the laſt. Indeed we may infer, that the fifteenth was looked upon by all as the leading dynaſty, before the true ſyſtem was ſpoiled. And even afterwards, there ſeems to have been a tacit reference to it, as to a ſtated point, by which every thing elſe was to be determined. Both Manethon, and Africanus place the Auritæ, or Shepherds, in the fifteenth dynaſty; but count from the firſt. Euſebius alſo places them in the fifteenth, if we count from the [27] laſt. From hence we may perceive, that which way ſo ever we may reckon; and however the accounts may have been impaired, the fifteenth was the object, by which they were originally determined. The words of Africanus are very remarkable, when he ſpeaks of the kings of this dynaſty. [28] Πεντεδεκατη Ποιμενων. Ησαν δε Φοινικες ξενοι βασιλεις, ς΄, οἱ και Μεμφιν εἱλον· οἱ και εν τῳ Σεθροϊτῃ νομῳ πολιν εκτισαν, αφ' ἡς ὁρμωμενοι Αιγυπτιους εχειρωσαντο. *The fifteenth is the dynaſty of the Shepherds. Theſe were foreign princes, ſtyled Phœnices. They firſt built themſelves a city in*

[27] It is to be obſerved, that Euſebius begins with what he ſtyles the ſeventeenth, and ends with the thirty-firſt: but in the ſeries the twenty-firſt is ſomehow omitted.

[28] Syncellus. p. 61.

the

the Sethroïte (or rather[29] *Sethite) region; from whence they made their invaſion, and conquered all Egypt.* This author having mentioned theſe Shepherds, whom he calls Phœnices, adds a dynaſty of thirty-two Hellenic Shepherds; and a third of forty-three Shepherds, who reigned collaterally with as many kings of Thebes. This is extraordinary, that they ſhould correſpond ſo exactly in number; but what is more ſtrange, that they ſhould reign the ſame number of years. [30] Ὁμου οἱ Ποιμενες και οἱ Θηβαιοι εβασιλευσαν ετη ρνα. *The Shepherd kings, and thoſe of Thebes reigned the ſame number of years: which amount to one hundred and fifty one.* We ſee here two dynaſties at different places, commencing at the ſame time, which correſpond preciſely in number of kings, and in number of years. And the ſum of theſe years allows little more than three years and an half to the reign of each prince. For there are forty-three in each place; and reign but one hundred and fifty-one years; which is incredible. Both the Phœnician, and Hellenic Shepherds were certainly the ſame as thoſe, who made an inroad into Egypt, and took Memphis; and afterwards conquered the whole country. They are brought by Africanus in ſucceſſion after the former; but were certainly the ſame, however diverſified by titles, and increaſed in number. The years of their reigns are apparently a forgery. We may, I think, be aſſured, that Manethon and Africanus out of one dynaſty have formed three; and have brought them in ſucceſſion to one another. And this aroſe from their not knowing the ancient titles of the perſons; nor the hiſtory with which it was attended.

[29] It was the province of Seth, called alſo Saït, to which the author alludes.

[30] Syncellus. p. 61.

Euſebius ſaw this; and therefore ſtruck out two of theſe dynaſties; and brought the third downwards two degrees lower. By theſe means the dynaſty of the Shepherds is made the fifteenth upwards; which is the true place: and at this commences the hiſtory of Egypt. If then we take away the two ſuppoſititious dynaſties of Manethon, which are rejected by Euſebius, the Shepherd dynaſty, marked by him the fifteenth, will be the fifteenth from the bottom. And it will be plain, that the ſeries, from the Shepherds to the laſt Perſic princes incluſive, conſiſted at firſt of fifteen dynaſties only. The notion of any antecedent kings aroſe from a retrograde manner of counting among the Greeks; and from an error in conſequence of it. In Euſebius the Shepherd dynaſty is the fifteenth from the bottom: and if we diſcard the two ſpurious dynaſties, which he has ſubſtituted in the room of the two inſerted by Manethon, it will be found the fifteenth from the top, and accord every way. In ſhort, it was, according to Manethon, the center dynaſty of twenty-nine. All from it incluſive downwards were genuine; but the fourteenth above ſuppoſititious. They were ſuperadded, as I before ſaid, from an error in judgment, and a faulty way of computation.

As the miſtake began with Manethon and the Hellenic Egyptians; it may be worth while to give a liſt of the dynaſties, as they ſtood before they were further corrupted by the Grecians in other parts.

THE

THE EGYPTIANS DYNASTIES

From the DELUGE,

As they are recorded by MANETHON.

The Firſt Dynaſty.

Next after the Demigods was Menes the Theeinite, who was deſtroyed by a crocodile.
Athothis.
Cencenes.
Venephes.
Uſaphædus.
Miebidus.
Sememphis.
Bienaches.

The Second Dynaſty of Thinites.

Boethus.
Kæachus.
Binothris.
Tlas.
Sethenes.
Chœres.
Nephercheres.

The Third Dynaſty of Memphites.

Necherophes.

Toſorthrus.

Toſorthrus.
Tyris.
Meſochris.
Soïphis.
Toſertaſis.
Achis.
Siphouris.
Kerpheres.

The Fourth Dynaſty of Memphites.

Soris.
Suphis.
Suphis the Second.
Mencheres.
Ratæſes.
Bicheres.
Sebercheres.
Thamphthis.
Seſocris, who was five cubits high, and three in circumference.
A ninth unknown.

The Fifth Dynaſty of Elephantine Kings.

Uſercheres.
Sephres.
Nephercheres.
Siſiris.
Cheres.
Rathuris.
Mercheres.

Tarcheres.
Obnos.

The Sixth Dynaſty of Memphites.

Othoes.
Phius.
Methuſuphis.
Phiops.
Menteſuphis.
Nitocris.

The Seventh Dynaſty.

Seventy Memphites, who reign ſeventy days.

The Eighth Dynaſty.

Twenty-ſeven Memphites, who reign 146 years.

The Ninth Dynaſty conſiſts of nineteen Princes of Heraclea.

Othoes, killed by a crocodile.
The eighteeen others unknown.

The Tenth Dynaſty.

Nineteen Heraclotics, who reign 185 years: their names and hiſtory unknown.

The Eleventh Dynaſty.

Sixteen Dioſpolites, who reign 43 years.
Of theſe Amemenenes only ſpecified.

The Twelfth Dynaſty: twelve Dioſpolites.

[31] Seſonchoris, the ſon of Amanemes.
Seſoſtris: the great monarch, who conquered all the world: the next in order to [32] Oſiris: his height was four cubits, three palms, and two digits.
Lachares.
[33] Ammeres.
Ammenemes.
Scemiophris.
The reſt unknown.

The Thirteenth Dynaſty.

Sixty Dioſpolites, who reign 184 years. No names nor hiſtory mentioned.

The Fourteenth Dynaſty.

No mention made of it. Euſebius however ſupplies this vacancy with a Dynaſty of 76 Xoites, who reign collectively 184 years: which is but two [34] years and five months apiece.

[31] He is called Seſonchoſis by Syncellus in another liſt. He is ſaid to have been the ſon of the former king. But all dynaſties begin with kings of a new family.

[32] Ὀν ὑπὸ Αἰγυπτιων μετα Οσιριν νομισθηναι. How then can he be a king in the twelfth dynaſty? The account of his ſtature is from Euſebius.

[33] Theſe three ſeem not to have been in Manethon: but are ſupplied by Africanus.

[34] See Syncellus. p. 49. Some make the number of years 484, which amounts to about ſix years and ſeven months apiece. Neither account ſeems credible.

The Fifteenth [35] *Dynaſty is of the Shepherds.*

Theſe were ſix foreign princes, ſtyled Phœnices, who took Memphis; and built a city in the Sethroïte nome; from whence they made an irruption, and conquered all Egypt.

Saithes.
Beon.
Pachnan.
Staan.
Archles.
Aphobis.

At this period are introduced the two ſpurious dynaſties by Manethon; or at leaſt by [36] Africanus.

The firſt is of thirty-two Grecian Shepherd kings, who reign 518 years.

The ſecond of forty-three Shepherd kings, who reign collaterally with juſt the ſame number of Dioſpolites: and alſo reign preciſely the ſame number of years; which amount to 153.

Theſe dynaſties I omit: and in conſequence of it call the next dynaſty the ſixteenth.

The Sixteenth Dynaſty of ſixteen Dioſpolites.

Amos.
Chebros.
Amenophthis.

[35] This is in reality the firſt dynaſty of Egyptian kings.

[36] It is not certain to whom this miſtake is to be attributed; but I ſhould judge, that it was owing to Africanus.

Amerſis.

Amerſis.
Miſaphris.
Miſphragmuthoſis.
Tuthmoſis.
Amenophis.
Orus.
Acherres.
Rathos.
Chebres.
Acherres.
Armeſes.
Rammeſſes.
Ammenoph.

The Seventeenth Dynaſty of Dioſpolites.

Sethos.
Rapſaces.
Ammenephthes.
Rameſes.
Ammeſemnes.
Thuoris.
Alcandrus.

The Eighteenth Dynaſty of twelve Dioſpolites.

No names nor hiſtory is given.

The Nineteenth Dynaſty of ſeven Tanites.

Smedes.
Phuſenes.
Nephelcheres.

Amenophthis.

Amenophthis.
Oſocor.
Pinaches.
Suſennes.

The Twentieth Dynaſty of nine Bubaſtites.

Seſonchis.
Oſoroth.
The three next are not named.
Tacellothis.
The three next are not named.

The Twenty-firſt Dynaſty of four Tanites.

Petubates.
Oſorcho.
Pſammus.
Zeet.

The Twenty-ſecond Dynaſty.

Bochoris the Saïte.

The Twenty-third Dynaſty of three Ethiopians.

Sabbacon.
Sevechus.
Tarchon.

The Twenty-fourth Dynaſty of nine Saïtes.

Stephinates.
Nerepſos.
Nechao.

Pſam-

Pſammitichus.
Nechao the Second.
Pſammuthis.
Vaphris.
Amoſis.
Pſammacherites.

The Twenty-fifth Dynaſty of eight Perſians.

Cambyſes.
Darius, the Son of Hyſtaſpes.
Xerxes.
Artabanus.
Artaxerxes.
Xerxes.
Sogdianus.
Darius.

The Twenty-ſixth Dynaſty.

Amyrtëus the Saïte.

The Twenty-ſeventh Dynaſty of four Mendeſians.

Nepherites.
Achoris.
Pſammuthis.
Nephorotes.

The Twenty-eighth Dynaſty of three Sebennytes.

Nectanebes.
Teos.
Nectanebes.

The Twenty-ninth Dynaſty of three Perſians.

Ochus.
Arſes.
Darius: the ſame who was conquered by Alexander.

Such was the ſtate of the dynaſties, before they had ſuffered a ſecond interpolation, by having two, which were ſpurious, inſerted. Theſe conſiſted of no leſs than ſeventy Grecian, and other, Shepherd kings, which are very juſtly ſet aſide by Euſebius. This learned writer had done well, if he had ſtopped ſhort, after that he had remedied the miſtake in Africanus. But he had no ſuſpicion, that the previous dynaſties were all ſpurious; I mean all thoſe before the fifteenth. He was therefore fearful of making a gap in the liſt; and has ſupplied the place of thoſe, which he expunged, with ſome Dioſpolites, or [37] Thebans. But they ſhould be all alike cancelled: for with the Shepherds, thoſe Auritæ, and Demigods, the chronology of Egypt began. Therefore the ſeventeenth dynaſty of Euſebius ſhould have been marked the firſt; for it certainly was ſo eſteemed by the ancient Egyptians; and we ought for the future to read, Πρωτη Δυναστεια, Ποιμενες ησαν ξενοι βασιλεις, οἱ και Μεμφιν εἱλον, κτλ. *The firſt dynaſty conſiſts of the Shepherd kings,*

[37] As the two dynaſties of Manethon were brought after the Shepherds, Euſebius varies his diſpoſition, and places his Dioſpolites above them: for he ſaw plainly that the place of the Shepherds was the fifteenth incluſive from the bottom. But by this interpolation he made it the ſeventeenth from the top. Whereas it was the center dynaſty equally removed from the extremes. It ſtood between the ſpurious and the genuine dynaſties; and belonged to the latter.

who were foreigners, and took Memphis, &c. To the truth of this the Old Chronicle bears witneſs: in which the firſt who reign are the Shepherds, under the title of Semidei and Auritæ. The number and titles of the dynaſties do not turn out ſo preciſely the [38] ſame, as we find them in other accounts; for the Chronicle falls off towards the end; being moſt defective, where we might expect it to be moſt perfect. It affords however, though very conciſe, the great outlines of the Egyptian chronology; and muſt be eſteemed as an excellent guide, as far as it is capable of conducting us. I would not therefore do any thing to diſparage its merit: yet it is probably nothing more than a part of a yearly calendar, in which the celeſtial motions were calculated. The months and holydays ſpecified, and the reigns of the kings prefixed. Among many others, there were two Hermetic books, in common uſe among the Egyptians. The [39] firſt of theſe related to the energy of the heavens; to the powers of the planets, and the influence of the ſtars; and was properly a treatiſe concerning horoſcopes, and aſtrology; and was full of dark and myſterious learning. The other, which related to the real operations of nature, was of more uſe, but in leſs eſteem; being nothing more than a common almanack, and ſo denominated. [40] Ταῦτε ἐν τοις Αλμενιχιακοις (forte Αλμενιακοις) μερος τι βραχυτατον περιεχει των Ἑρμαϊκων διαταξεων· και τα περι ασερων, η φασεων, η κρυψεων, η Σεληνης αυξεσεων, η μειωσεων, ἐν τοις εσχατοις εἰχε την παρ' Αιγυπτιοις αιτιολογιαν. *What*

[38] It has in ſome places been altered to ſerve a purpoſe; and probably by Syncellus.

[39] Jamblichus. Sect. 8. c. 4. p. 160.

[40] Ibid.

ſays Chæremon, *is compriſed in the Egyptian* ALMANACKS, *contains but a ſmall part of the Hermaïc inſtitutions. The whole, that relates to the riſing and occultation of the ſtars, to the increaſe and decreaſe of the moon, was held in the leaſt eſtimation.* Porphyry likewiſe mentions the Egyptian Almanacks; and gives an account of their contents, which ſeem to be very curious. They conſiſted of a detail about the phaſes of the ſun, and moon; and of the riſing, and ſetting of the ſtars for the year: alſo of the aſpects and influences of the planets, and what was from them portended: [41] και θεραπειαι παθων, *there was alſo ſome phyſical advice ſubjoined.* All this, ſays Porphyry, εν Αλμενιχιακοις φερεται, *is contained in the Egyptian* ALMANACKS. According to Iamblichus, theſe calendars were not held in ſo high repute, as the other Hermetic writings. Be this as it may, our Chronicle is probably of this ſort: and though formerly of no great eſteem on account of its being cheap and obvious, yet not at all for that reaſon of leſs authority. It began, as I have ſhewn, with the ſuppoſed reign of Hephaiſtus, and of the Sun; and afterwards of Cronus, and twelve other Gods. Syncellus imagines, that it miſled Manethon by the immenſe number of years, of which theſe reigns are ſaid to conſiſt. The amount of the whole was no leſs than 36525 years. There is ſomething particular in this number, to which we muſt attend; as it has miſled not only Manethon, but Syncellus. For they with many more have applied theſe numbers to the dynaſties of Egypt: by which means the annals of the country have been carried to an unwarrantable height. Iamblichus,

[41] Epiſtola ad Anebonem. p. 7.

who

who had ſtudied the Egyptian hiſtory very cloſely, takes notice of the ſame numbers, and applies them to the writings of Hermes. He introduces Chæremon, who is ſpeaking of firſt principles and eſſences: [42] *all which*, ſays he, *Hermes tranſmitted in twenty thouſand volumes, according to Seleucus, or rather, as Manethon has ſhewn, they were compleated in thirty-ſix thouſand five hundred and thirty-five.* We may from hence perceive, how uncertain writers were about a circumſtance of this conſequence. What ſome applied to the duration of their monarchy, others ſuppoſed to be a number of books, the volumes written by Hermes. But the numbers were miſapplied in both caſes. They related indeed to volumes; but to volumes of another nature; to the revolutions of the ſun: and were an artificial calculation. One kind of Egyptian year conſiſted of three hundred and ſixty days; with the five επαγομεναι, which were ſacred to five Deities, [43] Oſiris, Aroueris, Typhon, Iſis, and Nephthe. Some Deity, or title of a Deity, was affixed to every day in the calendar: hence they amounted to 365 in number. Theſe were introduced into Greece, and, as was ſuppoſed, by Orpheus. To this Theophilus alludes, when he upbraids Orpheus with his polytheiſm. [44] τι ωφελησεν—Ορφεα οι τριακοσιοι εξηκοντα πεντε Θεοι; *What advantage did Orpheus ever find from his three hundred and ſixty-five Gods?* This year of 365 days was termed the Sothic, from Sothis,

[42] Τας μεν ουν ολας Ερμης εν ταις δισμυριαις βιβλοις, ως Σελευκος απεγραψατο· η ταις τρισμυριαις τε και εξακισχιλιαις, και πεντακοσιαις και εικοσι πεντε, ως Μανεθως ιστορει, τελεως ανεδειξε. Iamblich. Sect. 8. c. 1. p. 157.

[43] Plutarch. Iſis et Oſir. p. 355.

[44] Theoph. ad Autol. L. 3. p. 381.

the dog-ſtar; at whoſe heliacal riſing it was ſuppoſed to commence. But they had another year in Upper Egypt, which was heliacal, and ſtyled the Theban. This conſiſted more accurately of three hundred ſixty-five days, and ſix hours. [45] Πεντε δ' ἡμερας και τεταρτον τοις δωδεκα μησιν επαγουσι. *They add*, ſays Diodorus, *to the twelve months, five days complete and one quarter.* It was uſed in many parts of Egypt: and the numbers ſpoken of above, related to a period in calculation; and was no hiſtorical account. They were the amount of days in a cycle of one hundred years: for if one year conſiſts of three hundred ſixty-five days, and a fourth part, they in one hundred years will amount to 36525, the number of which we treat. What therefore had belonged to an ancient ephemeris, has by miſtake been applied to hiſtorical computation: and days have been taken for years. This might well raiſe the Egyptian hiſtory to an unwarrantable height; and make it precede the creation by many ages. Some have thought to evade this difficulty by ſuppoſing that the years [46] Σεληναιοι, and [47] μηνιαιοι ενιαυτοι, *lunar and monthly*

[45] Diod. L. 1. p. 46.

Caius Cæſar—imitatus Ægyptios, ſolos divinarum rerum omnium conſcios, ad numerum ſolis, qui diebus ſingulis tricenis ſexaginta quinque et quadrante curſum conficit, annum dirigere contendit. Macrob. Sat. L. 1. c. 14. p. 178.

The Thebans underſtood την επ' ακριβες αστρολογιαν. Diod. L. 1. p. 46.

(Ægyptii menſes) tricenûm dierum omnes habent: eoque explicitis duodecim menſibus, id eſt, 360 diebus exactis, tunc inter Auguſtum et Septembrem reliquos quinque dies anno ſuo reddunt; adnectentes, quarto quoque anno exacto, intercalarem, qui ex quadrantibus conſit. Macrob. Sat. L. 1. c. 15. p. 180.

[46] Euſeb. Chron. p. 8. See Diodorus. L. 1. p. 22. κατα την της Σεληνης περιοδον αγεσθαι τον ενιαυτον.

[47] Οι γαρ παρ' αυτοις παλαιοτατοι Σεληναιες εφασκον ειναι, η μηνιαιες τες ενιαυτες εξ ἡμερων τριακοντα συνεστωτας. Οι δε μετα τετες Ἡμιθεοι ὡρους εκαλουν τες ενιαυτες. Syncellus. p. 40. Apud Ægyptios pro annis menſes haberi. Varro apud Lactant. L. 2. c. 12. p. 169.

years;

years; which were in uſe in ſome parts of Egypt. Syncellus tries to ſolve it another way; by giving the dynaſtiés from the ſixteenth downward their proper number of years, and allowing the overplus to the Gods, and Demigods. But we have no occaſion to have recourſe to theſe helps: for the numbers of the real dynaſties had nothing to do with this aſtronomical computation: and Iamblichus, who equally miſapplies [48] them, ſhews, that they who treated of them differed in their opinions, and were by no means [49] conſiſtent.

The dynaſty of thoſe kings, who immediately ſucceeded the Shepherds, is termed the Cynic cycle: and the ſtar Sirius, and many other things of eminence among the Egyptians, were ſtyled Cynic; and ſuppoſed to have ſome reference to dogs. But the Cynic cycle, or more properly the [50] Cunic, was the Royal cycle, and related to a ſeries of kings: and every thing ſo denominated is to be taken in that acceptation. Some of the books of Hermes are ſtyled Γενικαι και [51] Κυρανικαι, *Genic and Curanic*; and from them it is ſaid, that Apion, Manethon, and Panodorus obtained moſt of their knowledge. Theſe ſeem to be both Egyptian terms, diſtorted by the Greeks; but of the ſame purport, as that above. They were properly Chanic and Curanic books; and contained the hiſtory of the prieſts, and kings

[48] He ſuppoſes, that they related to the books of Hermes: but the books of Hermes were but forty-two. Clemens mentions them, and ſpecifies the contents of each. Strom. L. 6. p. 758.

[49] We learn from him, that what Syncellus in aftertimes applied to Chronology, was by Manethon thought to relate to the books of Hermes. Sect. 8. p. 157.

[50] Cun, Chon, Cohen, a King. See Vol. I. Radicals.

[51] By Syncellus expreſſed Κυρανεις. Ὡσπερ εν τοις Γενικοις τε Ἑρμε, και εν ταις Κυρανισι βιβλοις ειρηται. p. 52. See Vol. I. of this work. Radicals. Keren, Rex. Kuran, Heliacus. Hence κυριος, κοιρανος.

of

of the country. Every Grecian term, which alludes to Egypt, and its hiſtory, is to be ſuſpected. It is to be obſerved, that Manethon, and his copier Africanus, mention, that after the reigns of the Demigods, there was a ſucceſſion of other perſons; and he ſpecifies thoſe of the firſt dynaſty. [52] Μετα νεκυας τους Ἡμιθεως πρωτη βασιλεια καταριθμειται, κτλ. But what can we make of theſe terms? *Poſt manes Semideos prima dynaſtia*, or *poſt cadavera Semideos prima dynaſtia*, &c. They cannot be made ſenſe by any expoſition. Euſebius ſaw, that there was ſome miſtake; and he has altered it by inſerting a copulative. [53] Μετα νεκυας και τως Ἡμιθεως πρωτην δυναστειαν καταριθμουσι. But this does not ſeem to mend the matter. *Poſt manes, vel cadavera, et Semideos prima dynaſtia numeratur.* In another place Syncellus, beſides the νεκυες Ἡμιθεοι, makes mention of [54] Θεων, και Ἡμιθεων, και νεκυων, και θνητων: *Deorum, et Semideorum, et cadaverum, et mortalium.* But what ſenſe can be obtained from hence? Is it not manifeſt, that there is ſome miſtake in terms? I think, we may be aſſured, that what the Grecians have rendered νεκυς, *a dead body*, was Nechus, a King: and that by the words Μετα νεκυας Ἡμιθεως πρωτη βασιλεια, we are to underſtand, poſt reges Semideos, *after the reigns of the Demigods began the firſt Egyptian dynaſty.* The title of Nechus was very [55] ancient, and to be found in many nations. The king

[52] Syncellus. p. 54.

[53] Euſeb. Chron. p. 14. Μετα νεκυας και τως Ἡμιθεως. Euſeb. apud Syncellum. p. 55.

[54] Syncellus. p. 40.

[55] It ſeems to have been expreſſed Necho, Nechao, Nechus, Negus; and was probably the ſame as נגד, Nagud of the Hebrews, which ſignifies a Prince. It occurs in compoſition; and we read of Necepſus, Necherophes, kings of Egypt. It was a common title.

of

of Abyſſinia is called Negus at this day. The purport of the hiſtory given will, I think, prove what I ſay. Syncellus mentions, that Manethon borrowed what he wrote from the books of Hermes; and that the firſt part of his work gave an account of the Gods, and Demigods; which laſt we know were mortal men, and reigned in [56] Egypt. Theſe certainly were the firſt, who had the title of Nechus: and it is inſeparably found with them. Euſebius indeed and Syncellus take pains to disjoin them; and out of them would form a different ſet of perſons. The former accordingly through miſtake complains of the Egyptians for introducing ſuch a ſtrange ſet of perſonages. [57] Παρα τουτοις (Ημιθεοις) νεκυων και θνητων ετερων βασιλεων πολλην και φλυαρον συνειρουσι μυθολογιαν. *Beſides theſe Demigods, they have got together a tedious ill-grounded hiſtory of dead perſons, and other mortals, who reigned.* But the whole of this is a miſtake of the true hiſtory: and I am perſuaded from the poſition of the terms, that what Euſebius alluded to ſhould have been rendered Νεχων και ετερων βασιλεων. And in the reading above, μετα νεκυας Ημιθεως ſhould have been expreſſed, according to the original, μετα Νεχους Ημιθεως, poſt reges Semideos, *after the Demigod kings, the firſt dynaſty commenced.* But either the tranſlators, or tranſcribers, did not know the meaning of the title Nechus; and have changed it to νεκυς, *a dead body.* The like is to be obſerved in the paſſage above quoted from Syncellus; where the three orders of princes are mentioned, which occurred in the Egyptian liſts: Θεων,

[56] Ημιθεοι βασιλεις—και μετ' αυτους γενεαι ις Κυνικης κυκλου. Euſeb. Chron. p. 7.
[57] Syncellus. p. 40.

και Ἡμιθεων, και νεκυων, και θνητων. I make no doubt, but according to the true hiſtory the reading was, Θεων, και Ἡμιθεων, και Νεχων θνητων: *Gods, and Demigods, and kings, who were mortals.* Theſe mortal kings are mentioned in contradiſtinction to the Gods, and Demigods, though the latter were equally men, but were ſtill eſteemed a ſuperior order of beings. Euſebius is very ſevere upon the Egyptian annals, as being full of forgeries. But in this I muſt in ſome degree diſſent from this very learned author. For I believe, that the hiſtory of Egypt would have been found far more conſiſtent, than is imagined, if it had never been perverted by thoſe who borrowed from it. The Grecians ruined a fine ſyſtem by blending what related to aſtronomy with chronology; and confounding theology with [58] hiſtory: by not diſtinguiſhing between Gods, and men; between reigns of kings, and revolutions in the heavens. The kings of Egypt had many names, and titles. [59] Διωνυμοι, και τριωνυμοι πολλαχθ των Αιγυπτιων οἱ Βασιλεις ἐυρηνται. *The princes of the country have often two, and often three names.* The Deities had ſtill a greater variety: and I have before mentioned a ſtatue of Iſis, inſcribed, [60] Iſidi Myrionymæ, *to Iſis with a thouſand names.* Theſe names and titles have been branched out into perſons, and inſerted in the liſts of the real monarchs. Hence we find Menes, the Lunar God, with the hippopotamus ſtand foremoſt; and Oſiris, and Orus nearly in the ſame poſition. I have mentioned of Oſiris, that he was expoſed

[58] Both Euſebius and Syncellus failed by trying to adapt foreign occurrences to Grecian mythology.

[59] Syncellus. p. 63.

[60] Gruter. p. 83. n. 11.

in an ark, and for a long time in a ſtate of death. The like is ſaid of Orus, whom [61] Iſis found floating upon the waters: alſo of Adonis, and Thamuz, who returned to light after the expiration of a year. We have the ſame hiſtory concerning Talus, or Tulus, who ſucceeded Orus. He is by ſome called Thoulus; and is ſaid to have had a renewal of life, and to have recovered, when Cybele was in labour.

[62] Ψυχη δ' εις δεμας ηλθε το δευτερον, ενδομυχῳ τε
Ψυχρον αοσσητηρι δεμας θερμαινετο πυρσῳ—
Και Κυβελη κεχαρακτο νεητοκος.

Laſtly, it is ſaid of [63] Rhameſes, whom Herodotus calls Rhampſinitus, that he deſcended to the manſions of death; and after ſome ſtay returned to light. The anniverſary of his return was held ſacred, and obſerved as a feſtival by the Egyptians. I mention theſe things to ſhew, that the whole is one and the ſame hiſtory: and that all theſe names are titles of the ſame perſon. They have however been otherwiſe eſteemed: and we find them accordingly inſerted in the liſts of kings; by which means the chronology of Egypt has been embarraſſed greatly.

Having mentioned Rhameſes, and his deſcent to Hades, I cannot help adding a ſhort piece of hiſtory concerning him in

[61] Plutarch. Iſis et Oſir. p. 357.

[62] Nonnus. L. 25. p. 674. Ταλως· ὁ ἡλιος. Heſych. Ταλαιος· ὁ Ζευς εν Κρητῃ. Ibid.

[63] Ελεγον τουτον τον βασιληα ζωον καταβηναι κατω ες τον ὁι Ἑλληνες αἰδην νομιζουσι ειναι. Herodotus. L. 2. c. 122. He is ſaid to have ruled over the whole earth, like Zeuth, Oſiris, Orus, and others. Hermapion calls him Rhameſtes, Ραμεστης. Marcellinus. L. 17. p. 126. See Tacitus. Annal. L. 2. c. 60.

that ſituation; in order to give another inſtance of Grecian ſophiſtry, and abuſe of terms. It is well known, that under the character of Damater the ancients alluded to the ark, and to the ſuppoſed Genius, which preſided over it. This Goddeſs is ſaid to have received, and ſheltered Rhameſes in the ſhades below: and it is further mentioned, [64] συγκυβευειν τη Δημητρι, *that he played at dice* with the Goddeſs. The perſons in the ark were repreſented as in a ſtate of death: and the ark itſelf was looked upon as a bier or coffin; and as ſuch commemorated in all the rites of Oſiris. A coffin, or bier, ſeems by the Egyptians to have been ſtyled Cuban: which term the Greeks retained, and expreſſed Cubas. Hence Κυβας· σορος. *Cubas*, ſays Heſychius, *ſignifies a bier*. A ſhip alſo was called Cuba, and [65] Cubeia. But at the ſame time that Cubas, Cuba, and Cubea, had a reference to an ark or ſhip, Κυβος, Cubus, ſignified a die: and Κυβεια, Cubea, had alſo a relation to a game. In conſequence of this, the Grecians have taken the terms in a wrong acceptation: and inſtead of ſaying, that Rhameſes, during his ſtate of confinement, was with Damater in Cuba, a ſhip, or ark, they have turned the whole into paſtime, and made him play with her at dice. The like ſtory is told by [66] Plutarch of Hermes: whence we may infer, that one of that name, for there were ſeveral, was the ſame perſon as Rhameſes.

[64] Herod. L. 2. c. 122.

[65] Καβειος, νεως· Παφιοι. Heſych. It ſhould be νεως. Cubeam maximam, triremis inſtar, pulcherrimam, atque ornatiſſimam. Cicero. Verrina 5. 17. From hence Apollo, the prophetic God, was called Cabæus.

Ὁ χισσευς Απολλων, ὁ Καβαιος, ὁ μαντις. Æſchylus apud Macrob. Sat. L. 1. c. 18. p. 200.

[66] Iſis et Oſiris. p. 355.

It is then, I think, manifeſt, that the Cuthite Shepherds compoſed the firſt dynaſty of kings in Egypt: and that the Iſraelitiſh Shepherds ſucceeded them not long after their departure. Moſt of the Fathers are miſled by Joſephus; who ſuppoſes, in oppoſition to the beſt authority, that the whole hiſtory related to one body of people only, and that thoſe were his anceſtors. But the purport of the hiſtory given, and the very dynaſties, which they have tranſmitted, prove the contrary. Yet they perſiſt; and accordingly place the Exodus in the reign of [67] Amos, or Amoſis; which was many years prior to the departure of the firſt Shepherds, as will be ſhewn; and conſequently contrary to the true order of hiſtory. Of theſe Shepherds we have very circumſtantial accounts; though their dynaſty is tranſmitted to us by different writers in a very confuſed manner. The perſons, who have preſerved it, are Manethon, Africanus, Euſebius, Syncellus, and Theophilus of Antioch. There is to be found a very great difference ſubſiſting between theſe writers, of which at preſent I ſhall ſay nothing. Let it ſuffice, that we have from them tranſmitted to us a dynaſty of the Shepherds; the fifteenth of Africanus; and the ſeventeenth of Euſebius, which is likewiſe the fifteenth, if we reckon from the bottom. The next, which is by them all introduced as the eighteenth, begins in this manner:

[67] Οκτω και δεκατη δυναστεια Διοσπολιταν βασιλεων ις'. ων πρωτος Αμως, εφ' ου Μωσης εξηλθεν εξ Αιγυπτου. Syncellus. p. 62.

The Eighteenth Dynaſty of Sixteen Dioſpolite, or Theban,[68] *Kings.*

Amoſis.
Chebron.
Amenophis.
Amerſis.
Mephres.
Miſphragmuthoſis.
[69] Amoſis or Tethmoſis.
Amenophis.
Horus.
Acherres.
Rathos.
Chebres.
Acherres.
Armeſes.
Rhameſes.
Amenophis.

The account given by Manethon, concerning the expulſion of the Shepherds, is this. After they had for many years kept the Egyptians in ſubjection; the people of Upper Egypt roſe againſt them, and under the direction of their kings carried on a long and bloody war. At laſt Haliſphragmuthoſis, more generally called Miſphragmuthoſis, ſurrounded them in their diſtrict, named Avaris, which they had fortified. Here they were beſieged a long time: when they at laſt came to terms with [70] Amoſis, the ſon of the former king. After

[68] The names are in great meaſure taken from Africanus in Syncellus. p. 72. See alſo Theoph. ad Autolyc. L. 3. p. 392.

[69] So he is called by Apion, and Ptolemy Mendeſius: likewiſe by Tatianus Aſſyrius, p. 273. Juſtin. Martyr. Cohort. p. 13. Clemens Alex. Strom. L. 1. p. 378. See Euſeb. Præp. Evang. L. 10. p. 490. 493. 497.

[70] Tethmoſis of Africanus.

ſome

ſome conferences, they agreed to intirely evacuate the country, if they might be permitted to go off unmoleſted. He accordingly gave them his promiſe, and they all departed. When they were gone, he demoliſhed the [71] fortification, which they had raiſed; that it might not any more be a receptacle to diſaffected, or rebellious people. From this hiſtory we learn, that Miſphragmuthoſis, and his ſon Amoſis reigned in the time of the firſt Shepherds. Therefore the reign of the former, and ſome years of the latter, ſhould be placed in collateral order, as being plainly ſynchronical. The like is to be obſerved of all the previous kings of that dynaſty. They were the princes who firſt made head againſt the Shepherds; and carried on the war mentioned above, which was put an end to by Amoſis. They were conſequently ſynchronical. But by this not having been obſerved, they are brought after, and ſome of them are ſunk above an hundred years lower than they ſhould be: and this in contradiction to the very evidence by theſe writers produced. For they allow, that Amoſis ruined the place called Avaris, into which his father Miſphragmuthoſis had before driven the Shepherds: and it is expreſſly ſaid, that it was afterwards given by Amenophis to the other Shepherds, who ſucceeded. Nothing can be more determinate than the words of Manethon; [72] την των Ποιμενων ερημωθεισαν πολιν Αυαριν συνεχωρησε. *He gave them the city Avaris, which had been vacated by the former Shepherds.* We find that the hiſtory lies within a ſhort compaſs. The only thing to be inquired into, is the identity of the perſons ſpoken of. As Miſphragmuthoſis

[71] Κατεσκαψε την Αυαριν Αμωσις. Tatianus Aſſyrius, from Ptolemy Mendeſius. p. 273. See alſo Clemens Alex. L. 1. p. 378. and note 7.

[72] Manethon apud Joſephum contra Ap. L. 1. p. 460.

defeated

defeated the Shepherds, and drove them into Avaris; do we find a king of Egypt ſo called? There is a king of that name: and if we look into the liſt, we find him the ſixth in the eighteenth [73] dynaſty, which conſiſts of Theban, or Dioſpolite kings. His ſon Amoſis is ſaid to have concluded the whole affair, and finally to have expelled them. Does any prince occur of the name of Amoſis or Tethmoſis, in this order? A perſon of this name appears in the ſame dynaſty; and he is ſucceſſor to the former, in conformity to the hiſtory given. It is ſaid, that Amenophis gave the diſtrict, which the former Shepherds vacated, to the latter. As theſe ſucceeded the others very ſoon; is there any king of the name of Amenophis, whoſe reign coincides with theſe circumſtances? Such a one very happily occurs: and he comes the very next in ſucceſſion to the prince, who ſent the firſt Shepherds away. Theſe things ſurely are very plain. Why then are theſe kings brought ſo much lower than the æra allotted to the Iſraelites? and why have the moſt learned of the Fathers adjudged the departure of that people to the time of the firſt king of this Theban dynaſty? This prince is ſaid to have lived [74] twenty-five years after they were retired. From hence we may be aſſured, that this could not be the perſon, with whom Moſes was concerned; for that king was drowned in the Red Sea. Theophilus calls this king Amaſis; and ſpeaking of theſe twenty-five years, ſays, that he reigned that term, [75] μετα την εκβολην τϑ λαϑ; *after he had*

[73] 6. Miſphragmuthoſis.
7. Amoſis, ſive Tethmoſis.
8. Amenophis.

[74] Theoph. ad Autolyc. L. 3. p. 392.

[75] Ibid.

expelled

expelled the people ſpoken of. This can never be made applicable to the Iſraelites. It cannot with any propriety be ſaid of them, that they were expelled. They were detained againſt their will: and when they were ſuffered at laſt to depart, the Egyptians purſued after them, in order to bring them [76] back. The hiſtory certainly relates to the Cuthite Shepherds, who ſtood their ground, till they were actually driven away. So far, I believe, is true; that the Iſraelites left the country in the reign of Amaſis, who was more properly called Ramaſes, and Ramaſes the ſon of Sethon: but this was a long time after the reign of Amos, or Amoſis, who is placed at the head of the Theban dynaſty.

If theſe great out-lines in hiſtory are ſo clear, as I preſume them to be; it may be aſked, how it was poſſible, for ſuch miſtakes in chronology to have ariſen? What reaſon can be given for this wilful inconſiſtency? I anſwer with regret, that it was owing to an ill-grounded zeal in the Fathers. They laid too much ſtreſs upon the antiquity of Moſes; and laboured much to make him prior to every thing in [77] Greece. It had been unluckily ſaid by Apion, that the perſon, who ruined Avaris, was contemporary with [78] Inachus of Argos. If this perſon were before Moſes, then Inachus muſt alſo have been before him, which was not to be allowed. Hence

[76] It may be ſaid, that the Egyptians preſſed the Iſraelites to depart: *And the Egyptians were urgent upon the people, that they might ſend them out of the land*, &c. Exodus. c. 12. v. 33. But this does not come up to the real and hoſtile expulſion, which is mentioned by the Egyptian hiſtorians: ſo that the people thus forcibly expelled could not poſſibly be the Iſraelites.

[77] See Clemens, Tatianus, and the authors above quoted. Africanus apud Euſeb. Præp. L. 10. p. 490. Juſtin. Martyr. Cohort. p. 13. Theophilus. L. 3. p. 393.

[78] Syncellus. p. 62. p. 68.

names

names have been changed, and hiſtory has been perverted, to prevent this alarming circumſtance. Accordingly Tatianus having gone through a long ſeries of argument to this purpoſe, concludes with ſome triumph: [79] Ουκουν πεφηνε Μωϋσης, απο γε των προειρημενων, πρεσβυτερος Ἡρωων παλαιων, πολεων, δαιμονων. *Therefore it is manifeſt, from what has been ſaid, that Moſes was prior to the heroes, to the cities, and to the Deities (of Greece).* But truth does not depend upon priority: and the Fathers loſt ſight of this bleſſing through a wrong zeal to obtain it. They, to be ſure, might plead ſome authority for their notions: but it was not of ſuch weight, as to have influenced men of their learning. Manethon does moſt certainly ſay, at leaſt as he is quoted, that the Shepherds, who were expelled, betook themſelves to Jeruſalem. [80] Μετα το εξελθειν εξ Αιγυπτε τον λαον των Ποιμενων εις Ἱεροσολυμα, ὁ εκβαλων αυτους εξ Αιγυπτε βασιλευς Τεθμωσις εβασιλευσε μετα ταυτα ετη εικοσι πεντε, και μηνας τεσσαρας. *After the Shepherds had departed from Egypt to Jeruſalem, Tethmoſis, who drove them away, lived twenty-five years and four months.* This one circumſtance about Jeruſalem has contributed beyond meaſure to confirm the Fathers in their miſtakes. Joſephus, and thoſe who have blindly followed this authority, did not conſider, that the Iſraelites were not driven out; that they did not go to Jeruſalem; and that the king, in whoſe reign they departed, did not ſurvive the event: for he periſhed, as has been ſaid

[79] Tatianus. p. 274. See Juſtin. Martyr. Cohort. p. 13. Theophilus ſuppoſes the Exodus to have been a thouſand years before the war of Troy. L. 3. p. 393.

[80] Joſephus contra Ap. L. 1. p. 446.

before.

before. Add to this, that the ſame writer, Manethon, plainly ſhews, that the Iſraelites did not come into Egypt, till the reign of [80] Amenophis, who was many years later: ſo that this hiſtory could not relate to them. He gave them the very diſtrict, which the former Shepherds had deſerted. The whole account of the firſt Shepherds is inconſiſtent with the hiſtory of the latter. The Fathers often quote Apion, Ptolemy Mendeſius, and Manethon, to prove that the Iſraelites were expelled Egypt by Amoſis, or Amaſis; and ſpeak of Moſes as contemporary with that king, whom they place at the head of the Theban dynaſty. Thus Juſtin Martyr appeals to the firſt of thoſe writers for the truth of this aſſertion. [81] Κατα Ιναχον Αργες βασιλεα, Αμασιδος Αιγυπτιων βασιλευοντος, αποσηναι Ιεδαιες, ων ηγεισθαι Μωϋσεα. According to Apion, *in the time of Inachus of Argos, and in the reign of Amaſis of Egypt, the Iſraelites left that country under the conduct of Moſes.* He quotes for the ſame purpoſe Polemo, and Ptolemy Mendeſius. But the hiſtory could never be as we find it here repreſented. We have a long account of the Shepherds in Manethon; who ſays not a word of what is here mentioned of the Iſraelites; but contradicts it in every point. Apion likewiſe expreſſly tells us, that Amoſis was the perſon who ruined Avaris; which, we know, was afterwards given to the later Shepherds. And ſo far is he from

[80] Joſephus contra Ap. 61. p. 460. The coming of the Iſraelites is plainly deſcribed under the return of the firſt Shepherds. Many have ſuppoſed the two bodies of people to have been one and the ſame. They have therefore miſtaken the arrival of the latter for a return of the former; and have in conſequence of it much confounded their hiſtory: but the truth may be plainly diſcerned.

[81] Cohort. p. 13.

referring the departure of this people to the reign of the firſt Dioſpolite king in the eighteenth dynaſty, that he ſuppoſes the Exodus to have been in the [82] ſeventh Olympiad, which was many centuries later.

The Fathers do not always quote preciſely; but often put their own inferences for the words of their author. Ptolemy, Apion, and others mention, that a people called Shepherds were driven out of Egypt in the reign of Amoſis. Theſe Shepherds, ſay Theophilus and Tatianus, were the Jews: therefore the Jews left the country in the reign of that king: and as they were conducted by Moſes, it is plain, ſay they, from Apion, that Moſes was contemporary with [83] Amoſis. In like manner Joſephus tells us, that, according to Manethon, the Jews were driven out of Egypt in the reign of king [84] Tethmoſis. Now the paſſage, to which he alludes, is preſerved in his own works at [85] large: and not a ſyllable does Manethon there ſay about either Jew or Iſraelite. He gives quite a different hiſtory. And though his account is very incorrect, yet ſo much we may plainly learn from him, that the Iſraelites came into Egypt in the time of Amenophis, the

[82] Joſephus contra Ap. L. 1. p. 469.

[83] The ſame hiſtory is quoted from different writers with a ſimilarity of language, which is very ſuſpicious. Thus Cteſias is by Clemens made to give the ſame account as we have had from the writers of Egypt. Ἡ Μωσεως κατα Αμωσιν του Αιγυπτιον, και κατα Ιναχον τον Αργειον, εξ Αιγυπτα κινησις. Strom. L. 1. p. 379. It is very extraordinary, that ſo many foreign writers ſhould uniformly refer Moſes to Inachus; as it is a point of little conſequence to any, but thoſe, who wanted to enhance the antiquity of the former. To the ſame purpoſe Apion, Polemo, and Ptolemy Mendeſius are quoted. Yet I am perſuaded, that the ancient Egyptians knew nothing of Argos; nor of Inachus, the ſuppoſed king of it. See Juſtin Martyr. Cohort. p. 13.

[84] Contra Ap. L. 1. p. 469.

[85] Ibid. p. 444.

eighth

eighth king of the Dioſpolite dynaſty; and they likewiſe left the country in the reign of Amenophis, ſometimes rendered by miſtake Amenophthes. This was not the ſame prince, but one long after, whoſe ſon was Sethon, called alſo Ramaſes Sethon, from Rampſes (the ſame as Ramaſes), the father of [86] Amenophis.

If then we recapitulate the principal facts, which relate to the ancient hiſtory of Egypt, we ſhall find that they happened in the following order. After that the Mizraïm had been for ſome time ſettled in that country, they were invaded by the Shepherds, thoſe Cuthites of Babylonia. Theſe held the region in ſubjection; and behaved with much cruelty to the natives. They were at laſt oppoſed; and by king Miſphragmuthoſis reduced to great ſtraits, and beſieged in their ſtrong hold Avaris. His ſon Amoſis, the Tethmoſis of Africanus, preſſed them ſo cloſely, that they were glad to come to terms of compoſition. He agreed to let them go unmoleſted, if they would immediately leave the country. Upon this the whole body retired, after having been in poſſeſſion of Egypt above two hundred and fifty years. To Amoſis ſucceeded Amenophis; who is ſaid to have given their deſerted town and diſtrict to the Iſraelitiſh Shepherds. Theſe came into the country from Canaan about thirty years after the exit of the [87] former. They reſided here two hundred and fifteen years; and then they too retired in the

[86] Ibid. p. 461.

[87] This I have ſhewn before. The Old Chronicle makes the reſidence of the firſt Shepherds in Egypt to have been but 217 years: but I believe that it is a miſtake for 271. This would make the interval 25 years between the departure of the firſt, and arrival of the ſecond Shepherds.

reign of Amenophis, the ſon of Rampſes, and father of Ramaſes Sethon. Such is the hiſtory, which is given by [89] Manethon, Apion, and other writers. That we may know in what degree this accords with the dynaſty of princes tranſmitted by Africanus, Euſebius, and Syncellus, it will be proper to lay before the reader a liſt of the firſt kings, as we find it exhibited by thoſe writers. I have ſhewn, that the firſt dynaſty conſiſted of the Demigods, or Auritæ; called alſo the Hellenic and Phœnician Shepherds, who took Memphis. The next dynaſty was of Dioſpolite or Theban princes, who were of the Mizraïm race, and expelled the former. And as the perſon, who drove them away, was Amoſis, or Tethmoſis, the ſon of Miſphragmuthoſis, that king, and all above him, ſhould be placed collateral with the Shepherd dynaſty, as being ſynchronical. Indeed there is reaſon to think, that moſt, if not all, of the five, which precede are ſpurious; being for the moſt part the ſame names placed here by [90] anticipation; and having the ſame hiſtory repeated. I ſhall therefore begin with Miſphragmuthoſis; as with him the true Egyptian hiſtory commences; but will firſt give the dynaſty of the Shepherds.

[89] Apud Joſephum cont. Ap. L. 1. p. 461.

[90] Haliſphragmuthoſis, Tethmoſis, Amenophis, have been placed at the head of the dynaſty, to raiſe the antiquity of Moſes. The ſame names occur again in the ſame liſt, and nearly in the ſame order, below. What was truly ſaid of the firſt Shepherds, and their expulſion under Tethmoſis, and Amoſis, has been anticipated, and attributed to the Iſraelitiſh Shepherds: and the name of the ſame king has been repeated, and placed at the top of the liſt.

The First Dynasty of Kings in Egypt; consisting of Hellenic and Phenician Shepherds, who were Foreigners, and took Memphis.

Manethon.		Africanus.	
Salatis	19	Saïtes	19
[91] Beon	44 m. 7	Byon	44
Apachnas	36 m. 7	Pachnas	61
Apophis	61	Staan	50
Ianias	50 m. 1	Archles	49
Assis	49 m. 2	Aphobis	61
	259		284

Eusebius.		Syncellus.	
Saïtes	19	Silites	19
Anon	43	Bæon	44
		Apachnas	36
Aphophis	14	Aphophis	61
Anchles	30	Sethos	50
		Kertus	29
		Aseth	20
	106		259

The

[91] Many of these mistakes, with which these lists abound, are owing to the ignorance of transcribers and editors: of which we have a flagrant instance before us. After Salatis, in three copies, we find the Shepherd king called Bæon and Bnon.

But

The Second Dynaſty, conſiſting of Dioſpolite, or Theban Kings.

According to [92] Joſephus from Manethon.		According to [95] Africanus in Syncellus.	
Haliſphragmuthoſis	25m. 10	Miſphragmuthoſis	26
Thmoſis	9m. 8	Tethmoſis	9
Amenophis	30m. 10	Amenophis	31
Orus	36m. 5	Orus	37
Acencres	12m. 1	Acherres	32
Rathotis	9	Rathos	6
Achencheres	12m. 5	Chebres	12
Achencheres	12m. 3	Acherres	12
Armaïs	4m. 1	Armeſes	5
Rhameſſes	1m. 4	Rhammeſes	1
Rhameſſes Miamun	66m. 2	Amenoph	19
Amenophis	19m. 6	*Third Dynaſty.*	
[93] Sethon Ægyptus	59		
Rampſes	66	Sethos	51
Amenophis	00	Rapſaces	61
[94] Rameſſes Sethon	00	Ammenephthes	20
		Rhameſes	

But this is a manifeſt blunder. There was a ſecond king in the dynaſty; but the chronologers could not arrive at his name. They therefore put him down B. *ανων*: *the ſecond king is anonymous*: and ſo it occurs in Euſebius. But in the other liſts it is altered to Βηων, Βαιων, Βνων; and has paſſed for a proper name. See Marſham's Chron. p. 100. The miſtake is as old as Joſephus.

[92] Contra Ap. L. 1. p. 446.
[93] Ibid. p. 460.
[94] Ibid. p. 461.
[95] Syncellus. p. 72.

According

According to [96] Euſebius.		According to [97] Theophilus Antiochenus.	
Miſphragmuthoſis	26	Methrammuthoſis	20 m. 10
Tuthmoſis	9	Tythmoſis	9 m. 8
Amenophis	31	Damphenophis	30 m. 10
Orus	36	Orus	35 m. 5
Achencerſes	12	Ori Filia	10 m. 3
Athoris	39	Mercheres	12 m. 3
Chencheres	16	Armaïs	30 m. 1
Acherres	8	Meſſes	6 m. 2
Cherres	15	Rhameſſes	1 m. 4
Armaïs	5	Amenophis	19 m. 6
Ammeſes	68	Thœſſus et Rhameſſus	10
Menophis	40	Sethos Ægyptus	
Third Dynaſty.			
Sethos	55		
Rapſes	66		
Ammenophthis	40		
Ammenemmes	26		

Some of theſe names by collating may be corrected; and each of the authors quoted will contribute towards it. At

[96] Euſeb. Chron. p. 16.
[97] Theophilus ad Autol. L. 3. p. 392.

preſent each ſpecimen abounds with miſtakes. Tythmoſis, Tethmoſis and Thmoſis, ſeem to have been originally Thamoſis; probably the ſame as Thamus, and Thamuz. Menophis, Amenephthes, and Amenophthes are undoubtedly miſtakes for [98] Amenophis, as it is rendered in Joſephus. Rathos, and Rathotis, are for Rathor, and Rathoris: and thoſe again are for Athor and Athoris. Chebres of Africanus ſhould be altered to Cheres, the ſame as Sol. The whole liſt is made up of divine titles. Cheres is ſometimes compounded Chan-Cheres; and expreſſed Achancheres; all of which are the ſame title. Meſſes, Ammeſes, and Armeſes, are all miſtakes for Rameſes, either abridged, or tranſpoſed; as may be ſhewn from Theophilus. Armaïs, and Armes, ſeem to be the ſame as Hermes. Raphaces, and Rapſes are by Joſephus more correctly rendered Rampſes. Thœſus in Theophilus is a tranſpoſition, and variation of Sethos, the ſame as Sethon, whom he very properly, in another place, ſtyles Sethos Egyptus. As theſe names may, I think, to a degree of certainty be amended, I ſhall endeavour to give a more correct liſt, as I have preſumed to form it upon collation.

1. Miſphragmuthoſis.
2. Thamoſis; Amoſis of Clemens and others.
3. Amenophis.
4. Orus.

[98] To ſay the truth, I believe that Menophis is the original name. It was a divine title, like all the others; and aſſumed by kings. It was properly Menophis, ſive Menes Pytho, vel Menes Ophion: and it originally was a title given to the perſon commemorated under the character of Noë Agathodæmon, changed by the Greeks to Neo. See Vol. II. Plate VI. p. 336.

5. Chan-

5. Chan-Cheres.
6. Athoris.
7. Chancheres 2.
8. Chancheres 3.
9. Armes, or Hermes.
10. Rhameſes.
11. Amenophis.

Dynaſty the Third.

1. Sethos Ægyptus.
2. Rampſes, the ſame as Rhameſes.
3. Amenophis.
4. Rhamaſes Sethon.

But though this liſt may be in ſome degree corrected; yet we may ſtill perceive a great difference ſubſiſting among the writers above, and particularly in the numbers. The only method of proceeding in theſe caſes, where we cannot obtain the preciſion, we could wiſh, is to reſt contented with the evidence, which is afforded; and to ſee, if it be at all material. We are told, that Miſphragmuthoſis was the perſon, who gave the Shepherds the firſt notable defeat: and we accordingly find him in the ſubſequent dynaſty to the Shepherds. Next to him ſtands his ſon Themoſis, who drove them out of the country. The Iſraelites came ſoon after, in the reign of Amenophis, who gave them a place of habitation. In conformity to this, we find, that Amenophis comes in the liſt immediately after Themoſis, or Tethmoſis: all which is perfectly conſonant to the hiſtory before given. This people reſided in the country about two

hundred and fifteen years; and departed in the reign of Amenophis, the father of Rameſes [99] Sethon. We find, that the eleventh king is Amenophis; and he is ſucceeded by Sethos: by which one might be induced to think, that this was the perſon alluded to. But upon due examination, we ſhall find, that this could not be the king mentioned; for he was not the father of the perſon, who ſucceeded him. We find in Euſebius, and Syncellus, that at Sethos Ægyptus, a new dynaſty commenced, which is properly the third. Joſephus takes no notice of this circumſtance: yet he gives a true liſt of the firſt kings, who are

[100] Sethon Ægyptus.
Rampſes.
Amenophis.
Ramaſes Sethon.

The third of theſe is the Amenophis ſpoken of by Manethon, in whoſe reign the Iſraelites left Egypt: for he is the father of the Ramaſes called Sethon. In reſpect to the numbers annexed to each king's name, they are ſo varied by different writers, that we cannot repoſe any confidence in them. I therefore ſet them quite aſide; and only conſider the numbers of the kings, who reigned from Amenophis the

[99] Τον υἱον Σεθων τον και Ραμεσσην απο Ραμψεως τε πατρος (τε Αμενωφιος) ωνομασμενον. Joſephus contra Ap. L. 1. p. 460. Rhameſſes ſeems to have reigned with his father. He is called Rhameſes, and Rhamaſis; and is undoubtedly the perſon alluded to by Clemens, and others, under the name of Amaſis; in whoſe time they ſuppoſe the Exodus to have been. See Strom. L. 1. p. 378. Of Rhamaſis, they formed Amaſis, which they changed to Amoſis, and thus raiſed the æra of Moſes to an unwarrantable height.

[100] Sethon Ægyptus. Cont. Ap. L. 1. c. 460.

firſt

firſt to Amenophis the father of Rhamaſes. I find them to amount to twelve incluſive. If then we allow twenty years to each king, the reigns will amount to two hundred and forty years. And as we do not know the year of the firſt Amenophis, in which the Iſraelites entered Egypt; nor the year of the latter king, in which they departed; if we make proper allowance for this, the ſum of the years will correſpond very well with the ſojourning of the people in that country; which was two hundred and fifteen years.

Manethon tells us, as I have obſerved before, that the Amenophis, in whoſe reign the Iſraelites left Egypt, preceded Rhamaſes Sethon. In his reign they were led off, under *the* [1] *conduct of Moſes*. It is to be obſerved, that Manethon ſtyles this king *the father of Sethon*. This is the reaſon, why I do not think, that the former Amenophis was the perſon ſpoken of. Sethon Egyptus, who ſucceeded that Amenophis, was of another dynaſty, conſequently of another family, and could not be his ſon: for new dynaſties commence with new families. This, I imagine, was the prince, who is alluded to in Scripture; where it is ſaid, that [2] *there aroſe up a new king over Egypt, who knew not Joſeph*. He was not acquainted with the merits of Joſeph, becauſe he was the firſt king of a new dynaſty; and of a different family from thoſe, who had been under ſuch immediate obligations to the Patriarch. In the ancient hiſtories there is

[1] Manethon has confounded the hiſtory of Joſeph, and Moſes, of which I have before taken notice. He allows, that a perſon called Moſes led off the Iſraelites; but ſuppoſes that this was a ſecondary name. Μετετεθη τ'ονομα, και προσηγορευθη Μωϋσης. Ibid.

[2] Exodus. c. 1. v. 8.

a diſtinction made between the Mizraïm and the Egyptians: and the former were looked upon as prior in time. Thus in the Old Chronicle, the reigns of the kings are divided into three claſſes: the firſt of which is of the Auritæ; the next of the Mizraïm; and the third of the Egyptians. Here is a difference expreſſed between the two latter; and it may not be eaſy to determine, wherein it conſiſted. Thoſe, ſo particularly ſtyled Egyptians, were probably of Lower [3] Egypt; and of a more mixed family, than thoſe Mizraïm, who were of the ſuperior region, called Saït. Of theſe the Cunic, or Royal, Cycle conſiſted; and the ſupremacy was in their family for ſome generations. But a change of government enſued; and the chief rule came into the hands of the Αιγυπτιοι, Egyptians, of whom [4] Sethon, called Ægyptus, was the firſt monarch. This new dynaſty was the third: but according to the common way of computation it was reputed the nineteenth. Hence in the Latin verſion of the Euſebian Chronicle the author tells us very truly, [5] Ægyptii per nonam decimam dynaſtiam *ſuo imperatore* uti cœperunt; quorum primus *Sethos*. We find, that the genuine race of Egyptian monarchs did not commence before Sethon. He was of a different family from the

[3] The region of Delta ſeems to be particularly denoted under the name of Ægyptus. The words Θαλασσα γαρ ην Αιγυπτος, relate only to Lower Egypt. In like manner Αιγυπτος δωρον τω ποταμω, Αιγυπτος ποταμοχωστος, expreſſions uſed by Herodotus, and Diodorus, have a like reference to the ſame part of the country, and to that only.

[4] Ὁ μεν Σεθωσις εκαλειτο Αιγυπτος. Joſephus cont. Ap. L. 1. p. 447.

Αιγυπτος δε ἡ χωρα εκληθη απο του Βασιλεως Σεθως· το γαρ Σεθως, φασιν, Αιγυπτος καλειται. Theophil. ad Autol. L. 3. p. 392.

[5] Euſeb. Chron. Lat. p. 17.

former,

former, and undoubtedly the perſon ſtyled a *new king*; who was not acquainted with the merits of Joſeph; and who unjuſtly enſlaved the children of Iſrael. To him ſucceeded Rampſes; and next after him came that Amenophis, in whoſe reign I have ſhewn that the Exodus happened under Moſes.

I wiſh that I could proceed, and with any degree of accuracy ſettle the dynaſties downward; that the whole of the Egyptian chronology might be eſtabliſhed. But as this is a work which will require much time, and more ſagacity, than I can pretend to, I ſhall leave it to be executed by others. I flatter myſelf, that it may one day be effected; though there will certainly be great difficulty in the execution. The Exodus is ſuppoſed to have happened 1494 years before the birth of Chriſt. As this event has been miſtaken for the retreat of the firſt Shepherds, and adjudged to the reign of the firſt Amoſis; it has been carried upwards too high by two hundred and fifty years. In conſequence of this, the writers, who have been guilty of this anticipation, have taken pains to remedy the miſtake, which they found muſt enſue in chronological computation. But this was healing one evil by introducing a greater. They ſaw from their commencing ſo high, that the years downwards were too many for their purpoſe. They have therefore, as we have reaſon to fear, omitted ſome kings; and altered the years of others; in order that the æra of Amoſis may be brought within a proper diſtance, and accord with the year of Chriſt. By means of theſe changes, the kings of Africanus differ from thoſe of Euſebius; and the years of their reigns ſtill vary more.

Syncellus

Syncellus has formed a liſt of his own: upon what authority I know not; wherein there are ſtill greater variations: ſo that there ſometimes occur three or four princes in a ſuite, of which there are no traces in the foregoing writers. Thus every one has endeavoured to adapt the chronology of Egypt to his own prejudices; which has introduced infinite confuſion. Of this Sir John Marſham very juſtly complains. [6] His modis luculentiſſimæ Ægypti antiquitates, κατα συζολην και διαζολην, κατα ωροθεσιν και αφαιρεσιν miſerè vexatæ, ſpiſſis involutæ ſunt tenebris; ab ipſis temporum interpretibus; qui omnia ſuſque deque permiſcuerunt. Upon Syncellus he paſſes a ſevere cenſure. [7] Reges comminiſcitur, qui neque apud Euſebium ſunt, neque Africanum: annoſque et ſucceſſiones mutilat, vel extendit, prout ipſi viſum eſt, magnâ nominum, maximâ numerorum interpolatione. It muſt be confeſſed, that there is too much truth in this allegation; though we are in other reſpects greatly indebted to this learned chronologer. The perſon, to whom we are moſt obliged, is Euſebius: for he went very deep in his reſearches; and has tranſmitted to us a noble collection of hiſtorical records, which without him had been buried in oblivion. But even Euſebius had his prejudices, and has tried to adapt the hiſtory of Egypt to ſome preconceived opinions. Hence he laboured to enhance the antiquity of Moſes: and not conſidering that the Shepherd kings were the firſt who reigned in Egypt, he has made it his buſineſs to authenticate ſixteen antecedent dynaſties, which never exiſted. Hence the annals

[6] Marſham. Can. Chron. p. 7.

[7] Ibid.

of this country have been carried up higher than the æra of [s] creation; and have afforded embarraſſment to men of the greateſt learning. They have likewiſe afforded handle to ill diſpoſed perſons to arraign the credibility of the Moſaic hiſtory; and to call in queſtion the authenticity of the Scriptures in general. Some have had ſuſpicions, that theſe dynaſties were not genuine; and would gladly have ſet them aſide. But ſuſpicions are not ſufficient to make void ſuch a portion of hiſtory. It has been my endeavour to detect the fallacy, and to ſhew manifeſtly, that they are ſpurious: and I hope, that the authorities, to which I appeal, have ſufficiently proved it.

[s] According to Africanus, Menes preceded Conchares in the Cunic cycle, no leſs than 3835 years.

OF THE

PROGRESS of the IONIC WORSHIP;

AND OF THE

IONAH-HELLENIC COLONIES.

I HAVE repeatedly taken notice, that the worſhip of the Dove, and the circumſtances of the Deluge, were very early interwoven among the various rites, and ceremonies of the eaſtern world. This worſhip, and all other memorials of that great event, were repreſented in hieroglyphical characters in Babylonia: and from theſe ſymbolical marks ill underſtood was that mythology framed, which through the Greeks has been derived to us. The people, by whom theſe rites were kept up, were ſtyled Semarim, Iönim, and Dercetidæ; according to the particular ſymbol, which they venerated: and ſome alluſions to theſe names will continually occur in their hiſtory, whereſoever they may have ſettled.

The Capthorim brought theſe rites with them into Paleſtine; where they were kept up in Gaza, Aſcalon, and Azotus. They worſhiped Dagon; and held the Dove in high

veneration. Hence it was thought, that Semiramis was born in theſe parts, and nouriſhed by pigeons. Their coaſt ſeems to have been called the coaſt of the Iönim: for the ſea, with which it was bounded, was named the Iönian ſea quite to the Nile. [1] Λεγεται δε τινες και το απο Γαζης μεχρις Αιγυπτου θαλαγος IONION λεγεσθαι. Indeed Gaza was itſelf ſtyled Iönah: [2] Ιωνη γαρ ἡ Γαζα εκαλειτο: which name Stephanus ſuppoſes it to have received from the flight of Iö. [3] Γαζα—εκληθη δε και ΙΩΝΗ εκ της Ιους προσπλευσασης, και μεινασης αυτης εκει. Εκληθη δε και Μινωα. Euſtathius takes notice of the ſame circumſtance: [4] το απο Γαζης μεχρις Αιγυπτου θαλαγος Ιονιον λεγεσθαι—απο της Ιους—ητοι της Σεληνης· Ιω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. If the title of Ionian came from Iö, that name muſt have been originally Iön or Iönah: and ſo it will hereafter appear. What one writer terms Minoa, the other renders Σεληνη; which is a true interpretation of [5] Μην, the Moon, the name of the deified perſon, Meen-Noah. I have mentioned, that the like terms, and worſhip, and alluſions to the ſame hiſtory, prevailed at Sidon, and in Syria. The city Antioch upon the Orontes was called Iönah. [6] Ιωνη· ὁτως εκαλειτο ἡ Αντιοχεια, ἡ επι Δαφνῃ, ἡν ὠκισαν Αργειοι. Who theſe Argeans were, that

[1] Steph. Byzant. Ιονιον.

[2] Ibid.

[3] Ibid. Γαζα. Menoïs oppidum juxta Gazam. Hieron. in locis Hebræis.

[4] Scholia in Dionyſ. Perieg. v. 94.

[5] Hence Iö, or Iönah, by being the repreſentative of Meen, came to be eſteemed the Moon. Ἰω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. Scholia in Dionyſ. Perieg. v. 94. Οἱ Αργειοι μυστικως το ονομα της Σεληνης το αποκρυφον Ἰω λεγουσιν, ἰως αρτι. Joan. Antiochenus. p. 31. See Chron. Paſch. p. 41.

[6] Steph. Byzant. Ιωνη.

founded this city Iönah, needs not, I believe, any explanation.

It was mentioned [7] above, that Iö, among her various peregrinations, arrived at laſt at Gaza in Paleſtine, which from her was called Iönah. Under the notion of the flight of Iö, as well as of Oſiris, Damater, Aſtarte, Rhea, Iſis, Dionuſus, the poets alluded to the journeying of mankind from Mount Ararat; but more particularly the retreat of the Iönim, upon their diſperſion from the land of Shinar. The Greeks repreſented this perſon as a feminine, and made her the daughter of Inachus. They ſuppoſed her travels to commence from [8] Argos; and then deſcribed her as proceeding in a retrograde direction towards the eaſt. The line of her procedure may be ſeen in the Prometheus of Æſchylus: which account, if we change the order of the rout, and collate it with other hiſtories, will be found in great meaſure conſonant to the truth. It contains a deſcription of the Iönim abovementioned; who, at various times, and in different bodies, betook themſelves very early to countries far remote. One part of their travel is about Ararat and Caucaſus; and what were afterwards called the Gordiæan mountains. In theſe parts the ark reſted: and here the expedition ſhould commence. The like ſtory was told by the Syrians of Aſtarte; by the Egyptians of Iſis. They were all three one and the ſame perſonage; and their hiſtories of the ſame purport. [9] Quæ autem de Iſide ejuſque erroribus Ægyptii,

[7] Steph. Byzant. Γαζα.

[8] By the travels of Iö from Argus is ſignified the journeying of mankind from the ark.

[9] Marſhami Can. Chron. Sæc. 1. p. 42.

eadem ferè de Aſtarte Phœnices, de Iöne Græci fabulantur. The Greeks for the moſt part, and particularly the Athenians, pretended to be αυτοχθονες, the original inhabitants of their country: but they had innumerable evidences to contradict this notion; and to ſhew, that they were by no means the firſt, who were ſeized of thoſe parts. Their beſt hiſtorians ingenuouſly own, that the whole region, called Hellas, was originally occupied by a people of another race, whom they ſtyled [10] Βαρβαροι: that their own anceſtors came under different denominations, which they took from their mode of worſhip. Among others were the Iönim, called in after times Ionians. They were ſuppoſed to have been led by one Iön, the ſon of Zeuth, ſtyled by the Greeks Xuthus: but what was alluded to under the notion of that perſon, may be found from the hiſtory given of him. Tatian imagines, that he came into Greece about the time of Acriſius, when Pelops alſo arrived: [11] κατα δε Ακρισιον ἡ Πελοπος απο Φρυγιας διαβασις, και Ιωνος εις τας Αθηνας αφιξις. This arrival of Iön was a memorable æra among the Grecians; and always eſteemed ſubſequent to the firſt peopling of the [12] country. Iön in the play of Euripides is mentioned as the ſon of Xuthus, but claimed by Apollo, as his offspring. In reality, both Xuthus and Apollo, as well as Dionuſus and

[10] Σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξε το παλαιον. Strabo. L. 7. p. 494. Παλαι γαρ της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ωκησαν. Pauſan. L. 1. p. 100. Αρκαδιαν Βαρβαροι ωκησαν. Schol. in Apollon. Rhod. L. 4. v. 264. Ἡ δ' ὑν Βοιωτια προτερον μεν ὑπο Βαρβαρων ωκειτο. Strabo. L. 9. p. 615. See further evidences in Vol. I. p. 150. of this work: and p. 181. See alſo the treatiſe inſcribed Cadmus. Vol. II. p. 136.

[11] Tatian. p. 274.

[12] Clem. Alexandr. Strom. L. 1. p. 381. Herodot. L. 7. c. 94.

Oſiris,

Oſiris, were titles of the ſame perſon. Xuthus tells his ſon, that he ſhall give him the name of Iön, or Iöne, from his meeting him fortunately, as he came out of the temple of the Deity:

[13] Ιωνα δ' ονομαζω σε τη τυχη πρεπον,
'Οθ' ἕνεκ' αδυτων εξιοντι μοι Θεᾳ
Ιχνος συνηψας πρωτος.

He likewiſe in another place mentions, that his ſon was called Ion from an auſpicious encounter:

[14] Ιων', επειπερ πρωτος ηντησεν πατρι.

It is true, the poet would fain make the name of Grecian etymology, and deduce it from the word ιοντι, to which it had no relation. The truth he ſo far accedes to, as to own that it had a reference to ſomething auſpicious; that it ſignified an omen, or token of good fortune. There are ſome other remarkable circumſtances, which are mentioned of this Iön. He was expoſed in an Ark; and in the Ark ſaid to have been crowned, not with laurel, as we might expect the reputed ſon of Apollo to have been ornamented, but with olive:

[15] Στεφανον Ελαιας αμφεθηκα σοι τοτε.

From theſe two, Xuthus and his ſon Iön, the Dorians, Achæans, and Ionians were ſaid to be deſcended. Hence

[13] Euripid. Iön. v. 661.
[14] Ibid. v. 802.
[15] Ibid. v. 1434.

Apollo

Apollo is made to propheſy in this manner of theſe nations to come, addreſſing himſelf to Creuſa:

[16] τωδε δ' ονοματος χαριν
Ιωνες ονομασθεντες εξωσι κλεος.
Ξυθῳ δε και σοι γιγνεται κοινον γενος·
Δωρος μεν, ενθεν Δωρις υμνηθησεται
Πολις, κατ' αιαν Πελοπιαν δ' ὁ δευτερος
Αχαιος.

It has been a prevailing notion, that the Ionians were of the family of Javan. His ſons certainly ſettled in Greece; but they were the original inhabitants: whereas the Dorians and Ionians confeſſedly ſucceeded to a country, which had been in the poſſeſſion of others. They were therefore a different people, notwithſtanding the ſimilitude, which may ſubſiſt between the two names. There is a remarkable paſſage in the Chronicon Paſchale, which determines very ſatisfactorily the hiſtory of the Ionians. The author ſays, that, according to the moſt genuine accounts, they were a colony brought by Iönan from Babylonia. This Iönan was one of thoſe, who had been engaged in the building of Babel, at the time, when the language of mankind was confounded. [17] Ιωνες δε τωτων (Ἑλληνων) αρχηγοι γεγενηνται, ως ὁ ακριβης εχει λογος, απο τω Ιωναν, ἑνος ανδρος των τον Πυργον οικοδομησαντων, ὁτε αἱ γλωσσαι διεμεριθησαν των ανθρωπων. He moreover ſays, that the Hellenes in general were denominated απο ελαιας, *from the olive.* It is very certain, that ſome of the Hellenes,

[16] Ibid. v. 1587.
[17] Chron. Paſch. p. 49.

and

and eſpecially the [18] Athenians, were ſtyled Säitæ: not from the city Säis, as is commonly ſuppoſed; but from the province of Säit, in [19] Upper Egypt, which is by interpretation *the Land of the Olive.* [20] Φασι τες Αθηναιες αποικες ειναι Σαϊτων των εξ Αιγυπτε. The building of Babel is in [21] Scripture attributed to Nimrod, the firſt tyrant upon earth; and it was carried on by his aſſociates the Cuthite Iönim. They were the firſt innovators in religion; and introduced idolatry wherever they came. We accordingly find, that they were the perſons, who firſt infected Greece. [22] Ιωνες δε οι εκ της Ιες των Ελληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνεν. *The Ionians, who were denominated from Iön (or Iönah), and who were the heads of the Hellenic families, were the firſt worſhipers of idols.* I render the verb, προσεκυνουν, *the firſt worſhipers:* for ſo much is certainly implied. The tower of Babel was probably deſigned for an obſervatory; and at the ſame time for a temple to the hoſt of heaven. For it is ſaid

[18] The Athenians brought the rites of Damater from Egypt to Eleuſis; which was poſſeſſed by a different race. Others ſay, that they were introduced by Eumolpus. Κατοικησαι δε την Ελευσινα ἱστορεσι πρωτον μεν τες αυτοχθονας, ειτα Θρακας τες μετ' Ευμολπε παραγενομενες προς βοηθειαν εις τον κατ' Ερεχθεως πολεμον. Τινες δε φασι και τον Ευμολπον ευρειν την μυησιν την συντελεσμενην κατ' ενιαυτον εν Ελευσινι Δημητρι και Κορη. Acuſilaus apud Natal. Com. L. 5. c. 14. p. 279. The Eumolpidæ were originally from Egypt, and brought theſe rites from that country. Diodorus Sic. L. 1. p. 25.

[19] Of Säit in Upper Egypt, ſee Obſervations and Inquiries relating to various Parts, &c. p. 321.

[20] Diodor. Sic. L. 1. p. 24. Πλην των μετοικησαντων ὑστερον εκει Σαϊτων, και κατοικησαντων την της Ελλαδος μητροπολιν Αθηνας, και τας Θηβας. See Euſeb. Chron. p. 12. See alſo the account from Theopompus of the Athenians from Egypt, in Euſeb. Præp. Evang. L. 10. c. 10. p. 491.

[21] Geneſ. c. 10. v. 8. &c.

[22] Euſeb. Chron. p. 13.

of

of Chus, that he was the firſt obſerver of the ſtars: and his deſcendents the Chaldeans were famous in their day. Some attribute the invention of it to Ham, ſtyled [23] Ionichus. [24] Hic Ionichus accepit à Domino donum ſapientiæ, et invenit aſtronomiam. Hic Gigantem Nimrod decem cubitorum proceritate, et nepotem Sem ad ſe venientem erudivit, docuitque quibus in locis regnare deberet. Multa etiam prævidit et prædixit. The author of the [25] Faſciculus Temporum mentions Ionichus as the ſon of Noah. Iſte Ionichus fuit filius Noe (de quo Moyſes tacet) ſapiens. Primò poſt Diluvium aſtronomiam invenit: et quædam futura prævidit; maximè de ortu quatuor regnorum, et eorum occaſu. Cumque pater dediſſet ei munera, ivit in terram Etham; et habitavit ibi, gentem conſtituens. Hic fertur conſilium dediſſe Nimroth, quomodo regnare poſſit.

The ſame hiſtory is to be found in the [26] Nurenberg Chronicle, printed in the year 1483: the author of which ſays, that Ionichus went to the land of Etham, and founded there a kingdom: and adds, hæc enim Heliopolis, id eſt, Solis terra. This, if attended to, will appear a curious and preciſe hiſtory. The ancients continually give to one perſon, what belonged to many. Under the character of Ionichus are meant the Amonians; thoſe ſons of Ham, who came into Egypt; but particularly the Cuthites, the Iönim from Chaldea. They came to the land of Etham, and built the

[23] Centeſimo anno tertiæ chiliadis genuit Noe filium ad ſimilitudinem ſuam, quem appellavit Ionichum. Ex Method. Martyre Comeſt. Hiſt. Schol. C. 37.

[24] Methodius Martyr.

[25] Faſciculus Temporum impreſſ. A. D. 1474.

[26] P. 14.

city,

city, named Heliopolis, in the province of Zoan. Etham is mentioned by Moſes; and was the firſt place in the [28] deſert, at which the Iſraelites halted, after they had left Succoth. The author of the Faſciculus ſays, that *Ionichus was a ſon of Noah, of whom Moſes makes no mention.* The truth is, it was only a different name for a perſon often mentioned: for Ionichus was Ham: and as titles were not uniformly confined to one perſon, it is probable that Chus alſo was included under this characteriſtic. Ionichus ſeems to be a compound of Iön-Nechus; and is undoubtedly a term, by which the head of the Iönim was diſtinguiſhed.

From hence, I think, we may be aſſured, that the Ionians were not of the race of Javan, as has been generally imagined. The latter were the original inhabitants of Greece: and to them the Ionians ſucceeded; who were a colony from Babylonia firſt, and afterwards from Egypt, and Syria. There is a paſſage in Cedrenus, ſimilar to that quoted above; ſhewing that the Iönim, the deſcendents of Iönah, were the firſt idolaters upon earth; and that they were upbraided by Plutarch for their defection from the purer worſhip. [29] Ιωνες δε, οι εκ της Ιας (it ſhould be Ιωνας), ὁιστισι μεμφεται ὁ Χαιρωνησιος Πλουταρχος, ὡς πλανην αγαλματων τινων εισαγουσι, τας κατ' ουρανον φωσηρας θεοποιουμενοι, τον Ἡλιον και την Σεληνην. *The Ionians are the deſcendents of Iöna; and are the people, with whom Plutarch of Chæronea is ſo offended, for being the firſt, who ſeduced mankind to idolatry, by introducing the ſun and moon, and all the ſtars of heaven, as deities.* They were the

[28] Ibid. c. 13. v. 20.

[29] Cedren. vol. 1. p. 46. See alſo Euſeb. Chron. p. 14.

authors of that ſpecies of idolatry, ſtyled Helleniſmus, of which I have before treated. Theſe hiſtories backed with many other evidences ſhew, I think, manifeſtly, that the Ionians were Iönim, a colony from Babylonia. They ſeem therefore to have been diſtinguiſhed from the ſons of Javan, by being ſtyled Ιωνες, Iones; whereas the others were ſtyled Ιαονες: though this diſtinction is not, I believe, uniformly kept up. The people of Bœotia in the time of Homer were Iönim; and the Iäones ſeem by that poet to be mentioned as a different race:

[30] Ενθα δε Βοιωτοι και Ιαονες ελκεχιτωνες.

And Attica is ſaid by Strabo to have been called both Ionia, and Ias: [31] ἡ γαρ Αττικη το παλαιον Ιωνια και Ιας εκαλειτο. We find from hence, that it had two names; the latter of which, I ſhould imagine, was that by which the primitive inhabitants were called. The Grecians continually changed the ν final into ſigma: whence יון, Ian, or Javan, has been rendered Ias. It was originally expreſſed, Ιαν, and Ιαων: and this was the ancient name of Hellas, and the Helladians; as we may infer from its being ſo called by people of other countries: for foreigners abide long by ancient terms. And according to the Scholiaſt upon Ariſtophanes, the Grecians in every country but their own were ſtyled Iäones; by which undoubtedly is meant the ſons of Javan. [32] Παντας τους Ἑλληνας Ιαονας οἱ Βαρβαροι εκαλων. The like

[30] Homer. Iliad. N. v. 685.

[31] Strabo. L. 9. p. 600.

[32] Schol. in Acharn. v. 106.

evidence

evidence is to be found in Heſychius: [33] επιεικως δε οι Βαρβαροι τους Ελληνας Ιαννας λεγουσιν. *All foreigners very juſtly call the Grecians Iannes.* He had before mentioned, Ιαννα—Ελληνικη, επει Ιαννας τους Ελληνας λεγουσιν. Ianna is certainly the land of Javan: and the purport of what this writer here mentions is, that *Hellas was of old called Ian, or Javan; becauſe the natives were eſteemed Iannes*, or Javanes; being the poſterity of the perſon ſo named. Stephanus alſo mentions Ιαων, and Ιηων: εκ δε του Ιαων, Ιαν. From the above it is very plain, that by the Iaones were meant all the ancient inhabitants of Greece; all that were the offspring of Ian, or Javan. But the Iones and Ionia related only to a part. [34] Ιωνες· Αθηναιοι· οι Ιωνες, απο Ιωνος. Ενιοι και τους Θρακας, και Αχαιους, και Βοιωτους, Ελληνας. The term Iones came from Ion; who was the reputed ſon of Xuth, as I have before ſhewn: and it was a name appropriated to ſome few of the Grecian families; and not uniformly beſtowed upon all, though by ſome it was ſo uſed. The Iaones, or ſons of Javan, were the firſt, who peopled the country, and for a while a diſtinct race. But when the Ionians afterwards joined them, and their families were mixed; we muſt not wonder, if their names were confounded. They were however never ſo totally incorporated, but what ſome ſeparate remains of the original ſtock were here and there to be perceived: and [35] Strabo ſays, that this was to be obſerved even in the age, when he lived.

[33] It is ſo corrected by Heinſius.

[34] Heſych.

[35] Και της εν τω παροντι Ελλαδος απαντιλεκτως εστι την πολλην οι Βαρβαροι εχουσι. Strabo. L. 7. p. 495.

There are ſome remarkable truths, which have been gleaned up by Joannes Antiochenus: and we ſhall find them to be worth our notice; as they relate to the origin of thoſe people, who brought idolatry into Greece. It was, he ſays, introduced [36] απο τινος Ἑλληνος ονοματι, υἱος και αυτος Πηκος Διος, μυσικα τινα ποιουντος ανδρος, των εν Ἑλλαδι κατοικησαντων, εκ της φυλης ουτος τος Ιαφεθ, υἱος Νωε τος τριτος. He has in ſome degree confounded the hiſtory, in making the chief anceſtor of the Grecians of the line of Japhet. The name, which miſled him, and many others, was Αιπυτος, and Ιαπετος: of which I have taken notice before. It was a title given to the head of all families, who from hence were ſtyled Iapeti genus. But writers have not uniformly appropriated this appellation: but have ſometimes beſtowed it upon other perſonages; ſuch however as had no relation to the line of Japhet. It may be difficult to determine, whom they moſt particularly meant: but thus much we are informed; [37] Ιαπετος, εἱς των Τιτανων. *Iapetus was one of the Titanic race.* [38] Ιαπετος αρχαιος ην, εἱς των Γιγαντων. *He was a perſon of great antiquity, and of the Giant brood.* Hence by the Iapetidæ, the ſons of Ham and Chus are undoubtedly alluded to: and the Grecians were manifeſtly of the ſame race. The author above proceeds afterwards more plainly to ſhew, who were the perſons, that led theſe colonies into Greece; and propagated there the various ſpecies of irreligion. [39] Ιωνες

[36] P. 66.

[37] Schol. in. Hom. Iliad. Θ. v. 479. Ιαπετος αρχηγος. Heſych.

[38] Lexicon inedit. apud Albert. in Heſych.

[39] Joan. Antioch. p. 66.

δε

δε οἱ εκ της Ιω (the term Ιωνες could not be formed from Ιω: it ſhould here, and in all places, be expreſſed εκ της ΙΩΝΑΣ) τετων αρχηγοι εγενοντο· ησαν γαρ διδαχθεντες εκ τε ΙΩΑΝΕΩΣ γιγαντος τε οικοδομησαντος συν τοις αλλοις τον Πυργον, ὠντινων και γλωσσαι διεμεριθησαν. *The Iones, ſo denominated from Iöna, were the leaders of thoſe colonies: they had been inſtructed by Iöannes, one of the Giant race; the ſame perſon, who with his aſſociates built the tower; and who, together with them, was puniſhed by a confuſion of ſpeech.*

It may be here proper to obſerve, in reſpect to the hiſtory of the Ark and Deluge, as well as of the Tower abovementioned, that we are not ſo much to conſider, to whom theſe circumſtances could perhaps in general relate; as who they were, that choſe to be diſtinguiſhed by theſe memorials; and moſt induſtriouſly preſerved them. They were the offspring of one common father: and all might equally have carried up their line of deſcent to the ſame ſource; and their hiſtory to the ſame period. But one family more than all the reſt of the Gentile world retained the memory of theſe events. They built edifices, in order to commemorate the great occurrences of ancient days: and they inſtituted rites, to maintain a veneration for the means, by which their anceſtors had been preſerved. Nothing material was omitted: and when they branched out, and retired to different climes; they took to themſelves names and devices, which they borrowed from the circumſtances of this wonderful hiſtory. Hence, when we meet with Iones, Ionitæ, Argëi, Arcades, Inachidæ, Semarim, Bœoti, Thebani, and the like; we may be certified of their particular race:

and

and in the accounts tranſmitted concerning them, there will be found a continual ſeries of evidence, to determine us in our judgment.

The Grecians were, among other titles, ſtyled Hellenes, being the reputed deſcendents of Hellen. The name of this perſonage is of great antiquity; and the etymology foreign. To whom the Greeks alluded, may be found from the hiſtories, which they have tranſmitted concerning him. [40] Γινονται δε εκ Πυρρας Δευκαλιωνι παιδες· Ἑλληνα μεν πρωτος, ὁν εκ Διος γεγενηθαι λεγεσι,—θυγατηρ δε Πρωτογενεια. *Deucalion had children by his wife Pyrrha; the eldeſt of whom was Hellen, whom ſome make the ſon of Zeuth: he had alſo a daughter Protogeneia*; by which is ſignified *the firſt-born of women.* By [41] others he was ſuppoſed to have been the ſon of Prometheus, but by the ſame mother. In theſe accounts there is no inconſiſtency; for I have ſhewn, that Deucalion, Prometheus, Xuth, and Zeuth were the ſame perſon. The hiſtories are therefore of the ſame amount; and relate to the head of the Amonian family, who was one of the ſons of the perſon called Deucalion. He is made coæval with the Deluge; and repreſented as the brother to the firſt-born of mankind: by which is meant the firſt-born from that great event: for the Deluge was always the ultimate, to which they referred. The Hellenes were the ſame as the Iönim, or [42] Ιωνες: whence Heſychius very properly mentions Ιωνας, Ἑλληνας. *The Ionians and Hellenes are the ſame family.* The ſame is

[40] Apollodor. L. 1. p. 20.

[41] Προμηθεως και Πυρρας Ἑλλην. Schol. in Apollon. Rhod. L. 3. v. 1085.

[42] They were equally deſcended from Ion, the ſon of Zeuth, called alſo Xuth: απο Ιωνος τε Ξουθε φυντες. Dicæarch. ap. Geogr. Vet. vol. 2. p. 21.

to be ſaid of the Æolians, and Dorians: they were all from one ſource, being deſcended from the ſame Arkite anceſtors, the Iönim of Babylonia and Syria; as the Phœnician women in Euripides acknowledge:

[43] Κοινον αἱμα, κοινα τεκεα
Τας κερασφορε τεφυκεν Ιες.

The term Hellen was originally a ſacred title: and ſeems to have been confined to thoſe prieſts, who firſt came from Egypt; and introduced the rites of the Ark, and [44] Dove at Dodona. They were called alſo Elli and Selli: under the former of which titles they are mentioned by Heſychius; Ἕλλοι· Ἕλληνες, οἱ εν Δωδωνη, και οἱ Ἱερεις. This country was the firſt [45] Hellas; and here were the original Hellenes; and from them the title was derived to all of the Grecian name. Ariſtotle affords evidence to this: and at the ſame time mentions their traditions about the Deluge, ὁ καλεμενος ὑπο Δευκαλιωνος; which he thinks chiefly prevailed about the country of the Hellenes in Dodona, and the other parts of Epirus. [46] Και γαρ ὁυτος περι τον Ἑλληνικον εγενετο μα-

[43] Phœniſſ. v. 256. Ιωνια—απο Ιωνος τε Ξεθε. Φασι δε Δευκαλιωνος μεν Ἕλληνα ειναι. Strabo. L. 8. p. 587.

[44] Hence the Dove Dione was ſaid to ſhare the honour with Zeuth in that country. Συνναος τῳ Διι προσαπεδειχθη και ἡ Διωνη. Strabo. L. 7. p. 506.

[45] Ἕλλα (or Ἕλλας) Διος ἱερον εν Δωδωνη. Heſych. Ἕλλας μεν εν εστιν, ὡσπερ μικρῳ προτερον ειρηκαμεν, ὃν ὁ Διος Ἕλλην εκτισεν. Dicæarch. ap. Vet. Geogr. vol. 2. p. 22.

The original name was Ἕλλαν.

Ἕλλας αφ' Ἕλληνος. Ibid.

The people in Theſſaly had alſo the name of Hellenes.

Μυρμιδονες δε καλευντο, και Ἕλληνες. Hom. Il. B. v. 684.

Some ſuppoſe theſe to have been the firſt of the name. Πρωτοι ὑτως ελεγοντο οἱ εν Θεσσαλιᾳ ανθρωποι. Breviorum Schol. Auctor.

[46] Ariſtot. Meteorol. L. 1. c. 14. p. 772.

λισα

λισα τοπον· και τετε περι την ΕΛΛΑΔΑ την ΑΡΧΑΙΑΝ. Αυτη δ' εστιν ἡ περι την Δωδωνην, και τον Αχελωον· ωκεν γαρ οἱ Σελλοι ενταυθα, και οἱ καλεμενοι τοτε μεν Γραικοι, νυν δε Ἑλληνες. *The Deluge prevailed greatly in the Hellenic region; and particularly in that part called Ancient Hellas. This is the country, which lies about Dodona, and upon the river Acheloüs. It was inhabited by the Selli, who were then ſtyled Græci, but now Hellenes.* He expreſſes himſelf, as if the name of Hellenes were of later date than that of Græci. But if the region was originally called Hellas, the name of Hellenes, I ſhould apprehend, was coæval. The people, who reſided here, the Aborigines, were of another family; and are therefore by Strabo ſtyled Βαρβαροι, Barbari. Theſe were the Dodanim, of the race of Javan: but the temple was founded by people from Egypt and Syria, the [47] Ellopians, Pelaſgi, and [48] Hellenes.

[47] Of the Ellopians ſee Strabo. L. 7. 505.
Εστι τις Ελλοπιη πολυλιπος, ηδ' ευλειμων——
Ενθα τε Δωδωνη.
From the μεγαλαι Ηοιαι in Schol. Sophocl. Trachin. v. 1183.

[48] We meet with Hellenes in Syria. Εστι και αλλη πολις Συριας Ἑλλας κοιλης Συριας· το εθνικον Ἑλλην. Steph. Byzant.

OF

OF THE

DORIANS, PELASGI, CAUCONES, MYRMIDONES, and ARCADIANS.

AS every colony, which went abroad, took to themſelves ſome ſacred title, from their particular mode of worſhip; one family of the Hellenes ſtyled themſelves accordingly Dorians. They were ſo named from the Deity Adorus, who by a common aphæreſis was expreſſed 'Dorus. The country, when they arrived, was inhabited by a people of a different race; whom they termed, as they did all nations in contradiſtinction to themſelves, Βαρβαροι, Barbarians. [1] Παλαι γαρ της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ωκησαν. With theſe original inhabitants they had many conflicts; of which we may ſee ſome traces in the hiſtory of the Heraclidæ. For the Dorians were the ſame as the Herculeans: and did not ſettle in Greece only; but in many parts of the world, whither the Amonians in general betook themſelves. They were taken notice of by Timagenes: who mentions that they were widely ſcattered; but that the chief places of their

[1] Pauſan. L. 1. p. 100.

reſidence were upon the ſea-coaſt of the Mediterranean. Here they poſſeſſed many good ports for navigation. [2] Alii (ferunt) Dorienſes antiquiorem ſecutos Herculem, oceani locos inhabitâſſe confines. Pauſanias imagines that the Dorians were comparatively of late date: yet he ſhews, from many evidences in different parts of his Antiquities, that they were high in the mythic age: and informs us of one curious particular, that all the ancient hymns of Greece in every province were in the [3] dialect of this people. From hence I ſhould infer, in oppoſition to this learned antiquary, that they were as ancient as any branch of their family; that their language was the true Hellenic; and that it was once univerſally ſpoken. Their hiſtory is not to be confined to Greece: for they were to be found in [4] Phenicia, [5] Caria, [6] Crete, and [7] Hetruria. In Greece they ſettled about Parnaſſus, called Tithorea; and afterwards in Pthiotis of Theſſaly, the ſuppoſed country of Deucalion. They forced

[2] Marcellin. L. 15. c. 9. Plato de Leg. L. 3. p. 682. gives another hiſtory of the Dorians. Bochart excepts to this account from Marcellinus; but without any good reaſon. Geogr. Sacr. L. 1. c. 41. p. 659.

[3] Και δη και ταυτα φωρασαι επι τωδε, τα επη, και ὁσα ϑ μετα μετρϑ μεμιγμενα πι τοις επεσι, τα παντα ΔΩΡΙΣΤΙ επεποιητο. Pauſan. L. 2. p. 199.

[4] Δωρος, πολις Φοινικης. Ἑκαταιος,—και ἑτως Ιωσηπος αυτην καλει, κ.τ.λ. Steph. Byzant. Called alſo Dora.

[5] Εϛι δε Καριας Δωρος πολις, κ.τ.λ. Ibid.

[6] Και ὁι Κρητες Δωριεις εκαλϑντο. Ibid. Δωριον.

Δωριεες τε τριχαϊκες, διοι τε Πελασγοι. Hom. Odyſſ. T. v. 177.

See Strabo. L. 10. p. 729.

[7] Herodot. L. 1. c. 57. Δωριεις δ' εισιν (ὁι Ῥοδιοι), ὡσπερ και Ἁλικαρνασσεις, και Κνιδιοι. Strabo. L. 14. p. 965. A city Dora in the Perſic Gulf. Another in Paleſtine, between Aſcalon and Joppa. Παυσανιας δε εν τη της πατριδος αυτϑ κτισει Δωριεις αυτϑς καλει, τηδε γραφων, Τυριοι, Ασκαλωνιται, Δωριεις·—και Αλεξανδρος εν Ασιη,

Δωρος τ', Αγχιαλος τ', Ιοπη, πρυχουσα θαλαττη. Steph. Byz.

them-

themſelves into Laconia, and Meſſenia: in the latter of which provinces the Dorian language was retained in the greateſt [8] purity: and from their hiſtory are to be obtained more ancient terms than can be elſewhere collected.

The Grecian writers, when they treat of the principal of their anceſtors, ſuppoſe Hellen to have been the ſon of Deucalion, and Iön the ſon of Xuthus. Dorus is introduced a degree later, and made the ſon of Hellen. But in theſe points ſcarce any two authors are conſiſtent. In reality, Xuthus, and Deucalion were the ſame perſon: and Iön, Dorus, Hellen, were terms imported into Greece; and related not to any particular. But though theſe genealogies are groundleſs, and theſe perſons ideal; yet we may hereby plainly diſcover, to what the hiſtory ultimately relates. And of this we may be aſſured from almoſt every writer upon the ſubject; that the Dorians, like their brethren the Iönim, were not the firſt occupiers of the country. They were colonies from Egypt: and Herodotus ſpeaks of all the heads and leaders of this people as coming directly from thence. He takes his epocha from the ſuppoſed arrival of Perſeus and Danae: and ſays, that all the principal perſons of the Dorian family upwards were in a direct line from Egypt. [9] Απο δε Δαναης της Ακρισιω καταλεγοντι τους ανω αιει πατερας αυτεων φαινοιατο αν εοντες οι των Δωριεων ηγεμονες Αιγυπτιοι ιθαγενεες. He proceeds to ſay, that Perſeus was originally from Aſſyria, according to the traditions of the Perſians. [10] Ως δε ὁ Περσεων λογος λεγεται, αυτος ὁ Περσευς, εων Ασσυ-

[8] Pauſan. L. 4. p. 346. 347.
[9] Herodot. L. 6. c. 53.
[10] Ibid. c. 54.

ϛιος, εγενετο Ἑλλην. The like is ſaid, and with great truth, of the Heraclidæ; who are repreſented by Plato as of the ſame race, as the Achaimenidæ of Perſis. [12] Το δε Ἡρακλεες το γενος και το Αχαιμενες εις Περσεα τον Διος αναφερεται. The Perſians therefore and the Grecians were in great meaſure of the ſame family, being equally Cuthites from Chaldea: but the latter came laſt from Egypt. This relation between the two families may be further proved from [13] Herodotus. He indeed ſpeaks of Perſeus becoming an Hellenian; as if it were originally a term appropriated, and limited to a country, and related to the ſoil: which notion occurs more than once. But Hellen was the title of a family; and, as I have ſhewn, of foreign derivation: and it was not Perſeus, nor Iön, nor Dorus, who came into Greece: but a race of people, ſtyled Iönians, Dorians, and Pereſians. Theſe were the Αιγυπτιοι ιθαγενεες; but came originally from Babylonia and Chaldea; which countries in aftertimes were included under the general name of Aſſyria. The Pereſians were Arkites: whence it is ſaid of Perſeus, that after having been expoſed upon the waters, he came to Argos, and there upon Mount Apeſas firſt ſacrificed to Jupiter. The ſame ſtory is told by Arrian of Deucalion; who after his eſcape from the waters, ſacrificed in the ſame place to Jupiter Apheſius. [14] Arrianus tamen in libro ſecundo rerum Bithynicarum Deucalionem in arcem, locumque eminentiorem tunc Argi confugiſſe inquit ex eo diluvio: quare poſt illam inundationem *Jovi Apheſio*, Liberatori ſcilicet, aram erexiſſe.

[12] Plat. Alcibiad. v. 2. p. 120. See alſo Pauſan. L. 2. p. 151.
[13] Herodot. L. 7. c. 150.
[14] Natal. Com. L. 8. c. 17. p. 466.

When

When theſe colonies ſettled in Greece, they diſtinguiſhed themſelves by various titles, which at different æras more or leſs prevailed. Some were called [15] Caucones. They reſided about Meſſenia, near the river Minyas, and the city Aren; and betray their original in their name. Others were called [16] Leleges, and were a people of great antiquity. They were ſuppoſed to have been conducted by one Lelex, who by Pauſanias is mentioned as the firſt king in Laconia, and ſaid to have come from [17] Egypt. There was a remarkable paſſage in Heſiod, which is taken notice of by Strabo, concerning theſe Leleges. They were ſome of that choſen family, whom Jupiter is ſaid in his great wiſdom to have preſerved, out of a particular regard to that man of the ſea, Deucalion.

[18] Τους ῥα ποτε Κρονιδης Ζευς, αφθιτα μηδεα ειδως,
Λεκτους εκ γαιης ἁλιῳ πορε Δευκαλιωνι.

The Iönim are ſometimes ſpoken of under the name of Atlantians; who were the deſcendents of Atlas, the great aſtronomer, and general benefactor. He was ſuppoſed to have been a king in Arcadia; alſo to have reſided in Phrygia: but the more common opinion is, that he was an ancient prince in Mauritania upon the borders of the ocean. The Grecians made a diſtinction between the Heraclidæ, Atlantes, and Iönes: but they were all of the ſame family; all equally deſcended from Iönan, the ſame as Hellen, the

[15] Strabo. L. 7. p. 519, and 531. Αρκαδικον γενος. They were denominated from their temple Cau-Con, Ædes Herculis, ſive Domus Dei.

[16] Pauſan. L. 3. p. 203.

[17] Λελεγα, αφικομενον εξ Αιγυπτου. Pauſan. L. 1. p. 95.

[18] Strabo. L. 7. p. 496. So the paſſage ſhould be read.

ſame

ſame alſo as Pelias, the offspring of the Dove. Hence the children of Atlas were ſtyled Peleiadæ, being no other than the Iönes; of whoſe hiſtory and peregrinations I have before given ſome [19] account. Diodorus, and other writers ſpeak of the Peleiadæ, as only the female branch of the family: but all the children of Atlas had equal claim to the title. For Atlas was Ion: and in the hiſtory of the Atlantians, we have an epitome of the whole Iönic hiſtory; comprehending their connexions, colonies, and ſettlements in various parts of the world. Diodorus accordingly tells us, [20] *that the Atlantides gave birth to a moſt noble race: ſome of whom were founders of nations; and others the builders of cities; inſomuch that moſt of the more antient heroes, not only of thoſe abroad, who were eſteemed* BARBARI; *but even of the Helladians, claimed their anceſtry from them.* In another place, ſpeaking of the Peleiadæ, he [21] ſays, *Theſe daughters of Atlas, by their connexions, and marriages with the moſt illuſtrious heroes, and divinities, may be looked up to as the heads of moſt families upon earth.* This is a very curious hiſtory; and ſhews how many different regions were occupied by this extraordinary people, of whom I principally treat.

Some of them were ſtyled Myrmidones; particularly thoſe who ſettled in Æmonia, or Theſſaly. They were the ſame as the Hellenes, and Achivi; and were indifferently called by either of thoſe appellations, as we learn from [22] Pliny, and Homer.

[19] Vol. II. p. 387.

[20] Diodorus Sic. L. 3. p. 194.

[21] Ibid.

[22] Pliny. L. 4. c. 7. p. 199. Philoſtratus ſays, that all the Theſſalians were called Myrmidons. Heroïc. c. 11. p. 682.

Μυρμιδονες

[23] Μυρμιδονες δε καλευντο, και Ἑλληνες, και Αχαιοι.

They firſt ſettled about the cities [24] Iäolcus, and Arene: and they had a tradition of their being deſcended from one [25] Myrmidon, a king of the country. This term was not only a proper name, but alſo ſignified an ant or piſmire; which gave occaſion to much fable. It was by the ancient Dorians expreſſed [26] Murmedon. Now Mur, Mar, Mor, however varied, ſignified of old the ſea: and Mur-Medon denotes Maris Dominum, *the great Lord of the Ocean.* It is a title, which relates to the perſon, who was ſaid to have firſt conſtructed a ſhip, and to have eſcaped the waters. He was the ſame as Deucalion, whom they imagined to have reſided in the ſame parts, after he had been driven by a flood to Mount Æta. The Myrmidons are ſometimes repreſented as the children of Æacus: and are ſaid to have firſt inhabited the iſland of Ægina. It is mentioned of this perſonage, that having loſt all his people by a public calamity, he requeſted of Jupiter, that the ants of the iſland might become [27] men: which wiſh was accordingly granted to him. Who was alluded to under the name of Æacus, may be known from the hiſtory tranſmitted concerning him. He is repreſented as a perſon of great juſtice; and by the poets is ſuppoſed for his equity

[23] Iliad. B. v. 684.

[24] Πασα δε Μυρμιδονων τε πολις, κλειτη τ' Ιαωλκος,
Αρνη τ', ηδ' Ἑλικη, Ανθειατε ποιπεσσα. Heſiod. Ασπις. v. 380.

[25] A rege Myrmidone dicti——Jovis et Eurymeduſæ filio. Servius in Æneid. L. 1. v. 7. ſo it ſhould be read, as we learn from Clemens. Cohort. p. 34. Τον Δια——Ευρυμεδουσῃ μιγηναι, και Μυρμηδονα γεννησαι.

[26] Μυρμηδονες, οἱ μυρμηκες ὑπο Δωριεων. Heſych.

[27] Scholia in Lycoph. v. 176. Scholia in Iliad. L. A. v. 180.

to

to have been made judge of the infernal world. He is ſaid to have collected people together: [28] εξημερωσαι τε, και νομους δουναι, και συνταξιν πολιτικην· *alſo to have humaniſed mankind, and to have enacted laws, and to have firſt eſtabliſhed civil polity.* This is preciſely the ſame character, as we have before ſeen given to Uranus, Atlas, Oſiris, Dionuſus, Saturnus, Phoroneus, Janus: all which are titles of the ſame perſon, by whom the world was renewed, and from whom law and equity were derived. Both Æacus and Mur-Medon were the ſame as Deucalion: and all theſe characters are compriſed in that of the Patriarch, the great benefactor, and juſt man; who is alluded to in every inſtance; particularly in the hiſtory of the firſt ſhip. This circumſtance is obſervable in the account given of the Myrmidons, who are ſaid to have firſt conſtructed ſhips, and from whom the art was made known to the world. The poet accordingly tells us,

[29] Οι δη τοι πρωτον ξευξαν νεας αμφιελισσας.

Theſe firſt compoſed the manageable float.

Upon this ſuppoſition they had the name of Mur-Medons, or Sea-Captains. But it was properly derived to them from their chief anceſtor Mur-Medon; who firſt conſtructed an ark, and was eſteemed the ruling Deity of the Sea.

The moſt general appellation, under which theſe colonies paſſed, before the name of Ionians and Dorians, and that ſtill more univerſal of Hellenes, grew ſo predominant, was

[28] Scholia in Pind. Nem. Od. 3. v. 21.

[29] Heſiod. in Genealog. Heroïc. See Scholia in Pindar. Nem. Od. 3. v. 21. alſo Scholia in Lycoph. v. 176.

that of Pelaſgi. They are repreſented indeed as a different people, and of another character: but this difference was not of perſons, but of times. They were very numerous; and ſuppoſed to have been for a long time in a wandering ſtate. Beſides Hellas, they occupied many regions of great extent, where their name was in repute for ages. There were nations, called Leleges, Caucones, and Pelaſgi in Aſia Minor; who are mentioned by Homer among the allies of the Trojans;

[30] Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι.

Strabo ſpeaks of theſe Pelaſgi as a mighty people; and ſays, [31] that, according to Menecrates Eläites, the whole coaſt of Ionia from Mycale, and all the neighbouring iſlands were once inhabited by them. They poſſeſſed the whole region of [32] Hetruria: nor do we know the ultimate, to which they were extended. [33] Αλλα οι μεν (φασι) Πελασγες επι πλειςα της οικεμενης πλανηθεντας, ανθρωπων των πλειςων κρατησαντας, αυτοθι κατοικησαι. *The Pelaſgi*, ſays Plutarch, *according to ancient tradition, roved over the greateſt part of the world: and having ſubdued the inhabitants, took up their reſidence in the countries, which they had conquered.* Strabo ſpeaks of their

[30] Iliad. K. v. 429.

[31] Την παραλιαν την νυν Ιωνικην πασαν—ὑπο Πελασγων οικεισθαι πρωτερον, και τας πλησιον νησους. Strabo. L. 13. p. 922. The ſame is ſaid of the Carians, and Leleges. Ἡτε νυν Ιωνια λεγομενη πασα ὑπο Καρων ωκειτο, και Λελεγων. Strabo. L. 7. p. 495.

[32] Strabo. L. 5. p. 339. Σοφοκλης εν Ιναχῳ φησι, και οι Τυρσηνοι Πελασγοι. Scholia in Apollon. L. 1. v. 580. See alſo Herod. L. 1. c. 57.

[33] Plutarch. in Romulo. p. 17.

great antiquity; and ſays, that they overran all Greece: [34] Αρχαιον τι φυλον κατα την Ἑλλαδα πασαν επεπολασε. We may perceive from theſe accounts, that the Pelaſgi were to be found in various parts: and that it was only a more general name for thoſe colonies, which were of the diſperſion, and ſettled under the title of Iones, Hellenes, Leleges, and Argivi. Hence it is wonderful, that writers ſhould eſteem them as a different people. Herodotus has much perplexed their hiſtory; or elſe his account has been greatly interpolated: yet he acknowledges, that they had their rites and religion from Egypt; and that from them they were derived to the Hellenes: [35] παρα δε Πελασγων Ἑλληνες εξεδεξαντο ὑστερον. The perſon, from whom this people are ſuppoſed to have been derived, and named, is by ſome repreſented as the ſon of Inachus; by others as the ſon of [36] Poſeidon and Lariſſa. Staphylus Naucratites mentioned him under the name of Pelaſgus; and ſaid, that he was [37] Αργειον το γενος; which I ſhould render, *of Arkite extraction*. Hence it is ſaid of his poſterity, the Argives; [38] και αυτοι οἱ Αργειοι εκαλεντο Πελασγοι· *that the Argives alſo were denominated Pelaſgi.* They ſettled very early in

[34] L. 5. p. 337. Οἱ δε Πελασγοι των περι την Ἑλλαδα δυναστευσαντων αρχαιοτατοι. Ibid. L. 7. p. 504. Of their founding cities named Lariſſa, ſee ibid. L. 13. p. 922.

[35] L. 2. c. 52.

[36] Schol. in Apollon. Rhod. L. 1. v. 580. Πελασγε τε Ποσειδωνος υιε και Λαρισσης. Some make him the father of Lariſſa: την δε ακροπολιν (της Αργους) Λαρισσαν μεν καλεσιν απο της Πελασγε θυγατρος. Pauſan. L. 2. p. 165. Pelaſgus, the ſon of Niobe. Dionyſ. Halicarn. L. 1. c. 1. p. 9. Of Lariſſa. p. 14.

[37] Schol. in Apollon above. Ex Pelaſgo Laris. Hygin. Fab. 145. p. 253.

[38] Schol. in Apollon. above.

Theſſaly;

Theſſaly; to which they gave the name of Aëria; by Apollonius Rhodius expreſſed Ηεριη, Eërie.

[39] Αυτικα δ' Ηεριη πολυληϊος αια Πελασγων
Δυετο.

This was the ancient name of Egypt, from whence this people came. [40] Αιγυπτος εκληθη Μυσαρα, και Ηερια. *Egypt was called both Myſara and Eëria.* The part of Theſſaly, where they ſettled, was the ſuppoſed country of Deucalion, the ſame as Inachus: ſo that we need not wonder, when we find Pelaſgus repreſented as an [41] Argean or Arkite by birth. They likewiſe, as I have mentioned, called the ſame country Ai Monah, Regio Lunaris; which the poets changed to Aimonia. At no great diſtance was a city Argos, and a nation Oritæ; from whence we may judge of the natives, and their origin.

[42] Ειτα μετα τουτον εισιν Ορειται λεγομενοι·
Ειτ' Αμφιλοχοι, Αργος τ' ενταυθ' εϛι το
Αμφιλοχικον.

I have ſhewn, that all the country about Dodona was particularly ſtyled Hellas; and it was at the ſame time called

[39] L. 1. v. 580.

[40] Steph. Byzant. See Schol. in Dionyſ. Perieg. v. 239.

[41] Ηγεντο δε της αποικιας Αχαιος, και Φθιος, και Πελασγος, οἱ ΛΑΡΙΣΣΗΣ και ΠΩΣΕΙΔΩΝΟΣ υἱοι. Dionyſ. Halicarn. L. 1. c. 17. p. 14. Πελασγος εκ Διος και Νιοβης της Φορωνιως. Ibid. They are all mentioned as the ſons of Lariſſa, or of Niobe; both which terms denote *the children of the Ark.*

[42] Dicæarch. apud Geogr. Vet. vol. 2. v. 45.

Pelaſgia. The Oracle is ſaid by Scymnus Chius to have been of Pelaſgic original:

[43] Ἡ τε Δωδωνη, Διος
Μαντειον, ἱδρυμ' εϛι δ' ϗν Πελασγικον.

The rites of the place were introduced from Egypt; as we are aſſured by Herodotus, and other writers: conſequently the people, who founded the temple, and inſtituted thoſe rites, were from the ſame country. The Deity was there worſhiped under the title of Zeuth, whom Homer ſtyles Pelaſgic:

[44] Ζευ, Ανα, Δωδωναιε, Πελασγικε, τηλοθι ναιων,
Δωδωνης μεδεων δυσχειμερου.

The prieſteſſes of the temple have been mentioned under the character of two black Doves, which came from Theba in Egypt. In ſhort, the name of Pelaſgi ſeems to have been the moſt ancient and [45] general of any, which were aſſumed by thoſe foreigners, who came into the land of Javan. They forced themſelves into [46] countries pre-occupied: and were ſo ſuperior to the natives in ability and ſcience, that they eaſily ſecured themſelves in their ſettlements. Many have been the

[43] Apud Geogr. Vet. vol. 1. p. 26. v. 448.

Δωδωνην, φησιν τε, Πελασγων ἑδρανον, ἱκεν. Heſiod. apud Strab. L. 7. p. 504. See alſo L. 5. p. 338.

[44] Iliad. Π. v. 233.

[45] All the Peloponneſus according to Ephorus was eſteemed Pelaſgic. Και την Πελοποννησον δε Πελασγιαν φησιν Εφορος κληθηναι. Strab. L. 5. p. 338.

[46] See this certified in the Pelaſgi, who came to Italy. Dionyſ. Halicarn. L. 1. c. 10. p. 9. & 14.

inquiries

inquiries about this ancient people, as well as concerning their language. Even Herodotus is at a loſs to determine whether they ſhould not be eſteemed [47] Barbarians. Yet he ſeems to ſolve the difficulty more than once; and this too in a very ſatisfactory manner, by mentioning, among other inſtances, [48] Ιωνες Πελασγοι, that *the Ionians were Pelaſgic*; [49] το Αττικον εθνος Πελασγικον; *the people of Attica were Pelaſgic.* He likewiſe ſpeaks of the [50] Arcadians under this denomination: and ſeems to include all the Dorians, the whole of the [51] Peloponneſus, under the ſame title. He ſpeaks alſo of the Æolians in the ſame light: [52] Αιολεες δε —το παλαι καλεομενοι Πελασγοι. From hence we may be aſſured, that by the Pelaſgi are meant the ancient Dores, Iones, and Hellenes: in ſhort, all thoſe Cuthite colonies, and thoſe of their collateral branches, which I include under the name of Amonians. When therefore it is ſaid, that Greece was firſt occupied by Pelaſgi; and afterwards by

[47] He acknowledges his uncertainty about them. Ουκ εχω ατρεκεως ειπειν. L. 1. c. 57.

[48] L. 7. c. 95.

[49] L. 1. c. 57.

[50] Αρκαδες Πελασγοι. L. 1. c. 146. The Iones of Achaia were called Πελασγοι Αιγιαλεες. L. 7. c. 94. Pelaſgi alſo in Crete, and in various regions. Strab. L. 5. p. 338.

[51] Herodot. L. 1. c. 56. He is ſpeaking of the Dorians in the Peloponneſus, and of the Athenians; which two families he ſtyles, το μεν Πελασγικον, το δε Ελληνικον εθνος. By this one would imagine, that he excluded the Athenians from being Pelaſgic. The paſſage is very confuſed.

[52] L. 7. c. 95. All the coaſt of Phrygia was peopled by them. They built the cities Theba and Lariſſa in Troas.

Ιπποθοος δ' αγε φυλα Πελασγων εγχεσιμωρων,
Των, οι Λαρισσαν εριβωλακα ναιεταασκον. Hom. Il. B. v. 840.

Leleges;

Leleges; and then by Hellenes, Dores, and Ionians; it is only a change of title, but no difference of people: for they were all of the ſame great family, however branched out. The ſame is to be obſerved in the hiſtory of any particular city, ſuch as Athens.

[53] Ἐξῆς Ἀθήν', ἃς φασιν οἰκέτας λαβεῖν
Το μεν Πελασγὸς πρῶτον, ὡς δὴ καὶ λογος
Κραναὸς λεγεσθαι, μετα δε ταυτα Κεκροπιδας·
——ὑστεροισι δε χρονοις
Απο της Ἀθηνας την προσηγοριαν λαβεῖν.

All theſe were different names of the ſame people. In like manner the people of Argos, in a play of Euripides, are addreſſed by Oreſtes, as the ſame race under different appellations.

[54] Ω γην Ιναχὸ κεκτημενοι,
Παλαι Πελασγοι, Δαναϊδαι δε δευτερον.

The like is to be obſerved in a paſſage from the Archelaus of the ſame author.

[55] Δαναος, ὁ πεντηκοντα θυγατερων πατηρ,
Ελθων ες Αργος ᾠκισ' Ιναχὸ πολιν·
Πελασγιωτας δ' ωνομασμενὸς το πριν
Δαναὸς καλεισθαι νομον εθηκε.

In reſpect to the Arcadians, they are ſaid to have been ſo

[53] Scymnus Chius apud Geogr. Vet. vol. 1. p. 32. v. 558.
[54] Euripid. Oreſt. v. 930.
[55] Apud Strab. L. 5. p. 339.

named

named from [56] Arcas, the ſon of Zeuth, being before called Pelaſgians. But Pelaſgus, who was prior, and the very [57] firſt man in the country, was called [58] Arcas: from which circumſtance a ſtrange inconſiſtency ariſes: for the country is ſuppoſed to have been called Arcadia, before the birth of the perſon, from whom the name was received. It is therefore plain that the term Arcas was a title; and that by Pelaſgus Arcas was meant Pelaſgus the [59] Arkite. And when the people of Phrygia and Hetruria were ſaid to be [60] ανεκαθεν Αρκαδες; the true purport of the expreſſion was, that they were ab origine Arkites. Neither Argolis, nor Arcadia, could have ſufficed to have ſent out the colonies, which are ſaid to have proceeded from them. They are ſuppoſed to have filled regions, before they were conſtituted as a people. The Grecians in their hiſtories have been embarraſſed and confounded with variety of titles. They tried to ſeparate them, and to form diſtinctions: by which means their mythology became more and more confuſed. The only way is to unite inſtead of diverſifying: and to ſhew that theſe titles, however varied, were but one in purport: that they all related nearly to the ſame perſon, and to one event. By this method of proceeding we ſhall render the hiſtory both obvious

[56] Pauſanias. L. 8. p. 604.

[57] Πελασγος—εν τη γη ταυτη πρωτος. Ibid. L. 8. p. 598.

[58] Πελασγε—τε Αρκαδος. Ibid. L. 2. p. 143. Pauſanias ſeems here to make him the ſon of Arcas. Either way it is inconſiſtent.

[59] Hera, the ſame as Iönah, is ſtyled Pelaſgis. It is ſaid of Jaſon,

Ἡρης δε Πελασγιδος ουκ αλεγιζεν. Apollon. Rhod. L. 1. v. 14.

[60] Dionyſ. Halicarn. L. 1. c. 10. p. 9. Πελασγος ανεκαθεν Αρκαδας. Strab. L. 5. p. 337. and Schol. in Dionyſ. Perieg. v. 347.

and true. The accounts, of which we have been treating, were adopted by the Grecians; and as it were ingrafted upon the hiſtory of the country: and the principal terms, in which they were deſcribed, were equally foreign and imported. I have mentioned, that by the appellation Arcas we are to underſtand an [61] Arkite: and who is principally alluded to under this character can only be known from the hiſtory, with which it is attended. We find this perſonage deſcribed in the ſame light as Dagon, Iſis, Dionuſus; and as Oſiris, ſtyled Orus, and Helius. He is repreſented as a great [62] benefactor to mankind: teaching them the uſe of corn, and conſequently the arts of agriculture, which were before unknown. He likewiſe inſtructed them in weaving, in order to cloath themſelves: and the whole manufacture of wool is attributed to him. His name was a title of the chief Gentile Divinity, like Helius, Oſiris, and Dionuſus above: and he was worſhiped with the ſame rites at Mantinea, near a temple of Juno: and in another of Zeuth the Saviour, there ſtood an high place ſacred to Arcas: which in aftertimes was miſtaken for his tomb. There ſeem to have been more than one; for they are ſpoken of in the plural: and what they really were may be known from their name; for they were called [63] Ἡλίου Βωμοί, *the altars of the Helius*. Arcas was ſuppoſed by his poſterity to have been

[61] When it is ſaid by Hyginus, Arcades res divinas primi Diis fecerunt; it only means, that the Arkites, the ſons of Ham, were the firſt, who introduced polytheiſm. Hygin. c. 274. p. 387.

[62] Pauſan. L. 8. p. 604.

[63] Ibid. L. 8. p. 616.

buried

buried upon Mount Mænalus, which was undoubtedly denominated from him.

[64] Εϛι δε Μαιναλιη δυσχειμερος, ενθατε κειται
Αρκας, αφ' ου δη παντες επικλησιν καλεονται.

Near the bleak Mount Mænalia lies entomb'd
Arcas, from whom the natives have their name.

Mænalia, or more properly Mænalus, is a compound of Meen El: by which is ſignified Lunus Deus, another title of Arcas, the Arkite God, who had been worſhiped upon that mountain.

From what has preceded, we may decipher the hiſtory of the Arcadians, who were the deſcendents of Arcas, and repreſented as prior to the [65] moon. They were ſtyled [66] Minyæ, Selenitæ, and (Αρχαιοι) Archæi: and their antiquity is alluded to by Apollonius, when he mentions,

[67] Αρκαδες, οι και προσθε Σεληναιης υδεονται
Ζωειν.

Th' Arcadian tribes, who lived before the Moon.

This is the common interpretation; but properly by Selene, and Selenaia, is meant the Ark, of which the Moon was only

[64] Oracle of Apollo; ibid.

[65] Orta prior lunâ, de ſe ſi creditur ipſi,
A magno tellus Arcade nomen habet. Ovid. Faſt. L. 1. v. 469.
Lunâ gens prior illa fuit. Ibid. L. 2. v. 290.
Sidus poſt veteres Arcadas editum. Senec. Hippol. Act. 2. v. 785.

[66] Minyæ Arcades. Strabo. L. 8. p. 519.

[67] Apollon. Rhod. L. 4. v. 264.

an emblem: and from hence the Arkites had the appellation of Selenitæ. Dionyſius Chalcidenſis takes notice, that this name was preſerved among the Arcadians. [68] Εθνος Αρκαδων Σεληνιτας. When therefore it is ſaid by the ancient writer Mnaſeas, that this people were under a regal government, before the Moon appeared, προ [69] Σεληνης Αρκαδας βασιλευσαι· it only means, that their family originally exiſted, and were eſtabliſhed under a monarchy, before the Arkite rites prevailed. This may be proved by determining the time, when Selene is ſaid to have firſt made its appearance. This we find from Theodorus, and other writers, to have been a little while before the war of the Giants. [70] Θεοδωρος δε εν εικοσῳ ενατῳ, ολιγῳ προτερον φησι τε προς Γιγαντας πολεμε —την Σεληνην φανηναι. και Αριςων ὁ Χιος εν ταις Θησεσι, και Διονυσος ὁ Χαλκιδευς εν πρωτῳ Κτισεως τα αυτα φησι. *Theodorus the Chalcidian, in his twenty-ninth book, tells us, that ſome little ſpace antecedent to the war of the Giants, Selene firſt appeared: and Ariſton the Chian, in his Theſes, and Dionyſius of Chalcis, in the firſt book of his treatiſe upon the Creation, both aſſert the ſame thing.* I have already treated of the Giants and Titanians; and of the wars, which they carried on: and it has been ſhewn, that a little before thoſe commotions the Arkite worſhip, and idolatry in general, began. When therefore it is ſaid, that the Arcades were prior to the Moon, it means only, that they were conſtituted into a nation, before the worſhip of the Ark prevailed, and before the firſt war upon earth commenced. From hence

[68] Scholia in Apollon. L. 4. v. 264.

[69] Scholia. ibid.

[70] Ibid.

we

we may perceive, that the Grecians have referred to the planet, what was merely ſymbolical, and related to another object. The Arcadians were a party from the diſperſion; and forced their way into Hellas. Ariſtotle mentions the region, which they occupied; and ſays, that it was poſſeſſed by a people of a different family, whom the Arcades[71] drove out. And he adds, *that this happened,*[72] *προ τυ επιτειλαι την Σεληνην, διο κατονομασθηναι Προσεληνας· before Selene appeared, on which account they were called Proſeleni.* It was not however from their ſettling in Greece, but from their worſhip, which was far prior, that they had this title. Indeed they could go ſtill higher: for, as they were both Arcades and Selenitæ, they could carry up their hiſtory to Arcas himſelf, and to times antecedent both to the Ark and Deluge. This might be another reaſon, why they were called, not only Minyæ, Selenitæ, and[73] Arcades, but alſo *Προσεληνοι*, Proſeleni; as being of a family prior both to the Ark, and Deluge. But the later Grecians miſtook this hiſtory, and referred it to a different object: hence they have ſuppoſed the Arcadians to have been older than the moon.

Similar to the character given of Arcas, is that of Pelaſgus; but accompanied with many additional and remarkable circumſtances. He was equally a benefactor to mankind;

[71] *Βαρβαροι την Αρκαδικην φκησαν, οιτινες εξεβληθησαν απο των Αρκαδων επιθεμενων αυτοις.* Scholia. ibidem.

[72] Ibid. *Αρκαδες των Ελληνων αρχαιοτατοι.—Οι Αρκαδες δοκυσι προ της Σεληνης γεγονεναι. Δυρις δε—Αρκαδα φησιν Ορχομενυ υιον—Αρκας ὁ Ενδυμιων. ενιοι δε υπο τυ Τυφωνος· υπο δε Ατλαντος, Ξεναγορας ειρηκεν.* Ibid.

Ιερεις δε φησι, Θεμιτες και Διος Αρκας. Steph. Byz. See Pauſan. L. 8. p. 604.

[73] Scaliger gives a different ſolution. See Prolegom. ad Emend. Temp. p. 3. See alſo Cenſorinus de Die Natal. c. 19. p. 103.

and inſtructed them in many [74] arts. He taught them to cloath themſelves; and to build houſes, that they might be ſheltered from the inclemency of the weather. He likewiſe improved them in their diet; and ſhewed them what was noxious and deadly. He is ſaid to have built the firſt temple to the Deity: [75] ædem Jovi Olympio primum fecit Pelaſgus. I have taken notice, that, as Noah was ſaid to have been ανθρωπος γης, *a man of the earth*, this characteriſtic is obſervable in every hiſtory of theſe primitive perſons: and they are repreſented as νομιοι, αγριοι, and γηγενεις. Pelaſgus accordingly had this [76] title: and it is particularly mentioned of him, that he was the firſt huſbandman. [77] Ὁ δε Πελασγος πρωτος αρρω κατασκευην εξευρε: *Pelaſgus firſt found out all, that is neceſſary for the cultivation of the ground.* There is a curious ſketch of his hiſtory given by the poet Aſius; which is compriſed in two verſes, but points out very plainly, who was meant by Pelaſgus. It repreſents him as a perſon of a noble character, who was wonderfully preſerved for the good of mankind.

[78] Αντιθεον δε Πελασγον εν υψικομοισιν ορεσσι
Γαια μελαιν' ανεδωκεν, ινα θνητων γενος ειη.

I have ſhewn, that Γαια, Gaia, in its original ſenſe, ſignified

[74] Pauſan. L. 8. p. 599.

[75] Hygini Fab. 225. p. 346.

[76] Τε γηγενες γαρ ειμ' εγω παλαιχθονος
Ινις Πελασγε. Æſch. Suppl. v. 258.
Some read it Πελασγος.

[77] Schol. in Euripid. Oreſt. v. 930.

[78] Pauſan. L. 8. p. 599.

a ſacred cavern; a hollow in the earth; which from its gloom was looked upon as an emblem of the Ark. Hence Gaia, like Heſta, Rhoia, Cybele, is often repreſented as the [79] mother of mankind. It is here to be taken in that ſenſe: and the paſſage will be found remarkable, though conciſe.

On a high mountain's brow
The gloomy cave gave back again to light
Godlike Pelaſgus, that the race of man
Through him might be renewed.

In like manner Inachus is ſaid after the deluge to have been ſaved upon the top of a high mountain. Inachus, Pelaſgus, and Danaus, are titles of the ſame perſon; though diverſified by the Greeks, and made princes in ſucceſſion. The Scholiaſt upon Euripides mentions, that [80] *Inachus, the man of the earth, was the firſt king of Argos; Pelaſgus was the ſecond; and Danaus, the ſon of Belus, the third.* The ſame writer adds, [81] Μετα τον κατακλυσμον εν ορεσιν οικουντων των Αργειων, πρωτος αυτους συνωκισεν Ιναχος. *When the Argivi, or Arkites, after the Deluge lived diſperſed upon the mountains, Inachus firſt brought them together, and formed them into communities.*

Concerning the language of the Pelaſgi, there have been many elaborate diſquiſitions; and we find, that it was matter of debate, even in the time of [82] Herodotus. Yet the queſtion, if rightly ſtated, amounts only to this: What was the

[79] Γαια Θεα, μητερ Μακαρων, θνητων τ' ανθρωπων. Orph. Hymn. 25.

[80] Ιναχος αυτοχθων, πρωτος βασιλευς Αργους· δευτερος Πελασγος· τριτος Δαναος ὁ Βηλου. Scholia in Euripidis Oreſt. v. 930. See Herod. L. 7. c. 94.

[81] Ibid.

[82] L. 1. c. 57.

language

language of this variouſly denominated people, before it had undergone thoſe changes, which neceſſarily enſue from time? In other words, how did the Hellenes diſcourſe ſome ten, or twelve centuries before the birth of Æſchylus or Pindar? As we have no written records, nor any monumental evidences of that date, or near it; the queſtion may at firſt ſeem not very eaſy to be decided. Yet from the names of places, and of men; and from the terms uſed in their rites and worſhip; but more eſpecially from the hiſtory of the people themſelves, and of the country from whence they came; we may be aſſured that it was the Cuthic of Chaldea. This in a long ſeries of years underwent the ſame changes, as all languages undergo. And this alteration aroſe partly from words imported; and partly from a mixture with thoſe nations, among whom the Hellenes were [83] incorporated. Excluſive of theſe circumſtances, there is no language but will of itſelf inſenſibly vary: though this variation may be in ſome degree retarded, where there is ſome ſtandard, by which common ſpeech may be determined and controuled. But the Grecians had no ſuch aſſiſtance. Letters undoubtedly came to them late; and learning much later. There was no hiſtorian prior to Cadmus Mileſius; nor any public inſcription, of which we can be certified, before the laws of Draco. The firſt Grecian, who attempted to write in proſe,

[83] Of old there were many nations and languages in Greece. Strabo. L. 7. p. 494. 495. Scymnus Chius ſpeaks of the barbarous people, who lived near Dodona:

Εισι μιγαδες Βαρβαροι,
Ους και προσοικειν φασι τω χρηστηριω.
Apud Geogr. Vet. vol. 2. p. 26.

See alſo Herodot. L. 1. c. 146.

was Pherecydes the philoſopher: and he lived as late as the reign of Cyrus the Perſian. Hence there is no change in their language, but ſuch as we might expect from an interval of this extent, and from a people thus circumſtanced.

Such is the hiſtory of the Hellenes and Iönim in their various branches. Of thoſe, who ſettled in Hellas, I have ſpoken before; and ſhewn, that they were no other than the Shepherds of Egypt, who came originally from Chaldea. They were expelled by the Egyptians a very few years before the Iſraelites got acceſs to that country: and when they came into Greece, they went under different denominations; being ſtyled Pelaſgi, Leleges, Inachidæ, Danaïdæ, Heraclidæ, and [84] Cadmians. Of their expulſion there is an account given in a curious fragment from Diodorus Siculus, preſerved by Photius: in which alſo notice is taken of the Iſraelites, who migrated from the ſame country. It is what I have before [85] quoted: but I eſteem it of ſuch conſequence, that I muſt beg leave to introduce it again. [86] *Upon this, as ſome writers tell us, the moſt eminent and enterpriſing of thoſe foreigners, who were in Egypt, and obliged to leave the country, betook themſelves to the coaſt of Greece, and alſo to other regions*;

[84] They were alſo called Cuthi: but from a general title the later Greeks always formed a perſonage, who was ſuppoſed to have been the leader of the colony. Hence inſtead of the Cuthites, and Herculeans, Plutarch ſubſtitutes a Cothus and Arclus; and ſays that they ſettled in Eubœa. Κοθος και Αρκλος, οἱ Ξυθα παιδες εις Ευβοιαν ηκον οικησαντες. *Cothus and Arclus, the two ſons of Xuth, came and ſettled in Eubœa.* Plutarch. Quæſtiones Græcæ. p. 256. Theſe were the ſame as thoſe Arabians, who are ſaid to have come with Cadmus. Αραβες, οἱ Καδμῳ συνδιαβαντες. Strabo. L. 10. p. 685.

[85] Vol. II. p. 188.

[86] Ex Diodori L. 40. apud Photium. p. 1152.

having

having put themſelves under the command of proper leaders for that purpoſe. Some of them were conducted by Danaus, and Cadmus; who were the moſt illuſtrious of the whole. There were beſides theſe a large, but leſs noble body of people, who retired into the province, called now Judea, which was not far from Egypt, and in thoſe times uninhabited. Theſe emigrants were led by Moſes, who was ſuperior to all in wiſdom and proweſs.—He gave them laws; and ordained that they ſhould have no images of the Gods; becauſe there was only one Deity, the Heaven, which ſurrounds all things, and is Lord of the whole. I make no comment upon this curious extract: let it ſuffice, that this latter migration was an age or two after the former; though mentioned here, as if it were of the ſame date. Thoſe, who came into Greece, brought with them the ſame arts, and the ſame worſhip, which they had before introduced in Egypt. Hence Zonaras very truly tells us, [87] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, κ'ακειθεν προς Ελληνας. *All theſe things came from Chaldea to Egypt; and from thence were derived to the Greeks.*

[87] V. 1. p. 22. See Syncellus, p. 102.

ΣΠΑΡΤΟΙ.

Σ Π Α Ρ Τ Ο Ι.

OF THE

SPARTI of GREECE and COLCHIS;

AND OF THE

HEBREW SPARTONES.

IT is remarkable, that the Cadmians, and people of other colonies, who came into Greece, were called Σπαρτοι, Sparti. The natives of Bœotia had this appellation; as had thoſe of Lacedæmon, which city was peculiarly named Sparta. There were traditions of this ſort in Attica, and alſo at Colchis; and a notion prevailed, that the people in thoſe parts took their riſe from ſomething which was ſown. Hence the twofold perſonage Cecrops is ſaid to have originally ſprung from the teeth of a [1] ſerpent ſcattered in the ground. Alexander Polyhiſtor, ſpeaking of the children of Iſrael, and Edom, ſays, that they were originally the ſons of Semiramis: but Claudius Iölaus derives them from one

[1] Κεκροπα Διφυη—εκ των τε δρακοντος οδοντων εξελθειν. Scholia in Lycoph. v. 111.

Sparton, who came from Thebes with Dionuſus. This Sparton, by the Greeks, is mentioned, as the ſon of [2] Phoroneus, the firſt man who reigned. The terms Sparti, and Sparton, were both foreign to Greece; and manifeſtly imported. Hence the name of Sparta in Laconia was conferred, [3] απο των μετα Καδμε Σπαρτων, *by the Sparti, who came into that country with Cadmus.* A ſimilar hiſtory of this place is given by Timagoras; who informs us, [4] that it received its name from people, who had wandered from their own country, and happened to light upon this, which from themſelves they named Sparte. They are by ſome repreſented as the offspring of Ogyges, the ſame as Inachus, and Deucalion.

I think, it is plain, that the people here mentioned were of the family of the diſperſed, who were ſcattered over the face of the earth. They were denominated Sparti from an ancient word analogous to פרד, Parad, of the Hebrews, and to [5] σπαραττω of the later Greeks; by which was ſignified, to part, ſever, and diſperſe. Their ſeparation and flight

[2] Pauſan. L. 2. p. 146.
Phoroneus, qui primus mortalium dicitur regnâſſe. Hyginus. Fab. 143.
Sparta condita a Sparto filio Phoronei. Euſeb. Verſio Lat. p. 13.

[3] Scholia in Hom. Odyſſ. A. απο των μυθευομενων μετα Καδμε Σπαρτων ανδρων. See Suidas, Epaminondas.

[4] Περι ων (Σπαρτων) Τιμαγορας φησιν, εκπεσοντας δε αυτους εις την Λακωνικην, Σπαρτων αφ' εαυτων ονομασαι. Steph. Byzant. Σπαρτη. Salmaſius would alter εκπεσειν to εισπεσειν. He ſays, that he would do it, though every manuſcript were againſt him. But this would certainly ruin the purport of the hiſtorian; who means, that the Sparti had been deprived of one country, and lighted upon another. We have no term preciſely analogous as a metaphor to the word uſed: however εκπεσειν εις certainly means to miſs of one thing, and to light upon another.

[5] Hence partior, diſpertior, partitio.

from

from Babel was continually commemorated under the notion of the flight of Bacchus, and Oſiris, and the ſcattering abroad their limbs. What ſeems to confirm my notion, is a paſſage from Androtion, quoted by the Scholiaſt upon Lycophron; who ſpeaks of the Sparti as σποραδες, or people, who had been ſcattered abroad. [6] Ανδροτιων δε ὁ ἱστορικος μετα σποραδων τινων φησι τον Καδμον εις Θηβας ελθειν. By Sporades this writer does not mean people ſown; for he ſpeaks of them as prior to the æra of that fable: but the purport of his words is, that *Cadmus came to Thebes in Bœotia with ſome people of the diſperſion.* Thoſe too, who gave name to Sparta, are by another writer ſaid to have been a diſperſed and a wandering crew. [7] Τους πρωτους συνοικησαντας την πολιν Λελεγας ΔΙΕΣΠΑΡΜΕΝΟΥΣ εις ταυτην συνελθειν. *The firſt who inhabited the city were the Leleges, a people who came after a diſperſion.* In their hiſtory we have continual alluſions to the flood; and to their being diſſipated afterwards. Hence Lycophron ſtyles them natives of Thebes [8] Ωγυγου Σπαρτος λεως: the original purport of which is merely this, that they were the deſcendents of thoſe people, who were diſperſed after the Deluge. And Æſchylus deſcribes them in much the ſame light.

[9] Σπαρτων δ' απ' ανδρων, ων Αρης εφεισατο.

[6] Schol. in v. 1206. This is given more at large by Pindar's Scholiaſt: Ανδροτιων δε φησι φυγοντα εκ της Φοινικης τον Καδμον μετα ικανων σποραδων κατελθειν εις Θηβας. κ.τ.λ. Eſth. Od. 7. p. 447. v. 18.

[7] Euſtathius in Hom. Iliad. B.

[8] V. 1206. Og, Ogus, and Ogugus, ſignify the ſea, or ocean. From ogua came aqua, water.

[9] Septem thebana. v. 418.

They were the poſterity of thoſe people, whom the chance of war had ſpared; but who were afterwards ſcattered abroad. They were the ſame as the Titanians: hence the Cecropians, who came into Attica, were ſtyled [10] Γηγενεις; and their country [11] Titanis.

I have taken notice, that the great object of the Cuthites in erecting the Tower of Babel was that they might not be diſperſed. [12] *Let us build us a city, and a tower,—leſt we be ſcattered abroad.* They were however wonderfully diſſipated: and this circumſtance of their diſperſion is to be found commemorated in all their hiſtories. Hence, as I have before obſerved, we read of Perſeus, Cadmus, and other leaders of colonies, ſtyled Αλητται, Aletæ, or wanderers. At Athens they had a feſtival called [13] Aletis: and there was a ſacred [14] hymn of the ſame name; the ſubject of which was undoubtedly the wanderings of their anceſtors; thoſe anceſtors, [15] οἱ και Αλητται και Τιτανες καλουνται: *who were diſtinguiſhed by the name of the Wanderers, and of the Titans.* Pindar calls the Corinthians the children of the [16] Aletes. Upon which the Scholiaſt obſerves, that Aletes was the perſon, who led the colony, which ſettled in that city. But Aletes was not a proper name: and the hiſtory merely alludes to one of thoſe

[10] Lycophron calls the Athenians Γηγενεις. Γηγενεις λεγει τους Αθηναιους. See v. 111. ad Scholia. This was a title of the Titans.

[11] Τιτανιδα γην. Etymolog. Mag.

[12] Geneſis. c. 11. v. 4.

[13] Αλητις ἑορτη Αθηνησιν, ἡ νυν Αιωρα λεγομενη. Heſych.

[14] Αλητις, ᾀσμα ταις ὡραις προσαδομενον. Jul. Pollux.

[15] Sanchoniath. apud Euſeb. P. E. L. 1. c. 10. p. 35.

[16] Ὑμμιν δε, παιδες Αλατα. Olymp. Od. 13. v. 17. Αλητης γαρ ἠγησατο της ἀποικιας. Scholia ibid.

Aletæ, or people of the diſperſion, who came into the Peloponneſus, and founded Corinth. By the Gentile accounts given of this people, who were their anceſtors, it appears, that they were not only exiled, and diſperſed; but doomed to wander for ages, before they could get a place of reſt. This is the hiſtory given of the Leleges, and Pelaſgi, and other wandering tribes. The ſame may be inferred concerning thoſe of the family who ſettled in Thrace. Orpheus (by which character we are to underſtand the Orphites of that country) is introduced in the Argonautica, as giving Jaſon an account of his peregrinations.

[17] Ηδη γαρ μοι ἀλις καματων, ἀλις επλετο μοχθεων,
Ὡν ἱκομην επι γαιαν απαιρετον, ηδε ποληας·
. . . . . .
Και με αλητειης τε και εξ οιζυος εσαωσε
Μητης ἡμετερη, και μ' ες δομον ηγαγεν αλλον.

I have for a long time, ſays he, *had enough of labour, and diſquietude: for I have wandered over a vaſt tract of country, and over various cities. But my Goddeſs Mother put a ſtop to my roving, and healed me of that fatal* [18] *impulſe, by which I was before driven; and at laſt gave me a ſettlement, in lieu of that, which I loſt.* This is the purport of the words, which cannot be explained but by a paraphraſe. Something ſimilar is to be obſerved in the hiſtory of Saturn, and the deſcription of his flight into Italy. By this flight was ſignified the diſperſion of a people, called Saturnians; who, after

[17] Orphæi Argonaut. v. 98.
[18] Οιζυος· ερεθισμος—μανια, εκκαυσις, λυσσα, φοβος. Heſych.

many

many wanderings, ſettled in that country, and introduced there the rites of this God. They were of the family of the Aletæ, and Spartani: whence it is ſaid of Saturn, that in his flight from Crete, he was concealed in Italy by a people of this denomination. [19] Saturnus, ex Cretâ fugiens, in Italiâ a Spartanis abſconditur. We have been told above, that the Titans, or Giants, were Aletæ: and Athenagoras goes ſo far as to ſuppoſe, that even after their death they had no reſt. [20] των Γιγαντων ψυχαι, οἱ περι τον κοσμον εισι πλανωμενοι Δαιμονες. He is ſpeaking of the ſouls of the Giants; which Giants he ſuppoſes to be *wandering Dæmons, that are ever roving about the world.*

Such is the hiſtory of the Sparti, who were undoubtedly of Titanian race; of that family, which was diſperſed. They were ſuppoſed to be Heliadæ, or offspring of the Sun: and at the ſame time Ophitæ, worſhiping that Deity under the figure of a ſerpent. Hence there was given to the Spartan Menelaus a ſerpent for a device upon his [21] ſhield: the ſame alſo was depicted upon the ſhield, and cuiraſs of [22] Agamemnon. There was alſo a ſerpent engraved upon the tomb of [23] Epaminondas, and incloſed in the figure of a ſhield: all which, ſays Pauſanias, was done, *that he might be known to have been a Spartan* (Σπαρτος) *by deſcent.* They

[19] Julius Firmicus. p. 27.

[20] P. 303.

[21] Pauſan. L. 10. p. 863.

[22] Homer. Iliad. Λ. v. 26. a ſerpent alſo upon his ſhield. V. 39. Κυανεος ελελιχτο δρακων.

[23] Ὁ μεν δε Δρακων εθελει σημαινειν γενος των Σπαρτων καλουμενων ειναι Επαμινωνδαν. Pauſan. L. 8. p. 622.

worſhiped

worſhiped the Sun, their ſuppoſed progenitor, whom they called Zan: and his images were ſtyled Zanes; and were peculiar to [24] Sparta. He was of old called San, and Shan: hence we meet with many places dedicated to him under this title. One of theſe was Beth-San; where ſtood the temple, to which the Philiſtines faſtened the body of [25] Saul, after he had been ſlain upon Mount [26] Gilboa. The Greeks expreſſed it Βεθ-σαν, and [27] Βηθ-σαν. It was built in early times by the Cuthite Ophitæ, or Hivites; who were very numerous in the upper regions of Canaan. Of this city I ſhall take farther notice. From the data above afforded, we may decypher the fable about the ſerpent's teeth, from which the Sparti were ſuppoſed to have been derived: and we may ſhew the grounds, from whence the miſtake took its riſe. I have mentioned, that they were Heliadæ, the ſuppoſed offspring of the Sun; whom they deſcribed as a ſerpent, and ſtyled San, and Shan. But [28] Shan, שן, ſignified alſo a tooth. Hence the Grecians, inſtead of ſaying, that the Sparti had their origin from the Serpent Deity the Sun, made them take their riſe from the teeth of a ſerpent. And as they

[24] Pauſan. L. 5. p. 430. Καλεονται δε ὑπο των επιχωριων Ζανες.

[25] בית-שן. 1 Samuel. c. 31. v. 10. Joſhua. c. 17. v. 11. Judges. c. 1. v. 27.

[26] I am ſorry, that I did not recollect a miſtake in my firſt volume, p. 36. time enough to have it corrected in my laſt edition. I there mention Beth-San in the land of the Philiſtines, &c. &c. But the Beth-San of the Scriptures was a celebrated place in the tribe of Manaſſes, upon the borders of Galilee. It was within a very few miles of Endor, and ſtill nearer to Gilboa, where Saul was ſlain. We may therefore be aſſured, that here was the temple, to which the Philiſtines affixed his body. See Eugeſippus de Diſtant. Locorum Terræ Sanctæ.

[27] Βηθσαν, ἡ νυν Σκυθοπολις. Joſeph. Ant. L. 6. c. 14. Βεθσανην, την καλεμενην ὑφ' Ἑλληνων Σκυθοπολιν. Joſeph. Antiq. L. 13. c. 6.

[28] שן. Dens. Taylor's Hebrew Concordance. 1978.

were Sporades, by which term is meant any thing, that is either ſcattered abroad, or ſowed in the ground; they took it in the latter ſenſe; and ſuppoſed, that theſe teeth had been ſowed in the earth, and produced an army of men [29].

Of the SPARTO-HEBRÆI.

MANY things, which ſeem inexplicable, may, with a little attention be made out, if we proceed with a proper clew: and many traditions, which we eſteem as fables, will appear to have been founded in truth. The mythology of the ancients may be looked upon as ſo much ſymbolical writing: and we muſt interpret it in the ſame manner as one would decipher a collection of hieroglyphics. What can at firſt ſight appear more ſtrange, than the account given of Judea by Alexander Polyhiſtor; or that, which is ſubjoined from Claudius Iolaus? yet they will be both found in great meaſure conſonant to truth. [30] Ιϐδαια· Αλεξανδρος ὁ Πολυιςωρ απο ϖαιδων Σεμιραμιδος, Ιϐδα και Ιδϐμαια· ὡς δε Κλαυδιος Ιολαος απο Ιϐδαιϐ Σπαρτωνος, εκ Θηβης μετα Διονυσϐ ςρατευοντος. *The country of Judea, according to Alexander Polyhiſtor, was ſo named from Iuda and Idumea, two ſons of Semiramis. But according to Claudius Iolaus, it received its name from Judeus Sparton; who was one of thoſe, who went from Thebes upon an expedition with Dionuſus.* We find in the firſt part, that the children of Edom and Judah are repreſented as the ſons of

[29] The learned Bochart gives a different ſolution.

[30] Stephanus Byzant.

Semiramis. This at firſt may appear foreign to the truth: yet, upon my principles, this is very conſonant to the hiſtory of thoſe nations. For their forefathers were natives of Chaldea, and Babylonia: and Abraham came from thence to Canaan. Hence they might eaſily by the eaſtern nations be looked upon as of the race of the Semarim, or [31] Babylonians. In conſequence of which their poſterity are by this writer ſtyled the ſons of Semiramis. According to Claudius Iölaus they were deſcended from Judæus Sparton. By this is meant, that they were of the family ſtyled Sparti; from among the people, who were diſperſed. This naturally follows from their being eſteemed of the line of the Semarim: and we have reaſon to think, that there is great truth in this hiſtory. For though Terah and Abraham, who reſided in Chaldea, were not of that number; yet we may infer, that many of the ſons of Heber were. For they muſt have been pretty numerous at this time; and ſeem to have been all idolaters; and to have reſided upon forbidden ground in the vicinity of Babel. It is added, that *Judæus Sparton went with Dionuſus from Thebes, and attended him in his warlike expeditions.* It is to be obſerved, that thoſe nations, who preſerved any traditions of their [32] forefathers having been preſerved in the Deluge, came in proceſs of time to think, that the hiſtory related only to their family: at leaſt they con-

[31] Some of the Fathers go ſo far as to make them of Chaldean race.

[32] Dionuſus was the Patriarch, the head of all. By Bacchus is ſometimes meant Zeus Pachus, ſtyled Πηχος by the Ionian writers, who was Chus. At other times, the title relates to Nimrod; who, as Bochart very truly ſuppoſes, was named Bar-Chus, the ſon of the former. The names of two perſonages, from ſimilitude, have been blended into one.

fined it to thoſe, who had the beſt memorials of this event. Among theſe were the people of Judea, who were eſteemed a branch of the Semarim. Hence it is mentioned as peculiarly characteriſtic, that Sparton, by whom is meant the head of the family, which was diſperſed, came with Dionuſus, εκ Θηβης; by which is meant, not from Thebes, but *out of the Ark:* and it is added, that he attended him in his wars. Theſe are two hiſtories; and ſhould be accordingly diſtinguiſhed. The Grecians continually confounded Dionuſus and Bacchus, and often ſpeak of them as one perſon. But they were two diſtinct characters: and the firſt of theſe hiſtories belongs to the one, and the latter to the other. The coming out (εκ Θηβης) *from the Ark* relates to Dionuſus: the warlike expedition to Bacchus, and to his ſons the Cuthites. If this allowance be made; and it be permitted me to take off the falſe gloſs, which the Grecian writers have put upon this hiſtory; I will venture to paraphraſe it in the following manner, and by theſe means reduce it to its primitive ſtate. *Judea, ſays Alexander Polyhiſtor, was ſo denominated from one Judah; who, together with Edom, was looked upon as of the ancient ſtock of the Semarim in Chaldea: for their anceſtors came from that country. But according to Iölaus the region had its name from Judæus, ſtyled Sparton: ſo named, becauſe his anceſtors were among thoſe of the diſperſion in Babylonia. They were of the family of thoſe who came* (εκ Θηβης) *out of the Ark with Dionuſus; and who were confederate with the ſons of Chus in ſome of their firſt enterpriſes.*

In reſpect to the Hebrews, and Iſraelites, whom Claudius Iölaus deduces from Judæus Sparton, they were, according to

the Scriptural account, the ſons of Heber; and are mentioned as ſuch by many of the [33] Fathers. This name is by interpretation [34] περάτης; by which is meant *one, who paſſes over*. The names of the Patriarchs were moſt of them prophetically given; and had a reference to ſome future contingency. Thus one of the ſons of Noah was ſtyled Ham, or Cham; which was prognoſtic both of the worſhip, and the complexion of his poſterity. Peleg ſignified diviſion: and the earth was in his time divided. Sarah was called Iſcha, or Iſchac, which denoted laughter: and the purport of the name was manifeſted by an involuntary fit of laughter upon a ſolemn [35] occaſion. Her ſon in conſequence of it was named Iſchac. Thus Heber had a name given him,

[33] Ἔβερος, ἀφ' οὗ τῆς Ἰουδαίων Ἑβραίων ἀρχηθεν εκαλεν· Joſephus. Ant. L. 1. c. 6. p. 25.

[34] Απο τῦ Ἑβερ—σημαινει δε τουτο τον διαπερωντα. Euſeb. P. E. L. 9. p. 520. Περατικοι γαρ τινες ἑρμηνευονται. Ibid. p. 399.

[35] The wife of Abraham was called Sarai; which was changed to Sarah. Sarai ſignifies a Lady, or Princeſs; and was only a Chaldaïc title. The true name given at her birth was Iſcha, or Iſchac; prophetically beſtowed, and denoting laughter. This ſeems to be not properly expreſſed, being written יסכה; whereas the name of Iſchac, or Iſaac, denominated from her, is ſpelt יצחק, from שחק, ridere. Probably Sarah's name is rendered according to the ancient Chaldaïc pronunciation, when the name was firſt given. Iſaac's is exhibited, as it was pronounced afterwards, in the time of Moſes. They are certainly the ſame words in different dialects; and equally relate to the hiſtory above given. The name Iſcha was prophetic; and the purport of it was fulfilled not only in Sarah's laughing, but in Abraham's. For *Abraham fell upon his face, and laughed.* Geneſ. c. 17. v. 17. The child in memorial of this event was named Iſchac; or, as more commonly expreſſed, Iſaac, *laughter*. By this was further prefigured a token of joy and gladneſs. The child was to be an omen of happineſs to the world. Therefore God directs Abraham to name him Iſaac, and ſubjoins the reaſon; *Thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant.* Geneſis. c. 17. v. 19. In Iſaac were all the nations upon earth to be bleſſed.

which ſignified περατης, and was equally prophetic. Many have ſuppoſed, that it related to Abraham, who paſſed over the Euphrates in his way to Canaan. Abraham was the ſixth in deſcent from Heber, on which account the ſons of Heber muſt have been very numerous in his time. They may have amounted to ſome hundreds, and perhaps thouſands. It ſeems therefore ſtrange, that a general name ſhould be impoſed upon a large body of people, becauſe in after-times one of the family paſſed a river. I have ſhewn, that moſt of the prophetic names were given to denote ſome extraordinary occurrence; ſuch as could not well be expected in the common courſe of things. The paſſing of a river could not be eſteemed of this nature: eſpecially when the perſon ſpoken of lived in an interamnian country; and in a part of it, which was cloſe bounded by two ſtreams, the Tigris and the Euphrates. Many deduce the name, not from Heber, but from Abraham; ſtill ſuppoſing, that it was given from his paſſing of a river. In conſequence of which Abraham is made the head of the whole Hebrew family. Hence Artapanus tells us, [36] καλεισθαι αυτους Ἑβραιους απο Ἀβρααμου· *that the Hebrews had their name from Abraham.* And Charax to the ſame purpoſe: [37] Ἑβραιοι, ὁτως Ιουδαιοι απο Ἀβραμωνος. This ſeems to have been the opinion of many [38] eccleſiaſtical, as well as other writers; who deduce

[36] Euſeb. P. E. L. 9. p. 420.

[37] Apud Steph. Byzant.

[38] Ἑβραιοι γαρ οἱ περαται ἑρμηνευονται, διαπερασαντος Ευφρατην Ἀβραμ· και ὁκ, ὡς οιονται τινες, απο Ἑβερ. Ex Euſebianis. See Selden de Diis Syris. Prolegom. c. 2. p. 4.

Ἀβραμ περατης. Heſych. In another place he comes nearer to the truth; when he ſays, Ἑβραιος, και ὁ Ἑβραιος, περατης.

the

the name from Abraham, and not from Heber. Thus we are told by Hesychius, Ἀβραμ, περατης· *By Abraham is signified one, who passes over.* From hence we find, that they imagined the name of Abraham to have been a compound of Aber, *to pass over*: than which notion there can be nothing more idle. It is notorious, that Abraham is called the [39] Hebrew; which would be unnecessary, and redundant, if his original name had that signification. He is not styled Heber, but like his posterity, an Hebrew. This shews, that he did not give, but receive the name. It was a patronymic; a name, by which his fathers had before him been distinguished. The authors of the Greek version are therefore guilty of a mistake in translating it [40] περατης, instead of Ἑβραιος. For they introduce it as referring to an uncertain piece of history, about the passage of a river; when it is in reality an hereditary title, a Gentile mark of distinction. As to those, who have imagined that the name of Abraham is a compound of Aber, *to pass*; their notion is founded upon a notorious mistake in etymology. The Patriarch had two names, which were both given prophetically, and were of high consequence; relating to great events, which in the fullness of time were to be accomplished. He was called both Abram and Abraham; which names are said to signify [41] Pater illustris, and Pater multitudinis. They were both given before he had a child, and when there was little prospect of his having such a progeny.

[39] Genesis. c. 14. v. 13.

[40] Ibid.

[41] Ἀβραμ—πατερα μετεωρον. Euseb. P. E. L. 11. p. 518. Ab-Ram, Pater-magnus. See Genesis. c. 17. v. 5. concerning the name Abraham.

Abraham

Abraham therefore could not have been the head of the Hebrew family. The perſon alluded to under the name of Περαται was Heber: he was certainly the father of the Hebrews; and they are ſpoken of as his poſterity by [42] Moſes. Syncellus alſo makes him very truly the head of that [43] line. The name of Heber, like the names of moſt of the Patriarchs, was prophetically given; and it did not relate to the paſſing of a river, but to a [44] treſpaſs in his poſterity. They paſſed over from the ſtock of their fathers; and dwelt upon forbidden ground, among the ſons of Ham, and Chus, in Shinar, and Chaldea, where they ſerved other Gods. I make no doubt, but that the true meaning of the name Heber was not ſo much περατης, as παραβατης; and related to this apoſtaſy of his family. They were the deſcendents of Shem; but reſided among the enemies to the truth, to whom they had gone over. From this land Abraham was called; and brought with him his father Terah, and others of his family, who reſided afterwards at Haran. Hence there was a great deal of truth in the words of Achior the Ammonite, when he gave an account of the Hebrews to the Aſſyrian general Holophernes. [45] *This people are deſcended of the Chaldeans; and they ſojourned heretofore in Meſopotamia, becauſe they would not follow the Gods of their fathers, which were in the land of Chaldea.* This in great meaſure agrees with that which is ſaid

[42] Numbers. c. 24. v. 24. They are ſhewn to be lineally deſcended from Heber. Geneſis. c. 10. v. 25.

[43] P. 87. Euſebius alſo ſays, Ἑβραιοι απο τυ Ἑβερ· προπατωρ δε τυ Αβραμ ουτος ην. Præp. Evang. L. 9. p. 304.

[44] עבר, to tranſgreſs.

[45] Judith. c. 5. v. 6. 7.

by

by Joſhua, when he addreſſes the children of Iſrael, and puts them in mind of their idolatrous original. [46] *Your fathers dwelt on the other ſide of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they ſerved other Gods.* Theſe Gods they quitted, and came to Haran, as Achior truly witneſſed. As they had reſided ſo long in a foreign land, the ſacred writer ſeems to have been apprehenſive, that their true line might one day be miſtaken; and that they might be adjudged to a wrong family. Hence he ſtrongly inculcates, that Shem was *the* [47] *father of all the children of Heber.* And this caution was not unneceſſary; as we may perceive from their being ſtyled the ſons of the Semarim, and of the Chaldeans. And this is to be found, not only among Pagan authors, but even among the eccleſiaſtical writers, by whom Abraham is repreſented, [48] το γενος Χαλδαιος, *a Chaldean, not merely by nation, but by race.*

We read in the Moſaic hiſtory, that [49] *unto Heber were born two ſons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joctan.* The ſacred writer then proceeds to give an account of the children of Joctan, who were very numerous; and alſo of the region, to which they migrated. [50] *And their dwelling was from Meſha, as thou goeſt unto Sephar, a mountain of the eaſt.* But of Peleg no ſuch hiſtory is given: no mention is made, where his poſterity reſided; nor are his ſons enumerated. We have

[46] Joſhua. c. 24. v. 2.
[47] Geneſis. c. 10. v. 21.
[48] Euſebius. Chron. p. 20. See alſo Syncellus.
[49] Geneſis. c. 10. v. 25.
[50] Geneſis. c. 10. v. 30.

only

only a line of ſingle perſons in deſcent from him to Abraham. Peleg, we have been told, was ſo named, becauſe in his time there was a diviſion of the earth: and there ſeems alſo to have been a diviſion of the church of God. If then we compare all that has been ſaid upon this ſubject, we may infer, that the ſons of Peleg, the Hebrews of his line, were apoſtates; and dwelt with the ſons of Chus in Babylonia and Chaldea; while the ſons of Joctan went to their proper place of ſettlement. As the former muſt have increaſed in number greatly at the time of the diſperſion; we may ſuppoſe, that many of them were involved in that calamity. Hence came the notion of Claudius Iölaus, concerning the people of Judea; that they were the ſons of Sparton, Σπαρτων. This ſhould not be repreſented as a proper name: for by Σπαρτων is meant Σποραδων; and by the hiſtory we are to underſtand, that they were reputed of the family of thoſe perſons, who were of old diſperſed abroad.

Bochart thinks, that they were not all the ſons of Heber, who were Hebrews; but only thoſe who preſerved the Hebrew language [51] pure. [52] Itaque majorum Abrahæ hæc fuit prærogativa, quod Hebræum ſermonem ſervaverunt incorruptum; cum reliqui omnes, etiam in Heberi familiâ, aut illum prorſus mutaverint, aut infecerint ſaltem cæterarum linguarum quaſi contagione quâdam. This is primâ facie very ſtrange; to be told, that any of the ſons of Heber were not

[51] Hebræos voco poſteros Heberi non omnes; ſed eos duntaxat, qui primitivæ linguæ, hoc eſt Hebrææ, uſum conſtanter retinuerunt. Geogr. Sacra. L. 2. c. 14. p. 92. 93.

[52] Ibid.

Hebrews.

Hebrews. Not a ſyllable to this purpoſe can be inferred from the Scripture: and the whole of what is advanced ariſes from prejudice. Bochart, and many others, have thought, that there muſt be ſomething ſacred in the Hebrew language; becauſe it has pleaſed God to make it the means of conveyance, by which his oracles have been tranſmitted. From hence it has been ſuppoſed to be holy; and likewiſe the primitive, and original language of the world. There are many things, which Bochart has advanced, that are exceptionable. Firſt of all, the poſition, before taken notice of, that all the ſons of Heber were not Hebrews. The Scriptures expreſly ſay, without any limitation, that the Hebrews were from Heber. They ſpecify Peleg, Reu, Serugh, and all that were in a direct line from him to [53] Abraham. He ſays, in the ſecond place, that only thoſe were Hebrews, who retained the language pure. Here too the Scriptures are ſilent: not a ſyllable can be produced to this purpoſe: nay it is contrary to the tenour of the ſacred writings. It ſuppoſes the people to be named from their language; whereas the language was denominated from the people. The anceſtors of the Hebrews lived in Chaldea, and ſerved other Gods; even Terah, and Abraham, from whom they were ſo immediately deſcended. They were conſequently far removed from the ſtock of their fathers. Heber, by his name, ſeems to have been the firſt tranſgreſſor: he receded with a large part of his family: and when he paſſed over, there was but one language in the world. In the days of

[53] Geneſis, c. 11. v. 17. See alſo Numbers. c. 24. v. 24. *Ships from the coaſt of Chittim ſhall—afflict Heber.*

his ſon Peleg, the earth, as all agree, was of one language, and ſpeech. The language therefore of Heber was common to all mankind, conſequently there could be nothing particularly holy in it. To ſay the truth, for ages after, there was but one language in the world. This in proceſs of time was diſparted into dialects; and thoſe were again ſubdivided. To aſk, which was the primitive language of theſe, is to inquire which of the ſeven ſtreams of the Nile, or Danube, is the original branch; when they are collateral, all equally deduced from one common ſource. There is this difference to be obſerved in the compariſon: the parent ſtream remains; but the maternal ſource of languages is probably no more. The principal of Heber's poſterity ſtayed in Chaldea after the migration of families, and the confuſion at Babel. They therefore ſpake the language of the country, the Chaldaic. No, it will be ſaid; they were excepted in the general confuſion of tongues; and had their language preſerved. I do not admit, that the confuſion was general: but if it were, why ſhould Terah, and his anceſtors, who were apoſtates, and idolaters, have this prerogative granted them? The Scriptures ſay not a word about it; and it would be idle to infer it. The ſons of Heber therefore ſpake the ancient Chaldaic: and the Hebrew was ever a dialect of that language.

MEROPES.

ANOTHER name given to thoſe of the diſperſion was Meropes. [1] Διεσκεδασε γαρ (ὁ Θεος) αυτων τας γλωσσας, και απο μιας εις ἑβδομηκοντα δυο διενειμε, κατα των τοτε ανδρων αριθμον ἑυρεθεντα· οθεν και Μεροπες ὁυτοι κεκληνται. The learned Father, from whom I quote, ſuppoſes, that the language of mankind at Babel was changed: and he accordingly tells us, *that the Deity ſeparated their tongues; and from one language formed ſeventy and two: for this was the exact number of men, who at that time exiſted: and from this ſeparation, they were called Meropes.* Many other [2] writers have imagined, that there was at Babel, an univerſal change of language; and that ſeventy-two new tongues aroſe, ac-

[1] Epiphanius adverſ. Hæreſ. L. 1. p. 6.

[2] By ſome they are ſaid to have been ſeventy-five. Ευφορος δε, και αλλοι πολλοι των ἱστορικων, και εθνη και γλωσσας πεντε και ἑβδομηκοντα λεγουσιν ειναι, επακουσαντες της φωνης Μωσεως λεγουσης. Ησαν δε πασαι αἱ ψυχαι εξ Ιακωβ πεντε και ἑβδομηκοντα, αἱ εις Αιγυπτον κατελθουσαι. Clemens Alexand. Strom. L. 1. p. 404. By the author himſelf there are ſuppoſed to have been only ſeventy-two.

The author of the Clementine Homilies mentions only ſeventy nations, and ſeventy tongues. Hom. 18. c. 4. In the Recognitiones Clement. the earth is ſuppoſed to have been divided into ſeventy-two parts, for the reception of ſeventy-two families of mankind. L. 2. c. 42.

cording to the number of mankind at that ſeaſon. For this notion they have no [3] authority: and it is certainly contrary to the tenour of Scripture. We may however venture to agree with them, when they tell us, that the people ſtyled Meropes were ſo named from the diſperſion. The author of the Chronicon Paſchale more truly confines the change, of which we are treating to ſound and utterance. He ſays, that the Meropes were the people originally concerned in the conſtructing of the Tower in Babylonia: and that they were prevented in executing their purpoſe through default in ſpeech: [4] *δια ην αιτιαν και Μεροπες παντες κεκληνται, δια την μεμερισμενην την φωνην: On this account they had the name of Meropes, becauſe their ſpeech was divided.* Johannes Antiochenus ſpeaks much to the ſame [5] purpoſe: and all writers, who take notice of this name, and its origin, ſuppoſe that it related to the diſperſion.

I have mentioned, that the apoſtaſy in Babylonia commenced under Nimrod, and his aſſociates, the ſons of Chus. He was repreſented as a perſon of extraordinary ſtature, the

[3] There was however an ancient tradition, which prevailed among the Egyptians, that the earth was originally divided into ſeventy-two portions. *Εβδομηκοντα δυο χωρας τας αρχαιας φασι της οικεμενης ειναι.* Horapollo. L. 1. c. 14. p. 28.

If there were but ſeventy-two perſons in the days of Peleg, how could there be ſuch conſiderable kingdoms formed in the days of Abraham? The Scripture mentions Elam, Canaan, Egypt, and ſeveral others; and there were undoubtedly many, of which we have no account.

[4] Chron. Paſch. p. 49.

[5] *Ουτω γινεται διαμερισμος, ητοι διασπορα των υιων Νωε, και των εξ αυτων γεννηθεντων· διοπερ και Μεροπες εκληθησαν, απο τε της μεμερισμενης φωνης. κ.τ.λ.* Joh. Malala. p. 13.

Μεροπες, ανθρωποι· δια το μεμερισμενην εχειν την οπα, ηγουν φωνην· η απο Μεροπος τυρο τε φαεθοντος Κωε· λεγονται δε Κωοι Μεροπες. Heſych.

head

head of the Γηγενεις, or earth-born brood: and he was ſtyled by the Grecians Nebros, and [6] Nebrodes; and his people Νεβριδαι, Nebridæ. According to Beroſus, he was the firſt who took upen himſelf the title of a [7] Shepherd king. Many of this family came into Hellas, Myſia, and Ionia, as I have mentioned. They poſſeſſed ſome of the beſt iſlands in the Ægean Sea; particularly Leſbos, Lemnos, Samos, Chios, Cos. The name of this laſt iſland is often expreſſed Coüs. By this is meant Χυς, the Grecian name of Chus, and relates to his family, who ſettled here: for this iſland was particularly occupied by the Cuthites, who preſerved many memorials of their original. We are accordingly told by Stephanus, that it was the ſeat of the Meropes. Κως, πολις και νησος—ἡ Μεροπις εκαλειτο απο Μεροπος Γηγενυς. Λεγεται δε Κωως δια δυο ω, και Κοως—λεγεται δε Κοος. Ουτω δε εχηματιζον Ἱπποκρατης, και Ερασιστρατος, ιατροι· ην δε Ἱπποκρατης των καλυμενων Νεβριδων. *Cos is both a city, and an iſland.—It was formerly named Meropis from Merops, one of the earth-born giant brood. They ſometimes expreſs it with two omegas, and ſometimes with one. It is alſo written Coüs. Both Hippocrates and* [8] *Eraſiſtratus, the two famous phyſicians, were of this iſland, and denominated Coans. Hippocrates was of the family of the Nebridæ.* Euſtathius expreſſes it Κωις, Coïs; and

[6] See Vol. I. Radicals. Nimrod. p. 8.

[7] Euſebii Chron. p. 5.

[8] It is not to my purpoſe: yet it may be worth while to take notice, that Eraſiſtratus was not of Coos, but of the iſland Ceos.

All Myſia is thought to have been peopled by Cuthites, and eſpecially by thoſe, who were ſuppoſed to have been the deſcendents of Nimrod. Νεβρωδ ὁ κυνηγος και γιγας—ἐξ ὡν Μυσοι. Chron. Paſch. p. 28.

ſays,

ſays, that the name Merope, and Meropeïs, was given to it, [9] απο εθνες, η γενες, *from a people, or family*, who ſettled here. Ariſtides ſpeaks of the people as [10] Meropidæ; and repreſents them as great in knowledge. The two principal occurrences preſerved by the Cuthites were the Deluge, and Diſperſion: and they ſtyled themſelves both Ogugians, and Meropians, from theſe circumſtances. Hence Coüs is characterized by the ſame epithets: and Callimachus ſpeaking of the wanderings of Latona mentions her coming to this iſland:

[11] Ωγυγιην δ' ηπειτα Κοων Μεροπηϊδα νησον
Ικετο.

The Meropidæ were the ſuppoſed deſcendents of Merope; and likewiſe of Merops. Who is denoted by the latter, may in ſome degree be known by the character given of him. We are told by Clemens of Alexandria, that this perſonage was by ſome looked upon as the author of [12] Dæmon worſhip; conſequently one of the firſt, who introduced innovations in religion. Antoninus Liberalis gives a further account; and ſays, that the Meropidæ were the ſons of [13] Eumelus (a Shepherd) whoſe father was Merops: and he adds, that their off-

[9] Euſtath. in Iliad. B. p. 318.

[10] Κω την Μεροπιδα γην, οικηθεισαν απο Μεροπιδων. Oratio in Aſclepiad. tom. I. p. 77. 79.

[11] Callim. H. in Delon. v. 160.

Μιλητος τε, Κοως τε, πολις Μεροπων ανθρωπων.
Homer. Hymn. ad Apoll. v. 42.

[12] Cohort. p. 38.

[13] Eumelus ſignifies a Shepherd. Ευμηλω τω Μεροπος εγενοντο παιδες υπερφανοι και ὑβριται—και φασιν Κων την Μεροπιδα νησον. Fab. 15.

ſpring

ſpring were people of great pride, and addicted to violence; and that they got poſſeſſion of the iſland Coüs. They were the ſame as the Heraclidæ, or Herculeans; though Pindar ſuppoſes them to have been conquered by Hercules, who ſubdued all the Meropians. But we muſt conſider, that Hercules was the chief Deity of the firſt ages: and in the ſubduing of the Meropes we have an ancient tradition tranſmitted, which the Coans had preſerved. It related to their diſperſion, and to the Giant monarch, who was by way of eminence ſtyled Al-Cuon, or the great king.

[24] Πεφνεν δε συν κεινῳ Μεροπων
Τ' εθνεα, και τον Βοβοταν, ορει ισον,
Φλεγραισιν ευρων, Αλκυονη.

We find, that the Deity *ruined the family of the Meropes, and deſtroyed the Giant Shepherd Al-Cuon at Phlegra; who was in ſize equal to a mountain.* The war of the Giants was recorded in many parts of the world; each of which was at length thought to have been the ſcene of action. It was uniformly called Phlegra; which is only a tranſlation of the true name; for Phlegra ſignifies the land of fire, equivalent to Ur in Chaldea. Pindar takes notice of the ſame hiſtory in another place; where, if inſtead of Hercules we ſubſtitute divine vengeance, the purport of the tradition will be very plain.

[25] Ποθηστε και Μεροπας (Θεος),

[24] Pind. Iſth. Od. 6. v. 46. Βοβοτης is properly an herdſman: but in early time the office of a ſhepherd, and herdſman was the ſame.

[25] Pind. Nem. Od. 4. v. 42.

Και

Και τον μεγαν πολεμιζαν
Εκπαγλον Αλκυονη.

The Deity ruined the Meropians, together with their great and warlike monarch, the ſtupendous Al-Cuon. The poet, as I have obſerved, ſuppoſes Hercules to have invaded them: but they were Heraclidæ, and looked upon Hercules as one of their progenitors. Wherefore, when Artaxerxes tranſmitted his orders to them, and required, that Hippocrates ſhould be ſent to him; their anſwer was, that they ſhould never ſhould do any thing unworthy of thoſe, who had gone before them, mentioning Æſculapius, Hercules, and [26] Merops. They ſeem, like the Cyclopians, to have been people of great ingenuity: and there is a ſtatue of Apollo mentioned by Plutarch, which is ſaid to have been, [27] εργον των καθ' Ηρακλεα Μεροπων, *the work of the Meropes, who lived in the time of Hercules.* They were the ſame as the Titanians: hence Euripides, ſpeaking of a female of this family, ſtyles her, [28] Μεροπος Τιτανιδα κορην, *a Titanian damſel, a daughter of Merops.* They were alſo the ſame as the Macares, and Αθανατοι; thoſe perſons ſtyled Deities and Immortals. On this account the iſland Coüs, one of the chief ſeats of the Meropes, is by the poet Demoxenus ſaid to have been the parent of Gods; [29] Θεων γαρ φαινεθ' η νησος φερειν.

Some ſeem to apply the term Merops to all mankind:

[26] See Spanheim's Notes upon Callimach. H. in Delon. v. 160.

[27] Plutarch de Muſicâ. p. 1136.

[28] Eurip. Helena. v. 387.

[29] Athenæus. L. 1. p. 15.

and [30] Hesychius defines Meropes by ανθρωποι, as of universal signification. But it is plain from what has been said, that they were a particular race: and Pindar above made mention of [31] Μερόπων εθνεα; intimating, that there were several families, and nations of them. Among these were the Athenians, who must have been Meropians by being [32] Nebridæ; for these were titles, which related to the same family. They were also styled Erectheidæ, or the descendents of Erectheus: and Merope was supposed to have been his [33] daughter. Theopompus seems to have had an obscure tradition concerning a large body of this family settling far in the west, and occupying a region, called Μεροπιδα γην. This is looked upon as an idle surmise by [34] Strabo: but there seems to be much truth in the tradition. By these Meropes are meant the Atlantians, who settled in Mauritania. They were of the Titanian race, and the supposed offspring of Atlas. His daughters were the celebrated Peleiadæ; one of whom was Merope, the reputed mother of the family, denominated here Meropians. The like history is given by Ælian, who mentions in this country, [35] Μερόπας τινας ἑτως καλουμενους ανθρωπους; *a race of people called Meropians.* If we compare the account given by Ælian with that, which has been given above; and likewise collate it with those

[30] Μερόπες ανθρωποι. Hesych.

[31] Pindar supra.

[32] Liber—Nebridarum familiam pelliculâ cohonestavit hinnulæ. Arnobius. L. 5. p. 185.

[33] Plutarch in Theseo. p. 8.

[34] Strabo. L. 7. p. 458.

[35] Ælian. Var. Hist. L. 3. c. 18. p. 251.

lines in Heſiod, where he deſcribes the place of retreat, to which the Titans were conſigned; we ſhall find the whole to relate to the Atlantians, and to the region in which they dwelt. They were the ſame as the Cuthite Erythreans; and the ocean, upon which they lived, was called the Erythrean Sea. Heſiod, as I have ſhewn, deſcribed it as a vaſt pool, and an unfathomable abyſs. Strabo has preſerved a curious fragment from the Prometheus liberatus of Æſchylus; wherein there are alluſions to all theſe circumſtances: and where the Atlantians are very truly deſcribed under the character of Ethiopians, who lived upon the Erythrean Sea:

[36] Φοινικοπεδον τ' Ερυθρας ιερον
Χευμα θαλασσης,
[37] Χαλκοκεραυνον τε παρ' Ωκεανῳ
Λιμναν [38] παντοτροφων Αἰθιοπων,
Ἰν' ὁ παντεποπτας ηελιος
Αιει χρωτ' αθανατον,
Καματον θ' ἱππων θερμαις
Ὑδατος μαλακα προχοαις αναπαυει.

The learned Caſaubon thinks, from a paſſage in Dionyſius Halicarnaſſenſis, that theſe verſes are a part of a ſpeech of Hercules, who is informing Prometheus concerning ſome future events. This is very probable; and they ſeem, I

[36] Strabo. L. 1. p. 58.

[37] What Χαλκοκεραυνον means, I know not. It may poſſibly be a miſtake for Χαλκοκρηνον.

[38] So it occurs in ſome MSS. for παντοτροφων. See Caſaubon's learned notes upon this paſſage in Strabo.

think, particularly to relate to the wanderings of the Titanians, and Meropes, who ſettled in Mauritania. The poet here mentions *The ſacred waves of the Erythrean Sea: and the vaſt pool near the ocean, upon the borders of which the* [38] *wandering Ethiopians had taken up their reſidence; where the Sun, that all-ſeeing Deity, uſed to refreſh his immortal body, and recruit his wearied horſes, in the tepid ſtreams of that ſalutary water.* The term *Erythrean Sea* has miſled Strabo; who ſuppoſes, that the people ſpoken of were to the ſouth, above Egypt. But how can it be ſaid, that the Sun reſted from his labours in the ſouth, and refreſhed his horſes, when he was in his meridian? The waters, in which the poets ſuppoſed him in the evening to ſet, were thoſe in the weſt, in the midſt of the great Atlantic. He was in like manner repreſented as riſing from an Erythrean Sea in the eaſt. Here lived the Indo-Cuthites, a people of the ſame family as the Meropes, and called Ethiopes, Mauri, and Erythræi. There is another fragment preſerved in Strabo, which is from the Phaethon of Euripides, and relates to this people. The poet in this takes notice of the eaſtern Indic Ethiopians, and of the region, which they poſſeſſed.

[39] δοθηναι Μεροπι τησδ' Ανακτι γης·
Ἣν εκ τεθριππων ἁρματων πρωτην χθονα
Ἡλιος ανισχων χρυσεα βαλλει φλογι.
Καλουσι δ' αυτην γειτονες μελαμβροτοι

[38] Παντοτροφος may ſignify wiſe and artful.

[39] Strabo. ibid.

[40] Ἑῳς φαεννης, Ἡλιῳ θ' ἱπποςασεις.

The poet is ſpeaking of Clymene, who was the ſuppoſed mother of Phaethon, and of the Heliades, his ſiſters: and he tells us, that the Gods *beſtowed Clymene upon Merops, a king of that country. This*, ſays he, *is the region, which the ſun firſt enlightens with his golden rays in the morning, when he aſcends his car, and ſets out with his four horſes. On this account it is called by all the black tribes in the vicinity, the place of repaſt, and ſtable, both of Aurora, and of the Sun.* Thus we find, that whether we inquire in Mauritania, or at the Indus, the ſame names occur: and in almoſt all places, where the Cuthites ſettled, the titles of Æthiopes, Titanes, Mauri, Erythrei, and alſo of Meropes will be found. From hence we may learn the extent of the curſe at the diſperſion; and how widely the Meropes were driven. That they came into Greece has been ſhewn: all the Helladians, as well as the Ionians, were Meropians. Hence the term occurs continually in Homer. The Trojans alſo were of this family: and the poet ſpeaking of the foundation of Troy, mentions it as a city of the Meropes.

[41] Δαρδανον αυ πρωτον τεκετο νεφεληγερετα Ζευς,
Κτισσε δε Δαρδανιην, επει ουπω Ιλιος ἱρη
Εν πεδιῳ πεπολισο, πολις Μεροπων ανθρωπων,
Αλλ' εθ' ὑπωρειας ωκεον πολυπιδακος Ιδης.

[40] In the original the line is Ἑῳ φαενναν. Strabo ſays, Νυν μεν δη καινας ποιειται τας ἱπποςασεις τη τε Ἠοι, και τῳ Ἡλιῳ. This is not true, according to the preſent reading. It ſhould therefore be Ἑῳς φαεννης, or Ἠος, that ἱπποςασεις may relate to both Ἑῳς, and Ἡλιῳ.

[41] Iliad. Υ. v. 215.

Offſpring

Offspring of Jove, great Dardanus aroſe,
And founded all Dardania. Troy's high tow'rs,
The ſacred ſeat of the Meropian bands,
Grac'd not the plain. The ſcatter'd tribes as yet
Dwelt at the foot of Ida's ſhady hill,
Amid the guſhing waters.

The Dardanians were Atlantians, being the reputed children of Electra. Their hiſtory is compriſed in that of Dardanus, whom Virgil, in oppoſition to Homer, makes the founder of Ilium or Troy.

[42] Dardanus, Iliacæ primus pater urbis, et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros.

The common opinion is, that the city was built by Ilus, the ſon of Dardanus; who muſt conſequently have been of the ſame family, a Merop-Atlantian. On this account the poet ſpeaking above of Troy ſtyles it πολις Μεροπων ανθρωπων, or *a city of the Diſperſed.*

The Trojans, and [43] Myſians were of a different family from the native Phrygians; being of the ſame lineage, as the people of Hellas and Ionia. The Phrygians were the deſcendents of Japhet, and Javan; and poſſeſſed the whole country, except ſome diſtricts upon the ſea-coaſt. It is ſaid indeed by Homer, that there had been a dynaſty of ſeven kings, at Troy; who are mentioned as reſpectable princes: and Virgil ſtyles Priam, ſuperbum regnatorem Aſiæ. Yet

[42] Æneid. L. 8. v. 134.
[43] Νεφρως ὁ κυνηγος,—ἐξ οὗ Μυσοι. Chron. Paſch. p. 28.

the

the region of Troas was comparatively [44] ſmall; and the inhabitants few in number, in reſpect to the natives of Phrygia. The latter, as they were of a different race, ſo they had a language of their own diſtinct from that of Troas. They were likewiſe in ſubjection to a king, who is repreſented as monarch of the whole country. All this is to be obtained from the evidence of Homer himſelf; who mentions this prince, and his people, and ſpeaks of their language, as different from that of the Trojans. This piece of hiſtory is to be found in the deſcription of that interview, which Venus is ſuppoſed to have had with Anchiſes upon Mount Ida; and it is introduced in the Hymn to that Goddeſs. Upon entering the cave of Anchiſes, among other things, Venus tells him, upon his accoſting her as a Deity, that *ſhe is no Goddeſs; and wonders, that he ſhould take her for ſuch a perſonage. The mother, ſays ſhe, who bore me, was a woman; and I am a mere mortal. My father indeed is of note; and is no leſs than the monarch Otreus, of whom you cannot but have heard: for he rules over all Phrygia, which ſo abounds with well-walled towns. I am acquainted with your language, as well as that of my own nation.*

[45] Ου τις τοι Θεος ειμι· τι μ' Αθανατησιν εϊσκεις;
Αλλα καταθνητη τε, γυνη δε με γεινατο μητης.
Οτρευς δ' εςι πατης ονομα κλυτος, ειπερ ακουεις,

[44] If any credit may be given to the Trojan hiſtory, as related by Homer, the very cities of Troas were not ſubject to Priam. Lyrneſſus, like Troy, was ſituated at the foot of Mount Ida, at the diſtance of a very few miles from the latter city; yet was ſubject to its own king. Iliad. T. v. 295. Strabo. L. 13. p. 910. The ſame circumſtance is to be obſerved in reſpect to Thebes, and other neighbouring cities.

[45] Hymn to Venus. v. 109.

Οι

Ὃς πασης Φρυγιης ευτειχητοιο αναστει.
Γλωσσαν δ' ὑμετερην τε, και ἡμετερην σαφα οιδα.

Thus we find, that the language of the Trojans, and of the native Phrygians was different; for they were not of the ſame race. But the Grecians and the Trojans were of the ſame family, however they may be repreſented, as in a ſtate of warfare: and they are introduced as ſpeaking the ſame language. Priam's people could converſe with their enemies: but their allies differed from them in ſpeech, and indeed from one another. The Carians were a large and powerful nation: and Homer repreſents them particularly, as barbarous in reſpect to language.

[46] Νασης αυ Καρων ἡγησατο βαρβαροφωνων.

Polydamas therefore adviſes Hector to arrange the troops in their encampment according to their tribes, and dialects; that there might be no confuſion. As the Trojans were Meropes and Titanians, they were conſequently Αθανατοι, or of the race of the Immortals. Their language accordingly is characterized by Homer as the language of the Gods. It was the Amonian, or Titanian tongue; and we often find it oppoſed to that of men, which was the language of Japhet and Javan. Homer makes a diſtinction of this nature, when he is ſpeaking of Briareus.

[47] Ωχ' ἑκατογχειρον καλεσασ' ες μακρον Ολυμπον,
Ὃν Βριαρεων καλεσσι Θεοι, ανδρες δε τε παντες
Αιγαιωνα.

[46] Iliad. B. v. 867.
[47] Iliad. A. v. 402.

The

The like occurs, when he is ſpeaking of the tomb of Myrinna the Amazon.

[48] Εϛι δε τις ϖροπαροιθε ϖολεως αιπεια Κολωνη,
Εν ϖεδιῳ απανευθε, ϖεριδρομος ενθα και ενθα·
Την ητοι ανδρες Βατιειαν κικλησκεσιν,
Αθανατοι δε τε σημα ϖολυσκαρθμοιο Μυρινης.

There is a third inſtance, when he is ſpeaking of the bird Chalcis.

[49] Ενθ' ἡϛ' οζοισιν ϖεπυκασμενος ειλατινοισιν,
Ορνιθι λιγυρῃ εναλιγκιος, ἡντ' εν ορεσσι
Χαλκιδα κικλησκουσι Θεοι, ανδρες δε Κυμινδιν.

A fourth, when he introduces the river Xanthus.

[50] Αντα δ' αρ' Ἡφαιϛοιο μεγας ϖοταμος, βαθυδινης,
Ὁν Ξανθον καλεουσι Θεοι, ανδρες δε Σκαμανδρον.

In ſpeaking of the herb Moly in the Odyſſey, Homer again mentions the language of the Gods; but without putting it in oppoſition to that of men.

[51] Ῥιζῃ μεν μελαν εσκε, γαλακτι δε εικελον ανθος·
Μωλυ δε μιν καλεουσι Θεοι.

In the ſame manner, he takes notice of the famous rocks Symplegades:

[48] Iliad. B. v. 811.
[49] Iliad. Ξ. v. 289.
[50] Iliad. Υ. v. 73.
[51] Odyſſ. K. v. 304.

Πλαγκτας

[52] Πλαγκτας δη τοι τασγε Θεοι Μακαρες καλεσσι.

In the Scholia upon Theocritus, the ſame rocks are ſaid to be differently denominated by Gods and by mortals, according to Caryſtius Pergamenus. [53] Καρυστιος ὁ Περγαμηνος φησι, Κυανεας μεν ὑπο ανθρωπων, ὑπο δε Θεων Ορκυ Πυλας κεκλησθαι. Proclus quotes ſome poet, who ſpeaks of the Moon, as differently named by theſe two parties.

[54] ἡν τε Σελήνην
Αθανατοι κλῃζουσιν, επιχθονιοι δε τε Μηνην.

Heſiod mentions the language of men; but of men only: and ſays, that they had a particular name for a pigeon. [55] Τας δε βροτοι καλεσσι Πελειαδας. Probably there was a reference to the Gods in that part of the paſſage, which is loſt, and to the Ionah. Theſe are the only inſtances of this nature, that I am able to recollect.

Hence we find, that there were two languages alluded to by the Grecian writers: one of which was the Meropian, or that of the Diſperſed; the other was the language of Javan.

[52] Odyſſ. M. v. 61.
[53] Scholia in Theoc. Idyl. 13. v. 22.
[54] Proclus in Timæum Plat. β.ι.γ. p. 154.
[55] E Fragmentis Heſiodi.

OF

OTHER CUTHITE COLONIES

In SYRIA, and in COLCHIS;

AND OF

THOSE IN THE WEST.

AS there are many circumſtances to the purpoſe above, here and there ſcattered in the courſe of the former treatiſes, I muſt beg leave in ſome degree to recapitulate theſe evidences, and to place them in one view before the eye of the reader. For this is a very intereſting ſubject, which has been ſtrangely overlooked, and neglected: though it will appear upon enquiry to be the baſis of all Gentile hiſtory. Of the ſons of Chus, who upon the diſperſion betook themſelves eaſtward to the Indus and Ganges, I have ſpoken at large: alſo of thoſe who paſſed into Egypt. When they were ejected from this country, they retired to many parts: and particularly to the coaſt of Syria; which they occupied under the titles of Belidæ, Cadmians, and Phœnices. From hence they went to Hellas, as I have ſhewn, likewiſe to Hetruria,

truria, and Iberia; and the coaſt of the great [1] Atlantic. A colony alſo ſettled at Colchis, and upon different parts of the Pontic region. Wherever they came, they were in every reſpect ſuperior to the natives: and as their ſettlements were made very early, the annals of each nation begin with their hiſtory; and with the hiſtory of their forefathers, which was ingrafted upon it. They were very ſkilful in phyſic: and generally carried with them vulnerary herbs, and plants of uſeful and ſalutary properties; which they adapted to the ſoil of the countries, whither they came. They particularly cultivated the vine: and almoſt every region, where they ſettled, will be found famous for the grape. They introduced Zuth, or ferment; and taught the compoſition of many liquors. As the earth in the firſt ages had been overgrown with woods and foreſts; and was in many places obſtructed by lakes, and moraſſes: they opened roads, and formed cauſeways; and drained the ſtagnant waters. Specimens of theſe extraordinary performances were exhibited in various parts: but all, that they performed at different times, has been attributed to ſome one hero, either Oſiris, Hercules, or Bacchus. In the peregrinations of the laſt perſonage may be particularly ſeen the hiſtory of this people, and of the benefits, which they conferred upon the world. *There was no nation upon earth*, ſays [2] Diodorus, *neither Grecian, nor foreign, but what was indebted to this Deity for ſome mark of his munificence, and*

[1] See Diodorus Sic. L. 1. p. 24. and 26. They ſeem to have been the firſt, who peopled the iſland Sicily.

[2] Οὐθεια γαρ, ουθ' Ἑλληναν, ουτε Βαρβαρων, αμοιρον ειναι της τοτε δωρεας, και χαριτος. Diodor. Sic. L. 3. p. 207.

favour:

favour.—He taught people to plant the [3] *vine, and to preſerve the juice of the grape: and to lay up the fruits of the earth in proper repoſitories.—Thoſe who poſſeſſed an harſh, and ungenial ſoil, not adapted to the cultivation of the vine, were ſhewn the art of making a drink from barley, not leſs grateful than that, which proceeded from the grape. The* [4] *perſon, from whom theſe bleſſings were derived, is repreſented, as of the higheſt antiquity; and the greateſt benefactor, that ever mankind experienced.* The like hiſtory is given of [5] Oſiris, under which character we are to underſtand a people, who went forth, and performed all that has been mentioned. Their religion conſiſted in the worſhip of the Sun under various titles. To this were added divine honours, paid to their anceſtors, the Baalim of the firſt ages: all which was attended with particular myſterious rites. In theſe were commemorated the circumſtances of the Deluge; and the hiſtory of the great Patriarch, through whom mankind was preſerved.

Among the many titles, under which this people paſſed, they particularly preſerved thoſe which were moſt eſſential, and characteriſtic. Hence they are continually in the more ancient hiſtories repreſented as Τιτανες και Γηγενεις, *Titanian and Earthborn.* They were alſo ſtyled Arabians, Ethiopians, Saites, Sethites, Sithonians, Zones, Zoanes, Azones, Amazones, and Arkites. This laſt was by the Grecians rendered,

[3] Τυντε της αμπελε φυτειαν, και την χρησιν, και την παραθεσιν τυτε οινε, και των ακροδρυων, και τινων αλλων καρπων. Ibid.

[4] Παλαιον ειναι σφοδρα τυτον, και μεγισταις ευεργεσιαις κατατεθεσθαι τω γενει των ανθρωπων. Diodorus Sic. L. 4. p. 210.

[5] See the treatiſe inſcribed Oſiris. vol. 2. p. 58. The ſame things are mentioned of Ouranus. Diodor. L. 3. p. 189. alſo of Cronus. L. 5. p. 384.

Αρκαδες

Αρκαδες και Αργειοι, *Arcadians and Argeans.* But above all they retained their family name of Cutæ, Cuthæ, and Cutheans; which I have ſhewn to have been almoſt univerſally expreſſed Σκυθαι, Scuthæ, or Scythians.

Thoſe, who ſettled in [6] Syria, built the city Antioch upon the Orontes: and Zonaras, who ſpeaks of them collectively, as the ſons of Ham, mentions, that they got poſſeſſion of all the country about Libanus quite up to the farther part of [7] Syria. As Phœnicia was imagined to have had its name from a hero, Phœnix: ſo Syria is ſaid to have been denominated from a like perſonage Syrus; who was ſuppoſed to have come there in the firſt ages. [8] Τουτοις τοις χρονοις Συρος ἱστορειται γεγονεναι γηγενης, ὁυ επωνυμος ἡ Συρια. *In thoſe times it is reported, that Syrus lived, one of the earthborn people: and from him the country received its name.* But the term Sur, and Sour, from whence was formed Συρος, ſignified the *Sun.* It was the ſame as Sehor of Egypt, expreſſed Σειριος, *Seirius*, by the Greeks. Hence we are told, [9] Σειριος ὁ Ἡλιος, *By Seirius is meant the great luminary.* In conſequence of this we find places, where the God of light was worſhiped under the name of Sehor, and Sur, called [10] Βηθσυρ, *Bethſur*, and Βηθσυρα, *Bethſoura.* The city Ur in Chaldea was ſometimes expreſſed Sur. Syncellus ſays that Abraham was born

[6] Οι δε Χαμ παιδες την απο Συριας, και Αβανα και Λιβανα των ορων γην κατεσχον. Joſeph. Antiq. L. 1. c. 10. p. 22. See Euſeb. Chron. p. 12.

[7] P. 21. See alſo Syncellus. p. 126.

[8] Syncellus. p. 150.

[9] Heſych.

[10] Beth-Sur. Joſhua. c. 15. v. 28. Βεθσυρα. Joſephus. Antiq. L. 12. c. 7. Βηθσυρ. Ibid. L. 8. c. 10. Βαιθσυρα. 1 Machab. c. 4. v. 29.

[11] εν τη χωρα των Χαλδαιων, εν Σουρ τη πολει: *in the land of the Chaldeans, and in the city Sur.* Συρον κοινον ονομα πολλων τοπων: *Sur*, ſays Stephanus, *is a name common to many places.* The Perſians called their chief Deity Sura: [12] Perſæ Συρη Deum vocant: and we know, that they particularly adored the Sun. Euſebius ſpeaking of Oſiris, the ſame as Helius, tells us, [13] Ἑλληνες Διονυσον προσαγορευσι, και Συριον παρωνυμως. *The Grecians call him indifferently Dionuſus, or Surius, as being ſynonymous.* Plutarch alſo mentions [14] Οσιριν Σειριον, *Oſiris Sirius:* which is the ſame name differently exhibited. From this perſonage the region had its name. [15] Συρια δε απο Συρου κεκληται. *Syria had its name from Syrus:* which was the ſame as Helius, and Apollo. It is by Maundeville in his travels uniformly expreſſed [16] Surrye: which we may imagine to have been the true name, as it was in his time rendered by the natives.

I have dwelt upon this circumſtance, becauſe many have ſuppoſed Syria to have been named from the city Tyre, expreſſed Tſor: which is a notion void of all truth. Tyre did not belong to that country. It was ſeparated from Syria by the whole ridge of mountains called Libanus, and Anti-Libanus. It did not ſo much as give name to the little diſtrict, where it ſtood. We never read of Tyria; no more than we

[11] P. 95.

[12] Lilius Gyraldus. Syntag. L. 1. p. 5.

[13] Præp. Evang. L. 1. p. 27.

[14] Iſ. et Oſir. p. 372.

[15] Scholia in Dionyſ. v. 498. He is ſometimes mentioned as the ſon of Apollo. Συρια απο Συρου γεγονοτος του Απολλωνος. Ibid. v. 775.

[16] The Voiage and Travaile of Sir John Maundevile, Knt. anno 1322.

do of Sidonia. In ſhort, thoſe, who have given into this opinion, have erred for want of geographical preciſion. Tyre was not a city of Syria; but of Canaan: and ſo was Sidon, which ſtood ſtill higher, about four and twenty miles above it. They were both included in the land of Iſrael; and belonged to the tribe of Aſher. It is accordingly diſtinguiſhed by the author of the book of [17] Judith: who mentions the people of Tyre and Sidon, and thoſe who dwell in Sur: *Τους ονταϛ εν Σιδωνι και εν Τυρῳ, και τους κατοικουντας Σουρ.*

Some of this family ſettled in that part of Canaan, called Galilee; which ſeems always to have conſiſted of mixed inhabitants; and from hence was ſtyled Galilee of Nations. Here they founded a city, which was in aftertimes called Scythopolis; but originally [18] Beth-San, from the worſhip of the Sun. It had alſo the name of Nuſa; and there was a tradition, that it had been founded by Dionuſus, in memory of his [19] nurſe. It ſeems to have been a Typhonian city: for there was a hiſtory of a virgin having been there ſacri-

[17] C. 2. v. 28.

[18] Scythopolis civitas, Galileæ metropolis, quæ et Bethſan, id eſt Domus Solis. Eugeſippus de Diſtantiis Locorum in Terrâ Sanctâ.

[19] *Σκυθοπολις, Νυσσα, Παλαιϛινης πολις, προτερον λεγομενη Βαθσαν.* Stephanus Byzant. ſo corrected.

Scythopolin, antea Nyſam, a Libero Patre, ſepultâ nutrice, Scythis deductis. Pliny. L. 5. p. 262. The Nuſa in India was alſo built in memory of the nurſe of Dionuſus.

Την Βεβακχιωμενην
Βροτοισι κλειννν Νυσσαν, ἡν ὁ Βακχεως
Ιακχος αυτῳ MAIAN *ἡδιϛην νεμει.*

Strabo. L. 15. p. 1008. from Sophocles.

In all theſe hiſtories there is a ſtrict analogy.

ficed,

ficed, whom they called Nuſa: and the offering is ſaid to have been firſt made by [20] Argeans. The city alſo, which they built upon the Orontes, was one of thoſe ſtyled Typhonian. Hence the river was called the ſtream of [21] Typhon: and there was a tradition of Typhon being buried upon its [22] banks. This was owing to a Taphos, or high altar, named Typhon, upon which they offered human victims. The name of Orontes was ſaid to have been given to the river by one Orontes, an [23] Indian. From hence we may learn, that they were Babylonian and Chaldaïc perſons, by whom it was conferred; a colony of people from the Tigris. Hard by was the fine grove of Daphne, denominated from Taphanes in Egypt. The natives of this region were ſtyled both Iönim and [24] Argeans: and retained many memorials of the Deluge, and of the diſperſion afterwards. Many of this family extended themſelves quite to the Euphrates; and ſtill farther into Aram-Naharaim: for we read very early of a prince in this region, named [25] Cuſhan-Riſhathaïm: to whom the Iſraelites were tributary. This is certainly the colony alluded to by Diodorus Siculus, when he tells us, [26] that Belus led a body of people from Egypt to the Euphrates, and there inſtituted the Chaldaic worſhip.

[20] Cedrenus. p. 135.
[21] Strabo. L. 16. p. 1090.
[22] Ibid.
[23] Ὀροντην εἶναι γενους δε, εἶναι αὐτον τε Ἰνδων. Pauſan. L. 8. p. 661.
[24] Chron. Paſchale. p. 40.
[25] Judges. c. 3. v. 8.
[26] L. 1. p. 24. He ſuppoſes, that they went to Babylon: but no colony ever ſettled there; nor was Babylon inhabited for ages.

Of COLCHIS.

THE region called Colchis was ſituated at the foot of Mount Caucaſus upon the Pontus Euxinus: and was one of the moſt ancient colonies of the Cuthites. It is ſaid to have exiſted many ages before the æra of the Argonautæ: nay, according to the poet, many of the conſtellations were not formed in the heavens at the time, when this colony was [27] founded. One of the principal cities was called Cuta, and Cutaia: hence we read, [28] Κυτα πολις Κολχικη, πατρις Μηδειας. *Cuta was a city of Colchis, in which Medea was born.* [29] Κυταια, πολις Κολχιδος· *alſo Cutaia was a city of the ſame region.* The country was called [30] Cuteïs, and Cutaïs, from the Cuthite inhabitants. Herodotus mentions many particulars, wherein this people reſembled the [31] Egyptians. *They had the like tendency to woolly hair; and were of the ſame dark complexion. There was a great ſimilitude in their manufactures; particularly in their linen: for they abounded in flax, which they wrought up to a high perfection after the Egyptian method.*

[27] Ουπω τειρεα παντα, τατ' ουρανῳ ειλισσονται·——πωλυς γαρ αδ'ην επενηνοθεν αιων. Apollon. Argon. L. 4. v. 267. v. 276.

[28] Steph. Byzant.

[29] Scholia in Apollon. L. 4. v. 401.

[30] Γαια Κυτηις. Orph. Argonaut. v. 818.

[31] Μελαγχροες εισι, και ουλοτριχες.—λινον μουνον ὅτοι τε και Αιγυπτιοι εργαζονται. L. 2. c. 104. 105.

Και

[32] Και ἡ ζωη πασα, και ἡ γλωσσα, εμφερης εστιν αλληλοισιν. *In ſhort their whole way of life, and their language had a great reſemblance.* From hence we may perceive, though they were not, as the hiſtorian ſuppoſes, of the real Mizraïm race, yet that they came from a collateral branch, and were a colony from Egypt. They retained a great reverence for the memory of their anceſtor Chus: and the vaſt mountain, or rather ridge of mountains, which ran through their country, was from him denominated Caucaſus; or more truly, according to the idiom of the natives, [33] Co-Cuſus. There was alſo a city of the ſame [34] name. It ſignifies the place or temple of Chus, who was called both Caſus, and Cuſus. Apollonius mentions an ancient Typhonian Petra in the hollows of the mountain; where we may ſuppoſe the ſame rites to have been practiſed, as in the Typhonian cities of Egypt. It was an Ophite temple, where the Deity was probably worſhiped under the figure of a ſerpent. Hence the poet ſuppoſes the ſerpent, with which Jaſon engaged, to have been produced in theſe parts:

[35] Ὁν αυτη Γαι᾽ ανεφυσεν
Καυκασῳ εν κνημοισι Τυφαονιη ὁτι Πετρα.

I have mentioned, that Egypt was called Ai-Aït, by the

[32] Ibid.

[33] It is called Co-cas by Hatho the Armenian. Purchaſſ. vol. 3. p. 109.

[34] Iter a Sebaſtiâ Co-cuſo per Melitenem. Antonin. Itin. p. 176. See alſo p. 178. This city ſtood at the foot of the mountain in Armenia: and by Johan. Chryſoſtome it is called Cucuſus.

[35] Apollon. L. 2. v. 1213.

Grecians expreſſed Aëtia. [36] Εκληθη δε και Αετια, απο Ινδε τινος Αετε. *It was named Aëtia from one Aëtus of Indic extraction.* Ai-Aet anſwers to Αια Αετε of the Greeks; and ſignifies the land of the *Eagle:* a name given to Egypt from the hieroglyphic, by which it was denoted. For both an eagle and a vulture were ſymbols of that [37] country. The people, who ſettled in Colchis gave this name to the [38] country: whence the king had the title of Aiates; by the Ionians expreſſed Αιητης, Aietes. We are told above, that it was originally an Indic name, απο τινος ΙΝΔΟΥ Αετε. Hence the Colchians, who were of that family, which firſt introduced it, were looked upon as an Indic people, being by deſcent Cuthites of Babylonia. [39] Οι δε Κολχοι Ινδικοι Σκυθαι εισιν. *The Colchians,* ſays the Scholiaſt upon Lycophron, *are no other than the Indic Scythæ:* the purport of which terms I have before explained. The Scholiaſt upon Pindar calls them Scythæ; and under this title gives the ſame hiſtory of them, as has been previouſly given by Herodotus. [40] Αιγυπτιων αποικοι εισιν οι Σκυθαι· δια τετο και μελανοχροας αυτες ειναι λεγεσιν. εχεσι δε και λινεργεσι την καλαμην, ὡσπερ Αιγυπτιοι.

[36] Steph. Byzant. Αιγυπτος.

[37] It was called Ai-Ait, and Ai-Gupt.

[38] Apollonius uſes it out of compoſition, and calls the country Aia.

Εξ Αιης ενεσντο παρ' Αιηταο Κυταιθ. L. 2. v. 1095.

But the original name ſeems to have been Ai-Aet, or Ai-Ait, though in aftertimes expreſſed Αια, Aia. See p. 206. of this volume.

[39] Schol. in Lycophr. v. 174. See p. 214. of this volume.

[40] Pind. Pyth. Od. 4. v. 376. The poet had previouſly mentioned the complexion of the Colchians.

Ενθα κελαινωπεσσι Κολχοισι βιαν
Μιξαν Αιητα παρ' αυτω. Ibid.

The Scythæ, or Cuthæans, of Colchis, are a colony from Egypt. Hence they are repreſented as of a very dark complexion. They deal in flax, of which they make linen after the manner of the Egyptians. Under the name of Indi they are ſpoken of by Socrates; who ſeems to allude to more nations than one of this denomination. [41] Τηνικαυτα γαρ Ινδων τε των ενδοτερω, και Ιβηρων εθνη. Some of them were called Sindi, and Sindones; and they had an harbour named [42] Sindicus Portus. Of their ingenuity and extenſive knowledge I have ſpoken before: alſo of the obeliſks, which they erected, ſimilar to thoſe at Thebes, and in other places of Egypt. Some traces of theſe things were to be obſerved in after ages: and one vaſt ſtone is particularly commemorated, which was ſuppoſed to have been the anchor of the [43] Argo.

Some of theſe fugitives from Egypt came from Heliopolis, the capital of the region called Zoan. Hence they particularly reverenced the Sun; and from this worſhip were named [44] Soani. Pliny calls them Suani; and they are ſpoken of as a powerful people, and of great natural ſtrength. Their neighbours, the Iberians, were of the ſame race, and like all the Cuthite families, followed the Dionuſiaca, or rites of Dionuſus. This people are ſaid to have come from Pyrene.

[45] Τω δ' επιναιεταοσιν εωθινον εθνος Ιβηρων;

[41] Hiſt. Eccleſiaſt. L. 1. c. 19. p. 49.

[42] Strabo. L. 11. p. 753. 757.

Σινδοι ερημαιον πεδιον μεγα ναιεταοντες. Apollon. L. 4. v. 322.

[43] Λιβυης δε τινος αλλης σφραυσματα εδεικνυτο παλαια· ως—εικασαι εκεινα ειναι τα λειψανα της αγκυρας της Αργους. Arriani Periplus Maris Euxini. p. 9.

[44] Πλησιον δε και οι Σοανες, κρατιστοι κατ' αλκην. Strabo. L. 11. p. 763.

[45] Dionyſ. περιηγησ. v. 695.

Οι

Οι ποτε Πυῤῥηνηθεν επ' αντολιην αφικοντο.

The poet ſuppoſes, that they came eaſtward from Pyrene in Spain: but in theſe early times colonies did not come from the weſt; but went for the moſt part in a quite contrary direction. The Pyrene, Πυρηνη, from whence the Iberi came, was Ur, the land of fire; in other words, Babylonia and Chaldea. Next to them was the nation of the Camaritæ, who ſhew their original in their name. They are repreſented as a large and powerful tribe: and are ſaid to have entertained Bacchus, after the Indic war in which he had been put to flight. This flight was (Πυῤῥηνηθεν) *from the land of fire*, the Chaldaic Ur: and from the banks of the Tigris, the original Indus. From hence the Camaritæ, thoſe prieſts and votaries of Cham fled, together with the Iberi, and brought the rites of Bacchus into the neighbourhood of Colchis and Caucaſus: and eſtabliſhed them, where they ſettled; which is called the entertaining of the fugitive Deity. Of this people the poet Dionyſius gives a fine account immediately ſubſequent to the former.

[45] Και Καμαριταων φυλον μεγα, τοι ποτε Βακχον
Ινδων εκ πολεμοιο δεδεγμενοι εξεινισσον,
Και μετα Ληναιων ιερον χορον εστησαντο,
Ζωματα, και νεβριδας επι στηθεσσι βαλοντες,
Ευοι, Βακχε, λεγοντες· ὁ δε φρεσι φιλατο Δαιμων
Κεινων ανθρωπων γενεηντε, και ηθεα, γαιης.

It is obſervable of the [46] Iberians, that they were divided

[45] V. 700.

[46] Strabo, L. 11. p. 765.

into different caſts: each of which had its proper function. The rank and office of every tribe were hereditary and unchangeable. This rule of invariable diſtinction prevailed no where elſe, except in [47] India, and [48] Egypt.

That the Colchians were from the latter country, is manifeſt from the evidence already produced. And we may not only perceive, from whence they came; there are ſufficient proofs to aſcertain alſo who they were. We may be aſſured, that they were a part of that body, who by the Egyptians were ſtyled the Hellenic and Phenician Shepherds. They quitted Egypt, and were ſucceeded by the Iſraelites, called afterwards the Jews. Theſe alſo retired, and ſettled in Canaan, between Arabia and Syria. Of this migration, and of that previous to Colchis, Diodorus affords the following extraordinary evidence. [48] Το τε των Κολχων εθνος εν τω Ποντω, και το των Ιουδαιων ανα μεσον Αραβιας και Συριας, οικησαι τινας ὁρμηθεντας παρ' ἑαυτων (Αιγυπτιων). The hiſtorian had been ſpeaking of various colonies from this country, and particularly of that colony ſuppoſed to be led by Danaus to Argos; and of others to different places: and then adds, *that the Colchic nation upon the Pontus Euxinus, as well as that of the Jews, who ſettled (in Canaan) between Syria and Arabia, were both founded by people, who went forth in early times from Egypt.* As they enriched this country with many uſeful arts, we may well expect that they retained to the laſt

[47] Strabo. L. 15. p. 1029.

[48] Herodotus. L. 2. c. 164. The Egyptians and Indi were divided into ſeven caſts; the Iberi only into four.

[49] L. 2. p. 24.

ſome

ſome of their original excellence. We accordingly find, that writers ſpeak greatly of their [50] advances in ſcience, though it muſt have been much impaired, before the Grecians were acquainted with their coaſt. They however carried on for a long time an extenſive commerce: and we have from Strabo a very good deſcription of their country; the nature of which we may preſume to have been always the ſame. He ſays, [51] that the whole region abounded with fruits of every kind; and with every material, that was requiſite for navigation. The only product of the country at all exceptionable was the honey, which had a bitter taſte. Timber was in great plenty: and there were many rivers for its conveyance downwards. They had alſo abundance of flax and hemp: together with wax and pitch. The linen manufactured by the natives was in high repute. Some of it was curiouſly painted with figures of animals and flowers; and afterwards dyed, like the linen of the Indians. And [52] Herodotus tells us, that the whole was ſo deeply tinctured, that no waſhing could efface the colours. They accordingly exported it to various marts, as it was every where greatly ſought after. Strabo ſays, that many people, who thought that they ſaw a ſimilitude between the natives of Colchis and of Egypt, particularly in their cuſtoms, made uſe of this circumſtance to prove the reſemblance. He adds, that the high reputation and ſplendor, which they once maintained, may be known by the repeated evidences, that writers have tranſmitted concerning them.

[50] Οσην επιφανειαν εσχεν ἡ χωρα αυτη, δηλωσιν οἱ μυθοι. Strabo. L. 11. p. 762.
[51] Ibid.
[52] Herod. L. 1. c. 203.

Of

Of the AMAZONS.

AS the Cuthites of Colchis were ſo very enterpriſing; and carried on ſuch an extenſive commerce; they in conſequence of it made many ſettlements; ſo that the coaſt of the Euxine, upon which they lived, was in many places peopled from them. One of their chief colonies ſeems to have been of that celebrated people, who were called Amazons; and whom the Grecians have repreſented as a nation of women. They are ſuppoſed to have been of a very warlike turn; and to have made expeditions into countries at a great diſtance. To keep up their community, they permitted men at ſtated times to come among them: but after that they had enjoyed a ſufficient commerce with them, they put them to death. Hence they are ſaid to have been called [53] Aorpata, or murderers of their huſbands. Of the children, which were born to them, they ſlew all the males: but nurſed the females; and trained them up to war. And that they might in time uſe their arms more readily, they ſeared up the right [54] breaſt in their infancy, to prevent its growth: imagining, that otherwiſe there would be ſome impediment in their management of the bow. They

[53] Herod. L. 4. c. 110.

[54] Ἁπασας δε επικεκαυσθαι τον δεξιον μαζον εκ νηπιων, ὡς ευπετως χρησθαι τῳ βραχιονι προς ἑκαστην χρειαν. Strabo. L. 11. p. 769. Penthiſilea in Virgil is mentioned

Aurea ſubnectens exectæ cingula mammæ. Æneid. L. 1. v. 492.

reſided chiefly upon the river [55] Thermodon, and the coaſt of Cappadocia; where they held the cities [56] Cutora, Amiſa, Comana, Themiſcura, Cadiſia, Lucaſtia, and Sinope. They alſo poſſeſſed a large tract of territory in Armenia. They overran divers countries; and many cities are ſaid to have been founded by them; which cities were of the higheſt antiquity. This is the hiſtory which has been tranſmitted concerning the Amazons: but is it poſſible, that ſuch a nation could have exiſted? or could ſuch mighty operations have been carried on by a band of women? Every circumſtance, as it is related, is incredible: yet there have been at all times [57] perſons, who have eſpouſed this notion; and made uſe of all their learning and ingenuity to ſhew, that ſuch a community of women did exiſt. In conſequence of this, they have been forced to maintain the whole ſeries of groſs abſurdities, with which the notion is attended.

Many try in ſome degree to extenuate the cruelty mentioned in the above hiſtory, in order to make it more correſpondent to reaſon. They tell us, that the Amazons did not kill their male children; but only [58] lamed them, that they might ſtay at home, and be more ſubſervient to their commands. In reſpect to their ſearing the right breaſts of the

[55] Quales Threiciæ cum flumina Thermodontis
Pulſant, et pictis bellantur Amazones armis. Ibid. L. 11. v. 659.

[56] Strabo. L. 12. p. 823. 825.

Θεμισκυρα,—εν ᾗ τα βασιλεια των Αμαζονων ὑπηρχε. Diodor. Sic. L. 4. p. 224.

[57] See particularly Petri Petiti, Philoſophi et Medici, de Amazonibus Diſſertatio. Lutetiæ Pariſior. 1685.

[58] ——Τωνδε γενομενων τους μεν αρσενας επηρουν τα τε σκελη, και τους βραχιονας, αχρηστους κατασκευαζοντες προς τας πολεμικας χρειας· των δε θηλυτερων τον δεξιον μαζον επικαιειν. Diodor. Sic. L. 2. p. 128.

females,

females, both Hippocrates and Galen allow, that it was so reported: but they say, that it was not done on account of any impediment, which might have accrued in the management of the bow; but to render the right arm stronger by an addition of [59] aliment. For what would have gone to the breast, would now be expended on the neighbouring member. This is a notable refinement. These learned men should have been sure of the fact, before they gave a reason for the process. To me it appears to be a most idle fable: and notwithstanding the high authority of these truly great physicians, I appeal to any anatomist to determine, whether it be possible, by any cauterizing in the state of infancy to prevent the future breast from rising: and were it possible, whether it could be performed by any means, which would not equally affect the life. But setting this aside, the advantage is too ideal: and the whole is so remote a consideration, that it never could have been thought of by a parent. Or if it had, such a theory could never have been reduced to practice, and adopted by a nation. It is not to be believed, that a mother could be devoted to such an infernal policy, as to sear the bosom of her daughter with a red-hot [60] iron: or to

[59] Galen of Hippocrates. Τας γουν Αμαζονιδας αυτος φησιν επικαιειν τον δεξιον τιτθον, ἱνα εις την πλησιον χειρα πλειονος τροφης αφικνουμενης ευρωςια τις αυτῃ προσγενηται· ὡς τῃ φυσει γε και ταυτης ὑπαρχουσης ασθενους. Comment. in Aphorism. 43. sect. 7.

Μυθολογουσι δε τινες, ὁτι αἱ Αμαζονιδες το αρσεν γενος το εωυτων, αυτικα νηπιον ον, εξαρθρεουσιν· αἱ μεν κατα γουνατα, αἱ δε κατα τα ισχια, ὡς δηθεν χωλα γενοιτο, και μη επιβουλευοι το αῤῥεν γενος τῳ θηλει.——ει μεν ουν αληθεα ταυτα εςιν, εγω ουκ οιδα. Hippocrates περι αρθρων. c. 58. vol. 2. p. 814.

[60] Hippocrates says, that they used χαλκεον τετεχνημενον, an implement of brass, which they heated for that purpose; and then προς τον μαζον τιθεασι τον δεξιον, και

to break the legs, or disjoint the knees of her ſon; or to render him incurably lame in the hips and thighs by luxation, as Hippocrates and Galen aſſert: and this that he might be more eaſily reduced to a ſtate of dependence and ſlavery.

The whole of this ſtrange hiſtory has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined, that by the term Amazon was ſignified a perſon without a [61] breaſt. This perſon they inferred to be a female: and in conſequence of it, as the Amazons were a powerful people, they formed a notion, that they were a community of [62] women, who ſubſiſted by themſelves: and every abſurdity, with which this hiſtory is attended, took its riſe from the miſconception above. They did not conſider, that there were many nations of Amazons widely ſeparated from each other: nor did they know, that they were theirſelves of Amazonian race. There may be found however ſome few, who ſaw the improbability of the ſtory, and treated it with ſuitable contempt. Palæphatus, a man juſtly complimented for his good [63] ſenſe, gave it no [64] credit. Strabo was born at Amaſtris in Cappadocia, an Amazonian region; and yet could obtain no evidence to

και επικαιεται, ὡϛε την αυξησιν φθειρεσθαι, ες δε τον δεξιον ωμον και βραχιονα πασαν την ισχυν και το πληθος εκδιδοναι. Hippocrates de Aquis, Locis, Aëre. c. 42. vol. 2. p. 552.

[61] Αμαζων was ſuppoſed to be a compound of α and μαζος.

[62] Ἁι δε Αμαζονες πασαι ανδρας ȣκ εχȣσιν, αλλ' ὡς τα αλογα ζωα ἁπαξ τȣ ετους περι την εαρινην ισημεριαν ὑπερβαινȣσαι τȣς ιδιȣς ορȣς κοινωνȣσι τοις πλησιοχωροις, ἑορτην τινα ταυτην ἡγουμενοις. Bardeſanes apud Euſeb. P. E. L. 7. p. 277.

[63] Παλαιφατος ὁ σοφωτατος.

[64] Σρατειαν δε γυναικων ȣδεποτε εικος γενεσθαι· ουδε γαρ νυν ȣδαμȣ. Palæphatus. p. 84.

counte-

countenance the hiſtory. He ſays, [65] *that many legendary ſtories have a mixture of truth; and moſt accounts admit of ſome variation. But the hiſtory of the Amazons has been uniformly the ſame; the whole a monſtrous and abſurd detail, without the leaſt ſhew of probability. For who can be perſuaded, that a community of women, either as an army, or a city, or a ſtate, could ſubſiſt without men? and not only ſubſiſt, but make expeditions, into other countries, and gain the ſovereignty over kingdoms: not merely over the Ionians and thoſe, who were in their neighbourhood; but to paſs the ſeas, and to carry their arms into Europe? To accede to this were to ſuppoſe, that nature varied from her fixed principles: and that in thoſe days women were men, and men* [66] *women.* This is very ſenſibly urged: and if it be incredible, that ſuch an eſtabliſhment ſhould ſubſiſt in one place, as Strabo ſuppoſes; it muſt be ſtill more improbable, that there ſhould be nations of women widely ſeparated, and all living independent of men. This has not been attended to by thoſe, who would countenance the fable. The moſt conſiderable body, that went under the name of Amazons, ſettled upon the Atlantic in Africa, at the extreme verge of that region. Of their exploits and expeditions a long account is given in the hiſtory of

[65] Περι δε των Αμαζονων τα αυτα λεγεται και νυν, και παλαι, τερατωδη τ' οντα, και πιςεως πορρω. κτλ. Strabo. L. 11. p. 770.

[66] Τουτο γαρ ομοιον, ως αν ει τις λεγοι τους μεν ανδρας γυναικας γιγνομενους τοτε, τασδε γυναικας ανδρας. Ibid.

If ſuch a people had really exiſted, ſome traces of them would have been found, either in Iberia, and Albania; or in the country upon the Thermodon, where they are ſuppoſed chiefly to have reſided. But Procopius ſays, that there was no mark, no tradition to be obtained concerning them. De Bello Goth. L. 4. c. 3. p. 570.

Myrina.

[67] Myrina. She is ſuppoſed to have lived in the time of Orus, the ſon of Iſis, and to have conquered Africa, and the greater part of Aſia; but was at laſt ſlain in Thrace. There were Amazons in Mount Caucaſus, near Colchis and [68] Albania, and likewiſe near the Palus [69] Mæotis. Polyænus ſpeaks of Amazons in [70] India; and they are alſo mentioned by Nonnus. They likewiſe occur in [71] Ethiopia. They at one time poſſeſſed all [72] Ionia: and there were traditions of their being at [73] Samos, and in [74] Italy. Even the Athenians and Bœotians were of the ſame family: hence it is ſaid, that Cadmus had an [75] Amazonian wife, when he went to Thebes; and that her name was Sphinx. It will be found, that the Colchians and Iberians, as well as the Cimmerians and Mæotæ, were Amazonians. So were all the Ionians; and the Atlantians of Mauritania. They were in general Cuthite colonies from Egypt and Syria: and as they worſhiped the Sun,

[67] Diodor. Sic. L. 3. p. 188. and p. 185.

Διονυσιος εν δευτερῳ κατα Λιβυην αυτας ῳκησεναι φησιν.——ὑπεταξαι τε αυταις το Ατλαντικον εθνος. Scholia in Apollon. L. 2. v. 966.

[68] Ὑπερ της Αλβανιας ορεσι και τας Αμαζονας οικειν φασι. Strabo. L. 11. p. 769.

[69] Των Γυναικοκρατουμενων εχονται Μαιωται. Scylacis Periplus apud Geogr. Vet. vol. 2. p. 31.

[70] Αμαζονας και Ινδους. L. 1. p. 11.

[71] Ξενοθεμις δε αυτας φησιν ῳκησεναι εν Αιθιοπιᾳ. Scholia in Apollon. L. 2. v. 966.

[72] Αμαζονειον ὡτως εκαλειτο και ἡ Κυμη. Steph. Byzant. There were Amazons upon the Danube, according to Philoſtratus in Heroicis.

[73] Plutarch. Quæſt. Græcæ. vol. 1. p. 303.

[74] Αμαζονες ὑπεστρεψαν αυθις εις Ιταλιαν. Schol. in Lycoph. v. 1332. alſo v. 995. There was a town in Meſſapia, towards the lower part of Italy, named Amazonia. Steph. Byzant.

[75] Καδμος εχων γυναικα Αμαζονιδα, ᾗ ονομα Σφιγξ, ηλθεν εις Θηβας. Palæphatus. p. 26. He went firſt to Attica.

they

they were called Azones, Amazones, Alazones; which are names of the ſame purport; and have equally a reference to the national object of [76] worſhip. The moſt noted were thoſe who ſettled near the river Thermodon, in the region of Pontus. They were alſo called Chalybes, and Alybes; and occupied part both of Cappadocia, and Armenia. The poet Dionyſius takes notice of their ſettlements in theſe parts, and ſtyles the region Aſſyria.

[77] Τῆς δὲ μετ' Ασσυρίης πρόχυσις χθονος ἐκτετανυσται
Ἐνθεν Αμαζονιδεσσιν απ' ὀρεος Αρμενιοιο
Λευκον ὑδωρ προιησιν Ενυαλιος Θερμωδων.

It is ſpoken of in the ſame manner by the [78] poet Apollonius. There were more regions than one called Aſſyria: but the principal was that about [79] Nineve. This was denominated from Aſſur the ſon of Shem. There were others, which were ſo called on another account, and of a different etymology. They were properly expreſſed Ai-Sur, from the Sun, to whom they were ſacred. For as Ai-Mon, and Ai-monia, ſignified Lunaris Regio; ſo by Ai-Sur, and Aiſuria, was denoted Regio Solaris. Syria, as I have ſhewn, was denominated from

[76] Pauſanias mentions Apollo Amazonius, who was worſhipped in Laconia. L. 3. p. 274.

[77] V. 773.

[78] Apollonius ſpeaks to the ſame purpoſe.

——λειπον δ' αγχιῤῥοον Ιξιν,
Ηδε και Ασσυρίης πρόχυσιν χθονος, ημαθι δ' αυτῳ
Γναμψαν Αμαζονιδων ἑκαθεν λιμανηχοον ακτην. L. 2. v. 966.

[79] The original Aſſyria was undoubtedly the land of Babylonia: but it ſeems to have loſt that name.

Sur, Sol: and it was often called [80] Aſſuria. Ur in Chaldea was ſometimes expreſſed [81] Sur, as has been obſerved before. On this account the region of Syria above mentioned, as well as that in Pontus, ought to have been differently rendered, and diſtinguiſhed from the land of [82] Aſſur: but the Grecians from a ſimilitude in ſound were led to expreſs them alike. As the land of Chaldea was ſometimes called Sur; ſo the Pontic Suria had the name of Chaldea; and the people were ſtyled Chaldeans. They were the ſame as the Alybes, and Chalybes; who were ſituated near [83] Sinope; and extended towards [84] Colchis. They are mentioned by Homer among the allies of the Trojans; and came under the conduct of Odius and Epiſtrophus.

[85] Αυταρ Αλιζωνων Οδιος και Επιςροφος ηρχον
Τηλοθεν εξ Αλυβης.

This paſſage has been quoted by Ephorus, and it is obſervable, that for Alizonians he read Amazonians: which undoubtedly aroſe from the two words being ſynonymous. He calls the place Alope.

[86] Αυταρ Αμαζωνων Οδιος και Επιςροφος ηρχον

[80] Ειςι δε ἑτεροι (Ασσυριοι) παρα τους Συρους. Steph. Byzant.

[81] Abraham was born εν τη χωρα των Χαλδαιων εν Σουρ τη πολει. Syncellus. p. 95.

[82] The two names ſhould have been written Aſſuria and Aiſuria; which would have prevented all miſtakes.

[83] Pomponius Mela. L. 1. c. 19. p. 102.

[84] Χαλδαιοι μεχρι Κολχιδος. Strabo. L. 12. p. 833. Χαλδαιους μεχρι της μικρας Αρμενιας. Ibid. p. 832.

[85] Iliad. B. v. 856.

[86] Strabo. L. 12. p. 827.

Ελθοντ'

Ελθοντ' εξ Αλοπης.

Strabo ſays, that the name of Chaldeans given to this people was not ſo old, as that of Alybes and [87] Chalybes. It is of little moment, when the name came into common uſe among the Grecians: it is ſufficient, that the people were ſo called. Two of their principal cities were Sinope and Amiſon. [88] Chalybes proximi urbium clariſſimas habent Amiſon et Sinopen. The latter city by Pliny is more truly expreſſed [89] Amazon: and he mentions a mountain near it of the ſame name. The people of this place were probably the principal of thoſe ſtyled Amazonians.

That this Aſſyria had no relation to Aſſur, but was a compound of Ai-Sur, may, I think, be proved from the latter term being found out of compoſition; and from the people being often called Συροι, and Συριοι; *Syri*, and *Syrians*. The Scholiaſt upon Dionyſius mentions them by this name. [90] Συριοι, οι παρα Θερμωδοντα ποταμον. *The people, who live upon the Thermodon*, (by whom are meant the Amazonians) *are Syrians*. Herodotus ſays the ſame of the Cappadocians. [91] Οι δε Καππαδοκαι υφ' Ελληνων Συριοι ονομαζονται. *The Cappadocians are by the Greeks called Syrians*. The country of the people muſt in conſequence of this have had the name of Syria, and alſo Αι-Συρια, Ai-Suria; by miſtake rendered

[87] Οι δε νυν Χαλδαιοι Χαλυβες το παλαιον ωνομαζοντο. Ibid. p. 826.
[88] Pompon. Mela. L. 1. c. 19.
[89] Mons Amazonium et oppidum. L. 6. p. 303.
[90] V. 772. Οι Συροι ὑπο Περσων καλεονται Καππαδοκαι. Ibid. p. 137.
[91] L. 1. c. 72. See Strabo. L. 12. p. 832.

Aſſyria. The inhabitants were alſo called [92] Λουκο-Συρoι, Luco-Syri, from Λουκ, and Συρ, two names of the Deity, whom they worſhiped. Stephanus Byzantinus having mentioned, that there were Chaldeans near Colchis, Χαλδαιον εθνος πλησιον της Κολχιδος, quotes a fragment out of Sophocles, wherein theſe peculiar names of the Pontic Amazonians are mentioned.

[92] Κολχος τε, Χαλδαιος τε, και Συρων εθνος.

They had alſo the name of Mauri, or Moors; ſimilar to thoſe of their family in India, and Mauritania. Under this appellation they are mentioned by the author of the Orphic Argonautica.

[94] Λαια δ' επιπλωσαντες εκελσαμεν αιγιαλοισιν,
Ἠιχι τε Μαυροι εσαν, Μαριανδυνοισιν ὁμουροι.

Every circumſtance ſhews plainly their original.

As this people had different titles in the countries where they ſettled; and often in the ſame region; their hiſtory by theſe means has been confounded. We find, that they were called not only Amazonians, but Syri, Aſſyrii, Chaldæi, Mauri, Chalybes: and were ſtill further diverſified. They were the ſame as the Iönim; and in conſequence of it they are ſaid to have founded the chief and moſt ancient cities in Ionia, and its neighbourhood. Among theſe are to be

[92] Strabo. L. 16. p. 1071. Λυκος, Sol. Macrob. Saturn. L. 1. p. 194. Hence Lux, and Luceo.

[93] Τυμπανιςαι.

[94] V. 741.

reckoned

reckoned [95] Epheſus, Smyrna, Cuma, Myrina, Latorea, Anæa, Elæa, Myrlea, Paphos, Cuna; beſides many others, which further witneſs their original, by the devices on their coins. For the money of the cities in Aſia Minor, and particularly of thoſe in Phrygia, Ionia, and Myſia, has often an Amazon for its device. At other times there is a repreſentation of Rhea, or Cybele, crowned with a tower, to denote the religion of the place. And as the Deity there worſhiped was known under different titles; the names of theſe cities will be found to have a reference to them. And not only the cities, but the rivers and fountains being held ſacred, will appear to be denominated in the ſame manner: and from hence the original of the people may be known. [96] Ὅτι δὲ αἱ Ἀμαζονες πολλους εν Ασιᾳ κατεσχον τοπους ποτε, δηλοσι και κρηναι τινες Ἀμαζονων ὁμωνυμοι, και μην και πολεις, οἱον αυτη ἡ Εφεσος, ἡ Μυρινη ἡ Αιολικη. *That the Amazons held many places in Aſia, may be ſeen from their names having been given to fountains, as*

[95] Κτισεις γουν πολεων και επωνυμιαι λεγονται, καθαπερ Εφεσε, και Σμυρνης, και Κυμης, και Μυρινης, και Παφου, και αλλα ὑπομνηματα. Strabo. L. 11. p. 771. See Diodorus Sic. L. 3. p. 188.

Σμυρνα—απο Σμυρνης Αμαζονος. Steph. Byzant.

Κυμη—τοδε ονομα απο Αμαζονος, καθαπερ και ἡ Μυρινη. Strabo. L. 11. p. 771.

Κυμη πολις Αιολικη—απο Κυμης Αμαζονος. Steph.

Latorea—απο Λατωρειας Αμαζονος. Athenæus. L. 1. p. 31.

Αναια—απο Αναιας Αμαζονος. Steph.

Ελαια—απο Ελαιας Αμαζονος. Schol. in Dionyſ. v. 828.

Κυννα—απο μιας των Αμαζονων. Steph. Byzant.

Και επωνυμους (των Αμαζονων) πολεις τινας ειναι φασι; και γαρ Εφεσον, και Σμυρνην, και Κυμην, και Μυρλειαν. Strabo. L. 12. p. 827.

[96] Scholia in Dionyſ. v. 828.

well as to cities: which names are ſtill [97] *retained. This is apparent in the name of Epheſus, Anæa, and of Myrina in Æolia.* They were no other than the Iönim, of whom I have treated at large: and though the Helladians would perſuade us, that this part of the world was peopled from Attica; and from other little diſtricts in Greece; yet it is all a miſtake. They gave out, that [98] Neileus, Athamas, Ægyptus, and Canopus an Erythrean, went at different times from Hellas, and founded the chief places in Iönia. They were without doubt founded by Nileidæ, and people of Egypt: by Canopians and Erythreans: but they did not come from Greece. The moſt memorable, and one of the moſt ancient events in the annals of this country was Ιωνος αφιξις, the arrival of Iön the ſon of Xuth. He was ſuppoſed to have come in the reign of [99] Erectheus, and to have ſettled in Attica, at the very time, that Hellen the ſon of Deucalion betook himſelf to Ai-mon, Αιμωνια, the ſame as Theſſaly. We are aſſured by [100] Thucydides, and by other good writers, that Greece was for many ages after this in an unſettled ſtate, and thinly peopled. And the natives of Attica for a long time lived [1] diſperſed:

[97] Thoſe ancient terms, which he looks upon as the names of Amazons, were ſacred titles; and all related to the religion of the people. Elæa was the city of the Olive: Cuma the city of the Sun: Cuna the Royal city.

[98] Αιγυπτον Νειλεως. Pauſan. L. 7. p. 526.

Νειλευς—εις Μιλητον. Pauſan. L. 7. p. 524. Ερυθρας δε Καινωπος, or as Caſaubon reads, Κνωπος. Strabo. L. 14. 939.

Νειλευς, Πελοποννησιων και Αθηναιων ηγεμενος, εις Ασιαν ελθων της Ιωνιας ωκισεν πολεις. Euſeb. Chron. p. 36.

[99] Strabo. L. 8. p. 587. Tatianus Aſſyrius. p. 274.

[100] L. 1. c. 3.

[1] Plutarch. in Theſeo.

and

and were not formed into any kind of community, till the time of Theſeus. Yet there are ſaid to have been many colonies ſent out before his æra. Nay the very perſon, Iön, the ſon of Xuth, who is ſuppoſed to have come in the moſt early times, led out, before he could be well fixed, no leſs than thirteen colonies to Ionia. [a] Athenienſes ex reſponſis Apollinis Delphici communi conſilio totius Hellados *tredecim* colonias uno tempore in Aſiam deduxerunt: duceſque in ſingulis coloniis conſtituerunt; et ſummam imperii partem *Iöni*, Xeuthi et Creuſæ filio dederunt. *The Athenians in obedience to ſome oracles of Apollo at Delphi, by the joint conſent of the whole Hellenic ſtate, ſent out at the ſame time thirteen colonies into Aſia, and appointed a leader to each. But the chief command of the whole they intruſted to Iön, the ſon of Xeuth and Creuſa.*

Under the hiſtory of Iön and Hellen is ſignified the arrival of the Iönes and Hellenes; who came into Attica and Theſſaly. In theſe times there was no Hellenic body: nor was the name of Hellas as yet in general acceptation: ſo that the above hiſtory is all a fable. How is it poſſible to conceive, that a country ſhould be able to ſend out thirteen bodies of men ſo early: or that people ſhould migrate, before they could be well ſettled? It was, it ſeems, effected by the joint advice of all the Grecian ſtates. But there was at theſe times neither Hellenic ſtate, nor kingdom; nor were any of the great communities formed. Beſides the abovementioned, there were other colonies ſent out in a long ſuc-

[a] Vitruvius. L. 4. c. 1.
Iones, duce Ione, profecti Athenis nobiliſſimam partem regionis maritimæ occupaverunt. Velleius Paterculus. L. 1. c. 4.

ceſſion:

ceſſion: and theſe ſo numerous, that one would imagine that the country quite up to Thrace muſt have been exhauſted. One of theſe was led by [3] Iölaus from Attica and Theſpis: and not long after there were migrations under [4] Phorbus to Rhodes; and under Tleptolemus of [5] Argos to the ſame place: under Triopas to [6] Caria; and under others to Crete. Under Penthilus the ſon of Oreſtes to Thrace: under Archelaus to Cyzicus and Bithynia. The Athenians pretended to have founded Erythræa; and to have built Cuma, Epheſus, and the twelve cities of Ionia: and moſt of the iſlands were peopled from the ſame [7] quarter. The Amazonian city Elaia was according to them built by [8] Mneſtheus, who lived at the ſuppoſed æra of Troy: all which is inconſiſtent and untrue. Some fugitives from Hellas may at times have croſſed the ſeas: but the celebrated cities of Ionia were coëval with Greece itſelf, and built by people of the ſame family, the Iönim, who at other times were ſtyled Amazons. Their hiſtory was obſolete; and has been greatly miſrepreſented; yet there are evidences ſtill remaining to ſhew who they were: and the Grecians, however inconſiſtent it may appear, confeſs, that theſe cities were of [9] Amazonian original.

The Amazons were [10] Arkites, who came from Egypt;

[3] Pauſanias. L. 7. p. 524. He gives an account of many colonies.

[4] Euſeb. Chron. p. 13. Verſionis Lat.

[5] This was before the war of Troy.

Εις Ροδον ιξεν αλωμενος αλγεα ωασχων (Τλιπτολεμος). Iliad. B. v. 667.

[6] See Marſham's Chron. p. 340. Græcorum Coloniæ.

[7] Strabo. L. 14. p. 939. See Marmora Arundeliana.

[8] Ελαια Μενεσθεως κτισμα, και των συν αυτω Αθηναιων των συστρατευσαντων επι Ιλιον. Strabo. L. 13. p. 923.

[9] See backward the quotations from Strabo, Diodorus, Stephanus, Atheneus, and the Scholiaſts, p. 467.

[10] One of their chief cities was called Archæopolis. Procop. de B. G. L. 4. c. 13.

and worſhiped the Sun, and Selene, the chief deities of the country, from whence they came. Herodotus ſtyles them Æorpata, and ſays, that they had this name from killing their huſbands. But granting that they were women, I never found that they ever had huſbands; unleſs an accidental commerce with any man they met, and ſuch as they are here ſuppoſed immediately to kill, can entitle him to be called an huſband. Æorpata is a name taken from their worſhip; which was given to their prieſts. It ſignifies a prieſt of אור, or Orus, analogous to Pataneit, Patazithes, Atropata, Aſampata, of Egypt, and other countries. Theſe prieſts uſed to ſacrifice ſtrangers, who by chance came upon their coaſt; and from thence were ſtyled (Ανδροκτονοι) murderers.

It is well known, that the Egyptians admitted the ſiſtrum among their military inſtruments of muſick; and made uſe of it, when they went to war. Hence Virgil ſays of Cleopatra—[11] patrio vocat agmina ſiſtro. And the ſame princeſs is upbraided by another poet for preſuming to bring this barbarous inſtrument in oppoſition to the Roman trumpet—

[12] Romanamque tubam crepitanti pellere ſiſtro.

The ſame practice prevailed among the Amazons, who worſhiped the Iſis of Egypt, and made uſe of her ſiſtrum, when they engaged in battle.—[13] Apud Amazonas ſiſtro ad bellum feminarum exercitus vocabatur. They are the words of Iſidorus, who gives into the notion of their being a nation of

[11] Virgil. Æneis. L. 8. v. 696.
[12] Propertius. L. 3. Eleg. 9. v. 43.
[13] Iſidorus. Orig. L. 2. c. 21.

women;

women; but affords us this material circumſtance in their hiſtory. In another place he ſpeaks to the ſame purpoſe. [14] Apud Amazonas autem non tubâ, ſicut a regibus, ſed a reginâ ſiſtro vocabatur fœminarum exercitus.

The Amazonians of Colchis and Armenia were not far removed from the Minyæ near Mount Ararat: and were undoubtedly of the ſame family. They were Arkites, as we may learn from the people of Pontic Theba; and followed the rites of the Ark, under the name of Meen, Baris, and Iöna. Hence it is, that they have ever been repreſented with lunar ſhields. Many have thought, that they were of a lunar ſhape: but this is a miſtake, for moſt of the Aſiatic coins repreſent them otherwiſe. The lunette was a device taken from their worſhip. It was the national enſign, which was painted upon their ſhields: whence it is ſaid of them: pictis bellantur Amazones armis. And in another place: ducit Amazonidas lunatis agmina peltis Penthiſelea furens. The Amazonian ſhield approached nearly to the ſhape of a leaf, as did the ſhields of the Gothic nations. Pliny ſays of the Indian fig: [15] Foliorum latitudo peltæ effigiem Amazoniæ habet. Upon theſe ſhields they had more lunettes than one: and from them the cuſtom was derived to the Turks, and other Tartar nations.

A large body of this family ſettled upon the Boriſthenes; alſo in the Tauric Cherſoneſe, and in the [16] regions adjacent. In

[16] Iſidorus. Orig. L. 18. c. 4.

[17] Pliny. Hiſt. Nat. L. 12. c. 5. p. 657.

[18] Eſpecially upon the Tanais.

Τοσσοι μεν ποταμον Ταναϊν περιναιεταασι,
Σινδοι, Κιμμεριοι τε. Dionyſ. Περιηγ. v. 678.

Here

In theſe places they were ſtyled Amazons, and alſo [17] Cimmerians. Some writers have thought, that the colony of the Colchians was from hence: but others more truly ſuppoſe, that this people came from Colchis. They were once a very powerful [18] nation, and made a conſiderable figure: and though their hiſtory, on account of their antiquity, is ſomewhat dark, yet we have ſufficient evidences of their greatneſs. They are ſaid to have overran the coaſt of Pontus and Bithynia; and to have ſeized upon all Ionia. But as the times of theſe inroads are variouſly repreſented, there is reaſon to think, that theſe hiſtories relate to their firſt ſettling in thoſe parts. For though it is not impoſſible, but that one part of a family may make war upon another, yet it is not in this inſtance probable. We know that moſt of the migrations of old were by the Greeks repreſented as warlike expeditions. And there is room to think, that this has been miſrepreſented in the ſame manner. However both [19] Herodotus and Strabo mention theſe invaſions; and the latter ſpeaks

Here was a river Phaſis, ſimilar to that at Colchis. Εστι γαρ και ἑτερος (Φασις) Ευρωπης, πλησιον της Μαιωτιδος λιμνης, και τθ Ταναϊδος ποταμθ. Scholia in Pind. Pyth. Od. v. 4. 376.

[17] Some ſpeak of the Amazons and Cimmerians as only confederates: but they were certainly the ſame people. When Seneca mentions the Amazons invading Attica, he brings them from the Tanaïs and Mæotis.

Qualis relictis frigidi Ponti plagis
Egit catervas Atticum pulſans ſolum
Tanaïtis aut Mæotis—— Hippolytus. Act. 2. v. 399.

But they are generally ſuppoſed to have come from the Thermodon.

[18] Εκεκτηντο δ' οἱ Κιμμεριοι μεγαλην ποτε εν τω Βοσπορω δυναμιν· διοπερ και Κιμμερικος Βοσπορος ωνομασθη. Strabo. L. 11. p. 756.

[19] L. 1. c. 6, 15.

of the Cimmerians as being likewiſe called [20] Τρηρωνες, *Trerones*. He ſays, that they often made inroads upon the ſouthern coaſt of Pontus, and all the neighbouring provinces; ſometimes invading the Paphlagonians, and at other times the Phrygians and Ionians. This is extraordinary: for they were certainly of the ſame family as the Ionim, who were denominated from Ionah, the Dove. The word Τρηρων, Treron, is a tranſlation of the original name; and is preciſely of the ſame purport. Hence we read in Homer more than once of [21] τρηρωνα πελειαν· and of Mycene, the city of Iuno, being ſtyled [22] πολυτρηρωνα Μυκηνην. It has been ſhewn, that the Cimmerians worſhiped Oſiris, and the emblematical Deity Taur-Ione: ſo that we may be certified of their original. The people, whom they invaded upon the coaſt of Pontus, were both Cimmerians and Amazonians. They lived near the lake Acheruſia, upon the river Sagar; or as the Greeks expreſſed it [23] Σαγγαριος: and one of their chief cities was [24] Heraclea. What is moſt extraordinary, while they are carrying on theſe acts of hoſtility, they are joined

[20] Οι τε Κιμμεριοι, ους τε, και Τρηρωνας ονομαζουσιν, η εκεινων τι εθνος, πολλακις επεδραμον τα δεξια μερη του Ποντου, και τα συνεχη αυτοις, κτλ. Strabo. L. 1. p. 106.

[21] Iliad. X. v. 238. Ψ. v. 853.

[22] Iliad. B. v. 502. and v. 582. They were alſo Amazonians: their chief river the Tanais was ſtyled Amazonius. εκαλειτο δε προτερον Αμαζονιος. Auctor de Fluminibus. Geogr. Vet. v. 2. p. 27.

They were of the Titanic race, and are ſaid to have retreated hither after their defeat, and to have been ſheltered in a ſtrong hold called Keira. Dion. Caſſius.

[23] Sagar is the ſame as Sachor, the name of the Nile, which has been given to a river in Pontus. Acheruſia is from the ſame quarter. In theſe parts was a river Indus. Amnis Indus in Cibyritarum jugis ortus. Pliny. L. 5. p. 275.

[24] Πολις Ηρακλεια—οπου Κιμμεριοι. Scholia in Dionyſ. v. 790.

Ηρακλεια—περι ην Αχερουσια Χερρονησος. Ibid.

by

by the very people, the Amazonians, upon whom they are making war. [25] Αμαζονες τη Ασια επηλθον αμα Κιμμεριοις. αυται και το εν Εφεσω ιερον προσενεπρησαν. *The Amazons overran Aſia in conjunction with the Cimmerians: they likewiſe burnt the temple at Epheſus.* This too is very extraordinary: for it was a noble ſtructure; which they had erected with their own hands; and which they muſt have particularly reverenced. The city Epheſus was the chief ſeat of the Amazonian Iönim.

[26] Παρραλιην Εφεσον, μεγαλην πολιν Ιοχειρας,
Ενθα θεη ποτε νηον Αμαζονιδες τετυχοντο.

The like is mentioned by Mela. [27] Epheſus, et Dianæ clariſſimum templum, quod Amazones Aſiâ potentes ſacrâſſe traduntur. I think it is ſcarcely poſſible for theſe accounts to be preciſely true. We may be aſſured, according to the generally received opinion concerning the Ionians, that they were the ſame as the Amazonians; and their cities were of Amazonian original. The beſt hiſtories are to this purpoſe: and the coins of almoſt every city further prove it. The Grecians indeed, though they continually contradict themſelves, claim the honour of having peopled theſe regions. But as this was a work of great antiquity, they have been forced to carry the æra of their peregrinations ſo high, as to totally diſagree with their ſtate and hiſtory. In conſe-

[25] Euſeb. Chron. p. 35. Syncellus. p. 178.
[26] Dionyſius. v. 827. See alſo Pauſanias. L. 4. p. 357.
[27] Mela. L. 1. c. 17. p. 87.

quence of this, they are repreſented as making powerful ſettlements abroad, before they could maintain themſelves at home: at a time when their country was poorly inhabited: and muſt have been exhauſted by ſuch draughts. Strabo, who had enquired into theſe hiſtories diligently, laments the uncertainty, with which they are attended. He gives into the common notion, that Rhodes, and other Aſiatic places, were peopled from Greece before the war of Troy: yet ſeems to be diffident; and confeſſes, that the accounts given of theſe places and countries are very obſcure and uncertain. [28] *This obſcurity*, ſays Strabo, *has ariſen not only from the changes and revolutions, which have happened in theſe provinces; but alſo from the diſagreement to be found in writers, who never deſcribe the ſame fact in the ſame manner.* The inroads of the Cimmerians and Amazonians are equally obſcure and uncertain.

It is mentioned by Apollonius Rhodius, that, when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coaſt, and ranged themſelves in due order at [29] Zona. As the people, of whom I have been treating, worſhiped the Sun, whom they ſtyled Zon, there were in conſequence of it many places, which they occupied, called Zona. One of theſe, we find, was in Thrace, near the Hebrus. It was undoubtedly a city built by the Orphite prieſts, and denominated from the luminary, which they adored. There

[28] Γεγονε δε ἡ ασαφεια ου δια τας μεταβολας μονον, αλλα και δια τας των συγγραφεων ανομολογιας, περι των αυτων ου τα αυτα λεγοντων. Strabo. L. 12. p. 859.

[29] Argonaut. L. 1. v. 29.

Serrium, et, quo canentem Orphea ſecuta narrantur nemora, Zone. Mela. L. 2. c. 2. p. 140. See Herod. L. 7. c. 59.

was

was a city Zona in Africa, ſaid to have been taken by the Roman [30] general Seſtius; which we may ſuppoſe to have been named from the ſame object. I mention theſe things, becauſe there was likewiſe a city [31] Zona of the Amazons in Cappadocia, which led the Greeks into a ſtrange miſtake. For when, in their legendary hiſtories, they ſuppoſe Hercules to march to Zona, and to take it; they miſconſtrue the name, and imagine, that it was ζωνη, *a bandage*. Hence inſtead of a city, they uniformly render it ζωστης, and make the grounds of the Amazonian war to have been a woman's girdle.

The term Zon, the Sun, was oftentimes varied to Zan, Zaön, and Zoan: and people and places were accordingly denominated. I have taken notice of the [32] Suanes and Soanes of Colchis; who were ſometimes called [33] Zani. Mention is made of a temple in Thrace named Σαον, Saon; which is a variation of the ſame term, as is mentioned above. It was ſituated near a cavern: and is ſaid to have been built by the Corybantes, and to have alſo had the name of Zerynthus. [34] Lycophron accordingly ſtyles it, Ζηρυνθον αντρον—ερυμνον κτισμα Κυβαντων Σαον.

[30] Dionyſ. Hiſt. Rom. L. 48.

[31] It is called Zoana by Antoninus, p. 182. who places it in Armenia Minor; which was an Amazonian province, and often aſcribed to Cappadocia.

[32] Pliny. L. 6. c. 4.

[33] They were called Zani, Zaïni, and Zanitæ: alſo Sanitæ. Agathias. L. 5. p. 143. Τσαινοι, Tſaini. The author of the Chronicon Paſchale calls them Salli and Sanitæ, Σαλλοι και Σανιται—ὁπου ἐστιν ἡ παρεμβολη Ἀψαρος. p. 34. Both terms relate to the Sun, ſtyled Sal, and Sol; Zan, and Zon. The Amazons lived between the Thermodon and the river Apſarus.

[34] Lycoph. v. 77.

One of the moſt extraordinary circumſtances in the hiſtory of the Amazons is their invaſion of Attica. They are repreſented as women, who came from the river Thermodon, in revenge for the inſult offered to them by Hercules, who had plundered their country. Their attack is deſcribed as very violent; and the conflict for a long time doubtful. At laſt, having loſt many of their companions, they were obliged to retreat, and intirely leave the country. The Athenians pretended to have many evidences of this invaſion: they pointed out the place of engagement: the very ſpot, where they afterwards entered into a truce: and they could ſhew the tombs of thoſe Amazons, who fell in the diſpute. The place was named Amazoneum: and there was an ancient pillar near it, ſaid to have been erected by this people. The hiſtory given is circumſtantial, yet abounds with inconſiſtencies; and is by no writer uniformly related. Such a people as the Amazonians had certainly been in Attica: the Athenians, as well as the Bœotians, were in great meaſure deſcended from them. Plutarch from the names of places, which had a reference to the Amazonian hiſtory, tries to ſhew the certainty of this invaſion, and of the circumſtances, with which it was ſaid to have been attended. For there was a building named [35] Horcomoſium, which he ſuppoſes to have been the place of truce: and he mentions ſacrifices,

[35] Αλλα τεγε τον πολεμον εις σπονδας τελευτησαι μαρτυριον εστι ἡτε τε τοπε κλησις το παρα το Θησειον, ον περ Ορκωμοσιον καλεσιν, ἡτε γενομενη παλαι Θυσια τοις Αμαζοσι προ των Θησειων. Theſeus. vol. 1. p. 13. Orchom-ous, like Aſterous, Ampelous, Maurous, Amathous, Achorous, ſignifies a place ſacred to Or-Chom. He was the Orchamus of the eaſt: and the ſame perſonage from whom the cities called Orchomenos had their name.

which uſed there to be offered to the Amazons. But there is nothing in theſe arguments, which proves the point in queſtion. The name of the place, if it be genuine, may relate to an oath: but it does not neceſſarily follow, that the Amazons here entered into a treaty; nor do the rites eſtabliſhed at all ſhew, that they were in a ſtate of hoſtility with the [54] Athenians. The rites conſiſted originally in offerings made to the Deity, from whom the Amazons received their name. He was called Azon, and Amazon, the ſame as Ares, the Sun. They worſhiped both Ares and Harmon: which the Grecians changed to a feminine Harmonia: and the Amazons, in conſequence of this worſhip, were ſaid to be the offſpring of thoſe Deities.

[55] Δη γαρ και γενεην εσαν Αρεος Ἁρμονιης τε.

By γενεη Αρεος και Αρμονιης is meant the children of the Sun and Moon. Hence it is, that the wife of Cadmus was ſaid to be Harmonia; for the Cadmians were certainly Amazonians.

After the Grecians had ſuppoſed, that theſe female warriors invaded their country, and were repulſed, they were at a loſs to account whither they afterwards withdrew. Some have

[54] By Plato they are ſaid to have been conducted by Eumolpus. Ευμολπῳ μεν ουν και Αμαζονων επιστρατευσαντων επι την χωραν. Menexenus. vol. 2. p. 239. He introduced hymns, and ſacrifices, and the myſteries at Eleuſis. This could not be the work of an enemy in a ſtate of war.

[55] Apollon. Argonaut. L. 2. v. 992.

Har-Mon is Dominus Lunus. Hara Mona, from whence came Ἁρμονια, Domina Luna. The Cadmians were certainly Amazonians; but their ancient name by length of time was effaced.

given

given out, that they retreated into Magna [56] Græcia, where they founded the city [57] Cleite: and Iſocrates ſo far agrees, as to acknowledge, that none of them returned to their own [58] country. But Lyſias goes farther, and ſays, [59] that their nation was wholly ruined by this expedition: that they loſt their territories, and were never more heard of. Upon all which [60] Plutarch obſerves, *that we muſt not wonder, when tranſactions are of ſuch antiquity, if hiſtory ſhould prove contradictory and obſcure.* The Amazons were ſuppoſed to have always fought on horſeback; and they were thus deſcribed by Micon in the Poicile at [61] Athens. Yet it is certain, that the uſe of cavalry in war was not known in Greece till long after this æra: and, if we may credit Homer, the Aſiatic nations at the ſiege of Troy were equally unacquainted with this advantage. The ſtrongeſt argument for this invaſion of the Amazons, and their defeat, was the tombs of thoſe, who were ſlain. Theſe are mentioned by many writers. But the Grecians had likewiſe the tomb of Dionuſus, of Deucalion, of Orion; and the tombs of other perſons, who never exiſted: all which were in reality high altars, raiſed in an-

[56] Επεστρατευσαν δε αυται τη Αττικη, και νικηθεισαι υπεχωρησαν εις Ιταλιαν. Scholia in Lycoph. v. 1332.

[57] Κλειτη.—μια των Αμαζονων πολιν εκτισε. Etymolog. Mag.

[58] Λεγεται μεν ουν περι των Αμαζονων, ως των μεν ελθουσων ουδεμια πωποτε απηλθεν. Αι δε υπολειφθεισαι δια την ενθαδε συμφοραν εκ της αρχης εξεβληθησαν. In Panegyr. p. 93.

[59] Εκειναι μεν ουν της αλλοτριας αδικως επιθυμησασαι την αυτων δικαιως απωλεσαν. Την εαυτων πατριδα δια την ενθαδε συμφοραν ανωνυμον κατεστησαν. Lyſias. Funeb. Orat. τοις Κορινθιων Βοηθοις.

[60] Θαυμαστον ουκ εστιν επι πραγμασιν ουτω παλαιοις πολλαναχθαι την ιστοριαν. Plutarch in Theſeo. p. 13.

[61] Τας δε Αμαζονας σκοπει, ας Μικων εγραψεν επι ιππων μαχομενας. Ariſtophanis Lyſiſtrata. v. 680.

cient

cient days. The whole of this hiſtory relates to old rites and cuſtoms, and not to any warlike expedition. They likewiſe ſhewed a pillar, called Amazoneum, which was ſuppoſed to have been denominated from this [62] people. But we can only infer from it, that ſuch people were once in the country, and probably erected it. This was the expreſs object to which the Amazonians paid their adoration; as they lived in an age, when ſtatues were not known. Such a one the Argonauts are ſaid to have found in the temple of Arez, when they landed upon the coaſt of Pontus; and made their offerings to the Deity.

[63] Παρσυδιη δ' ηπειτα κιον μετα νηον Αρηος
Μηλ' ἱερευσαμενοι, περι δ' εσχαρη εσησαντο
Εσσυμενως, ἡ τ' εκτος ανηρεφεος πελε νηος
Στιαων· εισω δε μελας ΛΙΘΟΣ ηρηρειςο
Ἱερος, ᾧ ποτε πασαι AMAZONEΣ ευχετοωντο.

Now to the grove of Arez they repair,
And while the victims bleed, they take their ſtand
Around the glowing altar, full in front
Of a fair temple. Here of ebon hue
Riſes in air a lofty antique ſtone.
Before it all of Amazonian name
Bow low, and make their vows.

That the tombs ſpoken of were high altars is evident from their ſituation: for how could they otherwiſe be found in

[62] Πλησιον ωκει των πυλων προς τη Αμαζονιδι πυλη. Plato in Axiocho. vol. 3. p. 365.

[63] Apollon. Argon. L. 2. v. 1174.

the middle of the [63] city: and in ſo many different places. There was an Amazonian monument at [64] Megara: and tombs of Amazons near [65] Chæronea upon a river named Thermodon. The like were ſhewn in Theſſaly near [66] Scotuſſæa, and Cunoſcephale: all which were ſuppoſed to have been places of burials, where Amazons had been ſlain. To theſe might be added monuments of the ſame nature in [67] Ionia: and others in [68] Mauritania; all miſconſtrued, and ſuppoſed to have been tombs of female warriors. In reſpect to thoſe at Athens, the place where they were erected (*εν αϛει, within the walls of the* [69] *city,*) and the ſacrifices there offered, ſhew, that they could not relate to enemies: but were the work of people, who had there [70] ſettled. The river Thermodon, which was alſo called Αιμων, in Theſſaly, could not have received its name from a tranſient march of Amazons; but muſt have been ſo called from people of that family, who reſided in thoſe parts. Every circumſtance of this ſuppoſed invaſion is attended with ſome abſurdity. It was owing, we are told, to the injuſtice of Hercules, who ſtole the girdle of Hippolyte; and attacked the nation, of which

[63] Plutarch in Theſeo. p. 13. Εν αϛει κατεϛροπεδευσαν. p. 12. Εν τη πολει. Ibid.

[64] Ibid. p. 13.

[65] Ibid.

[66] Ibid. Called by Plutarch Σκοτουσσαια. By ſome it is expreſſed Scotuſſa.

[67] Σημα Μυρινης. Homer. Iliad. B. v. 813.

[68] Diodorus Sic. L. 3. p. 188.

[69] They were, according to Plutarch, ſuppoſed to have fought περι την Πυκα και το Μουσειον. The place called Πυξ was cloſe to the Acropolis. Πυξ δε ην χωριον περι την Ακροπολιν. Jul. Pollux. L. 8. c. 10. p. 957.

[70] Plutarch in Theſeo. p. 13.

ſhe

ſhe was queen, ſo as to quite [71] ruin it. The Amazons having been thus cruelly defeated and weakened; and not being able to withſtand their next [72] neighbours, reſolved to wage war with the Greeks, and particularly with Theſeus of Athens. They accordingly began their march, being fully determined to make repriſals. In this diſpoſition of mind, one would imagine, that they took the direct way to Greece: but it was far otherwiſe. The rout, by which they are ſuppoſed to have gone, was quite the reverſe of the path, which led to Greece. Every ſtep was in a contrary direction. To arrive at the ſouth-weſt they paſſed north-eaſt; and ranging round the whole Euxine Sea, by Mount Caucaſus and Colchis, to the [73] Cimmerian Boſporus; and having paſſed many hills and many rivers; among which were the Phaſis, the Tanais, the Boriſthenes, the [74] Iſter, the Hebrus, they at laſt arrive at Athens. Here they pitch their camp, *εν αϛει*, within the precincts of the city, and cloſe to the Acropolis. They then fight a ſevere battle, and are obliged to retire: and not being able to return home, they are diſſipated, and dwindle to nothing. Lyſias ſays, [75] *την εαυτων πατριδα δια την συμφοραν ανωνυμον εποιησαν. They by this miſcarriage ruined their country: ſo that their very name became extinct.* Here

[71] Το εθνος τουτο τελειως συντριψαι. Diodor. Sic. L. 2. p. 129.

[72] —διοπερ τους περιοικουντας βαρβαρους της μεν ασθενειας αυτων καταφρονησαντας, κλ. Diod. L. 4. p. 229. He mentions παντελως το εθνος αυτων συντριβηναι.

[73] Ελλανικος δε ὁ Λεσβιος φησιν, ὁτι παγεντος του Κυμμεριου Βοσπορου διεβησαν αυτον (οἱ Αμαζονες) και ηλθον εις Αττικην. Scholia in Lycophron. v. 1332.

[74] Ποινας αθελκτους ἁρπαγης διζημεναι
Ὑπερ κελαινον Ιϛρον ηλασαν Σκυθας
Ἱππους. Lycoph. v. 1336.

[75] Orat. Funeb. τοις Κορινθιων Βοηθοις.

then one would imagine, that this female hiſtory would conclude. No: they are introduced again by the [76] poets at the ſiege of Troy: and are to be met with in the wars of [77] Cyrus. Some ages after, in the time of Alexander an interview is [78] mentioned to have paſſed, wherein the queen of the Amazons makes propoſals to that monarch about ſharing for a night or two his bed. And even in the time of Pompeius Magnus, during the Mithridatic war, they are ſuppoſed to exiſt: for after a victory gained by that general, the Roman ſoldiers are ſaid to have found many boots and buſkins, which Dion Caſſius thinks were undoubtedly [79] Amazonian.

Such was the credulity of the ancients about one of the moſt improbable ſtories, that was ever feigned. Strabo had the ſenſe to give it up: and Plutarch, after all the evidence collected, and a viſible prepoſſeſſion in favour of the legend; nay, after a full aſſent given, is obliged in a manner to forego it, and to allow it to be a forgery. For he at laſt confeſſes, that [80] *the whole, which the author of the Theſeïs wrote, about the invaſion of the Amazons, and of Antiope's attack upon Theſeus, who had carried off Phædra, and of her aſſociates ſupporting her; alſo of thoſe Amazons, whom Hercules ſlew, ſeemed manifeſtly a romance and fiction.*

From what has been ſaid, I think it is plain, that the

[76] Homer, Virgil, Quintus Calaber, &c.

[77] Diodorus. L. 2. p. 128. Polyænus Strateg. L. 8. p. 619.

[78] Cleitarchus apud Strabonem. L. 11. p. 771. See alſo Diodorus Sic. L. 17. p. 549. Alexander is ſaid to have had ſome of them in his pay. Arrian. L. 7. p. 292.

[79] In Bello Mithridatico.

[80] Plutarch in Theſeo. p. 13. περιφανως εοικε μυθῳ και πλασματι.

Amazonians

Amazonians were a manifold people, and denominated from their worſhip. They were ſome of the Titanic race, who ſettled in Colchis, Ionia, Hellas, and upon the Atlantic in Mauritania. They were alſo to be found in other parts, and their family characteriſtic may in all places be ſeen. They were the ſame as the Cadmians; and the ſtructures, which bore their name, were not erected to them, but were the work of their own hands. Such was the building called Amazoneum. [81] Αμαζονειον· Ισαιος διειλεκται εν τῳ περος Διοκλεα περι των Αμαζονων αφιερωσεως Αθηνησιν· εστι δε ἱερον, ὁ Αμαζονες ἱδρυσαντο. They are the words of Harpocration. *Concerning the place called Amazoneum, Iſæus ſays a great deal in his treatiſe to Diocles about the conſecration of the Amazons at Athens. It was a temple, which of old was built by theſe Amazons.*

I have before taken notice of a paſſage in [82] Plato, wherein that writer mentions, that Eumolpus led the Amazons, when they invaded Attica. This perſon is repreſented both as a Thracian, and as an Athenian; and ſometimes as a foreigner from Egypt. Clemens of Alexandria ſpeaks of his coming with the Eumolpidæ into Attica; and ſtyles him the [83] Shepherd Eumolpus. He is ſuppoſed to have been the principal perſon, who introduced the rites and myſteries, which were obſerved by the Athenians. His ſons were the

[81] Harpocration. The original Amazons were deities; and the people ſo called were their prieſts and votaries. Hence Θυσια τοις Αμαζοσι in Plutarch. See Theſeus. p. 13.

[82] Menexenus. vol. 2. p. 239.

[83] Ευμολπος ποιμην. Cohort. p. 17.
Eumolpus, Neptuni filius. Hyginus. Fab. 46.

prieſts,

prieſts, who officiated at the temple of Ceres in Eleuſis. The Eleuſinian myſteries came from Egypt; and the perſons, who brought them muſt have been of that [84] country. All theſe things prove, that what has been repreſented as a warlike expedition was merely the ſettling of a colony: and thoſe, who had the conduct of it, were Amazonians, who have been repreſented as women. And ſo far is probable, that there were women among them, who officiated at the religious ceremonies, which were inſtituted. Something of this nature is intimated by the Scholiaſt upon Theocritus, who gives a ſhort but curious account of the firſt Amazonian prieſteſſes. [85] Καλλιμαχος φησι, της Βασιλισσης των Αμαζονων ησαν θυγατερες· αἱ Πελειαδες προσηγορευθησαν. Πρωται δε αυται χορειαν και παννυχιδα συνεστησαντο. *We learn from Callimachus, that the queen of the Amazons had daughters, who were called Peleiades. Theſe were they, by whom the ſacred dance, and the night vigils were firſt inſtituted.* It has been before ſhewn, that the Peleiades, or Doves, were the female branch of the Iönim, by whom idolatry was firſt [86] introduced. And as they were at the ſame time Amazonians, it proves, that they were all the ſame people, under different [87] denominations; who chiefly came from Egypt, and were widely ſcattered over the face of the earth.

[84] Τες μεν γαρ Ευμολπιδας απο την κατα Αιγυπτον Ἱερεων μετανηνεχθαι. Diodorus. L. 1. p. 25.

[85] Idyl. 13. v. 25.

[86] Ἰωνες—των Ἑλληνων αρχηγοι γεγονοτες τοις ξοανοις προσεκυνουν. Euſeb. Chron. p. 13.

[87] Titanians, Atlantians, Iönim, Amazonians, &c.

Of the HYPERBOREANS.

ANOTHER name, by which the ancients diſtinguiſhed this people, was that of Hyperboreans. Under this appellation, we may obtain a farther inſight into their hiſtory. They are placed, as many of the Cimmerians and Amazonians were upon the Palus Mæotis, and Tanäis; and in thoſe regions, which lay near the Boriſthenes, and Iſter. But from a notion, that their name had a relation to the north, they have been extended upwards almoſt to the Cronian Sea. They were of the Titanic race, and called Sindi; a name, as I have ſhewn, common among the Cuthites. [88] Τους Υπερβορεους τε Τιτανικε γενες Φερενικος φησιν ειναι. *We learn from Pherenicus, that the Hyperboreans were of Titanic original.* [89] Των Μαιωτων δ' αυτοι τε οι Σινδοι. *The Sindi are one family of thoſe, who live upon the Mæotis.* Strabo ſpeaks of them as called among other names Sauromatæ. [90] Τους μεν υπερ τε Ευξεινε, και Ιςρε, και Αδριε, κατοικουντας Υπερβορεους ελεγον, και Σαυρομαται, και Αριμασπες. *Thoſe, who live above*

[88] Scholia in Pind. Olymp. Od. 3. v. 28.

[89] Strabo L. 11. p. 757. Εν δε τη Σινδικη το Βασιλειον των Σινδων πλησιον θαλασσης.

Τοσσοι μεν ποταμον Ταναιν περιναιεταασι·
Σαυρομαται δ' επεχησιν επασσυτεροι γεγαωτες
Σινδοι, Κιμμεριοι τε, και οι πελας Ευξεινοιο
Κερκετιοι τ', Ορεται τε, και αλκηεντες Αχαιοι.

Dionyſ. Περιηγ. v. 680.

[90] Strabo. L. 11. p. 774.

the Euxine, Iſter, and Adriatic, were formerly called Hyperboreans, and Sauromatæ, and Arimaſpians. The ſame by Herodotus are reckoned among the [91] Amazonians. They worſhiped the Sun, whom they held in high honour; and they had Prutaneia, which were ſtyled, [92] Αιθρια, Aithria; where they preſerved a perpetual fire. Like the people of Colchis, they carried on in early times a great trade; and the paſſage of the Thracian Boſporus, as well as of the Helleſpont, being poſſeſſed by people of their family, gave them opportunities of proſecuting their navigation to a great diſtance. When the Hetrurian mariners have laid hands upon Bacchus, and are thinking, where they can ſell him to the beſt advantage; the maſter of the ſhip mentions Cyprus, Egypt, and the country of the Hyperboreans, as the beſt marts in thoſe days.

[93] Ελπομαι, η Αιγυπτον αφιξεται, η ὀγε Κυπρον,
Η ες Ὑπερβορεους.

The people of Cyprus were of the ſame race, as the other nations, of which I have been ſpeaking. [94] Εισι δε και οι Κυπριοι εκ των Κιττιαιων, και οι εν τῳ βορρᾳ ὁμοφυλοι των αυτων Κιττιαιων. The meaning of this is, that the people of Cyprus were of Cuthean original, as were the people of the north, the Hyperboreans: they were all of the ſame race,

[91] L. 4. c. 10.

[92] Κρατινον εν Δηλιασιν, Ὑπερβορεους Αιθρια τιμωντας φεφη. Heſych. Αιθρια. They were alſo Atlantians: for we read of Atlas Hyperboreus. Apollodorus. L. 2. p. 102.

[93] Διονυσος η Λητ. v. 28.

[94] Euſeb. Chron. p. 12. l. 38.

all equally Cutheans. A colony of them ſettled in Crete, whoſe prieſts were the ancient Curetes, ſo denominated from their [95] temple, and ſervice; and who were acknowledged to have been of Titanian race. *The Cretans*, ſays [96] Diodorus, *have traditions, that the Titanians came to their iſland in the time of the Curetes; and took poſſeſſion of that part, which lay about Cnoſſus. Here to this day, they ſhew the ruins of the temple, where Rhea is ſuppoſed to have reſided: and there is alſo a grove of Cyprus trees, which were planted in ancient times.* By the ſame rout they came to Eubœa, and other parts of Greece; and were ſuppoſed to have been conducted by [97] Cothus and Archlus, the ſons of Xuth; and by Iön and Hellen, ſons of the ſame perſonage. They alſo paſſed up to Thrace, and to Phrygia: hence Anchiſes tells Æneas, that the Trojans were originally from Crete.

[98] Creta Jovis magni medio jacet inſula ponto,
Mons Idæus ubi, et gentis cunabula noſtræ.

The Hyperboreans upon the Euxine at one time ſeem to have kept up a correſpondence with thoſe of the Titanian race in moſt countries. But of all others, they ſeem to have reſpected moſt the people of Delos. To this iſland they uſed to ſend continually myſtic preſents, which were greatly reverenced. In conſequence of this the Delians knew more

[95] Kir-Ait, Templum Solis. Oſiris was called Ait-Oſiris. Herodotus. L. 4. c. 59.

[96] Diodorus Sic. L. 5. p. 334.

[97] Κοθος και Αρχλος, οι Ξεθθ παιδες εις Ευβοιαν ηκον οικησοντες. Plut. Quæſtion. Græcæ. p. 296.

[98] Æneid. L. 3. v. 104.

of their hiſtory than any other community of [99] Greece. Callimachus, in his hymn to Delos, takes notice both of the Hyperboreans, and their offerings; and ſpeaks of them as a people of high antiquity.

[100] —Και οἱ καθυπερθε Βορειης
Οικια θινος εχουσι, πολυχρονιωτατον αἱμα.
Οἱ μεντοι καλαμην τε, και ἱερα δραγματα πρωτοι
Ασαχυων φορεουσι.

Plutarch likewiſe mentions, that they uſed to come to Delos with flutes, and harps, and other inſtruments of muſic; and in this manner preſent their [1] offerings. Their gifts were emblematical; and conſiſted of large handfuls of corn in the ear, called αμαλλαι, which were received with much reverence. Porphyry ſays, that no offerings were looked upon with greater veneration than theſe of the Hyperboreans. He ſtyles them preſents, and [2] ὑπομνηματα, *memorials*; for they were ſymbolical, and conſiſted of various things, which were incloſed in ſheaves, or handfuls of [3] corn. This people were eſteemed very ſacred: and it is ſaid, that Apollo, when he was exiled from heaven, and had ſeen his offſpring ſlain, retired to their country. It ſeems, he wept; and there was a tradition, that every tear was amber.

[99] Πολλῳ δη πλειστα περι αυτεων Δηλιοι λεγουσιν. Herod. L. 4. c. 33.

[100] V. 281.

[1] Και τα εξ Υπερβορεων ἱερα μετ' αυλων και συριγγων, και κιθαρας εις την Δηλον φασι το παλαιον ϛελλεσθαι. Plutarch de Muſicâ. vol. 2. p. 1136.

[2] Σεμνα δε ην των πριν ὑπομνηματα εν Δηλῳ εξ Υπερβορεων Αμαλλοφορων. Porph. de Abſtinentiâ. L. 2. p. 154.

[3] Ἱρα ενδεδεμενα εν καλαμῃ πυρων. Herod. L. 4. c. 33.

Κελτοι

[4] Κελτοι δ' επι βαξιν εθεντο,
Ὡς αρ' Απολλωνος ταδε δακρυα Λητοϊδαο
Εμφερεται διναις, ἀτε μυρια χευε παροιθεν,
Ημος Ὑπερβορεων ἱερον γενος ισαφικανεν
Ουρανον αγληεντα λιπων.

The Celtic ſages a tradition hold,
That every drop of amber was a tear,
Shed by Apollo, when he fled from heaven.
For ſorely did he weep; and ſorrowing paſs'd
Through many a doleful region, till he reach'd
The ſacred Hyperboreans.

In like manner it is ſaid of Perſeus, that he went to the [5] Hyperboreans: and Hercules alſo made a viſit to this people:

[6] Δαμον Ὑπερβορεων πεισας, Απολ-
λωνος θεραποντα.

His purpoſe was to obtain a branch of the wild olive, which grew in the grove of the Deity. They are ſometimes repreſented as [7] Arimaſpians; and their chief prieſteſſes were named [8] Oupis, Loxo, and Hecaërge; by whom the Hyper-

[4] Apollon. Argonaut. L. 4. v. 611. Tertius (Apollo) Jove tertio natus et Latonâ, quem ex Hyperboreïs Delphos ferunt adveniſſe. Cicero de Nat. Deor. L. 3.

[5] Pind. Pyth. Od. 10. v. 47.

[6] Pind. Olymp. Od. 3. v. 28.

[7] Αριμασποι εθνος Ὑπερβορεων. Steph. Byz.

[8] Πρωται τοι ταδ' ενεικαν απο ξανθων Αριμασπων
Ουπις τε, Λοξω τε, και ευαιων Ἑκαεργη,
Θυγατερες Βορεαο—κ τ λ. Callim. Hymn. in Delon. v. 291.

See Pauſanias. L. 5. p. 392. Quidam dicunt Opin et Hecaërgen primas ex Hyperboreïs ſacra in inſulam Delon occultata in faſcibus mergitum pertuliſſe. Servius in Virg. Æneid. L. 11. v. 522. See Pliny. L. 4. c. 12.

borean rites are ſaid to have been brought to Delos. They never returned, but took up their reſidence, and officiated in the iſland. People from the ſame quarter are ſaid to have come to Delphi in Phocis; and to have found out the oracular ſeat of Apollo. Pauſanias produces for this the evidence of the ancient prieſteſs Bæo. She makes mention of Olen the Hyperborean, as the firſt prophet of Delphi: and further ſays, that the firſt temple of the Deity was founded by him in conjunction with Pagaſus and Agyieus.

[9] Ενθα τοι ευμνηστον χρηστηριον εκτελεσαντο
Παιδες Υπερβορεων Παγασος και διος Αγυιευς,

επι τελευτη τε ὑμνου τον Ωλενα ονομασεν.

Ωλην δ' ὁς γενετο πρωτος Φοιβοιο προφατας,
Πρωτος δ' αρχαιων επεων τεκτηνατ' αοιδαν.

By other writers Olen is ſaid to have been from Lycia. [10] Ωλην τας παλαιας ὑμνας εποιησεν, εκ Λυκιης ελθων, τας αειδομενας εν Δηλῳ. *Olen, who came from Lycia, was the author of thoſe ancient hymns, which are ſung at Delos.* The word Olen, was properly an Egyptian ſacred term; and expreſſed Olen, Olenus, Ailinus, and Linus: but is of unknown meaning. We read of Olenium Sidus; Olenia Capella, and the like.

[11] Ωλενιην δε μιν αιγα Διος καλεσσ' ὑποφηται.

If

[9] Pauſanias. L. 10. p. 809.

[10] Herod. L. 4. c. 35. He is by Pauſanias himſelf mentioned as a Lycian. Λυκιος δε Ωλην, ὁς και τας ὑμνας τους αρχαιοτατους εποιησεν Ελλησιν. L. 9. p. 762.

[11] Arati Phœnom. v. 164.

Naſcitur

If then this Olen, ſtyled an Hyperborean, came from [12] Lycia and Egypt, it makes me perſuaded, of what I have often ſuſpected, that the term *Hyperborean* is not of that purport, which the Grecians have aſſigned to it. There were people of this family in the north; and the name has been diſtorted and adapted ſolely to people of thoſe parts. But there were Hyperboreans from the eaſt, as we find in the hiſtory of Olen. And when it is ſaid of Delos, that the firſt rites were there inſtituted by this people; and that they founded the temple at Delphi: we muſt not ſuppoſe, that theſe things were performed by natives from the Tanaïs, and the Riphean hills; much leſs from the Cronian ſeas, upon whoſe ſhores ſome people would place them. People of this name and family not only came to Greece, but to Italy: and extended even to the [13] Alps. The Mons Palatinus at Rome was ſuppoſed to have been occupied by Hyperboreans; and the ancient Latines were deſcended from them. Dionyſius Halicarnaſſenſis tells us, [14] *that Latinus was the ſon of Hercules by an Hyperborean woman.* By this is meant, that the people

Naſcitur Oleniæ ſidus pluviale Capellæ. Ovid. Faſt. L. 5. v. 113.
A ſacred ſtone in Elis was called Petra Olenia. Pauſan. L. 6. p. 504.

[12] Ωλην, ανηρ Λυκιος. Herod. L. 4. c. 35.
Ωλην Λυκιος. Pauſan. L. 5. p. 392.
Ωλην Υπερβορεως. Ibid. L. 10. p. 810.

[13] Υπερβορεως οικειν περι τας Αλπεις της Ιταλιας. Scholia in Apollon. Argonaut. L. 2. v. 677. Here were ſome remarkable Cuthean ſettlements. Τουτων δ' εστι και ἡ Ιδεννη λεγομενη γη, και ἡ Κοττιε. Strabo. L. 4. p. 312.

[14] Λατινον δ' εκ τινος Υπερβοριδος κορης. L. 1. p. 34.
Euſebius makes the Citeans of Cyprus, and the Romans equally of Hyperborean original. Εισι δε και οἱ Κυπριοι εκ των Κιττιαιων, και οἱ εν τῳ βορρᾳ ὁμοφυλοι των αυτων Κιττιαιων, και των Ρωμαιων. Chron. p. 12. l. 38.

by

of Latium were an Herculean and Hyperborean colony. Thoſe, who occupied the Mons [15] Palatinus, are ſuppoſed to have been alſo Atlantians, and [16] Arcadians; by the latter term is denoted people, whom I have diſtinguiſhed by the name of Arkites. The Hyperboreans, who came to Delos, were devoted to this worſhip. Herodotus mentions two of their [17] prieſteſſes, whom he calls Opis and Arge. They built the chief temple in that iſland, and planted the olive. They alſo conſtructed a ſacred θηκη, or cheſt, on account of ωκυτοκε, a ſpeedy delivery. As they were virgins, this circumſtance did not relate to themſelves, but to a myſterious [18] rite. In the celebrating of the myſteries, they held handfuls of corn; and had their heads ſhorn after the manner of the Egyptians. The like rites were practiſed by the Pæonians and people of [19] Thrace.

It would be unnatural to ſuppoſe, that theſe rites, and theſe colonies came all from the north: as it is contrary to the progreſs of nations, and repugnant to the hiſtory of the firſt ages. A correſpondence was kept up, and an inter-

[15] It had its name a Palanto Hyperborei filiâ. Feſtus apud Auctores Ling. Lat. p. 355.

[16] They were ſuppoſed to have come with Evander.

Tum rex Evander Romanæ conditor arcis.
Virg. Æneïd. L. 8. v. 313.

Vobis Mercurius pater eſt, quem candida Maia
Cyllenes gelido conceptum vertice fudit:
At Maiam, auditis ſi quicquam credimus, Atlas,
Idem Atlas generat, Cœli qui ſidera tollit.
Virg. Æneïd. L. 8. v. 138.

[17] L. 4. c. 34. and 35.

[18] By the name Arge is ſignified Θηκη, *a ſacred cheſt, or ark.*

[19] Herodot. c. 33.

courſe maintained between theſe nations: but they came from Egypt and the eaſt. There muſt have been ſomething myſterious in the term [20] Hyperborean: it muſt have had a latent meaning, which related to the ſcience and religion of the people ſo called. Pythagoras, who had been in Egypt, and Chaldea, and who afterwards ſettled at Croton, was by the natives ſtyled the [21] Hyperborean Apollo. And though ſome of this name were of the north, yet there were others in different parts of the world, who had no relation to that clime. Pindar manifeſtly makes them the ſame as the Atlantians, and Amazonians of Afric: for he places them near the Iſlands of the Bleſt, which were ſuppoſed to have been oppoſite to Mauritania. He ſpeaks of them, as a divine race; and ſays, that Perſeus made them a viſit, after that he had ſlain the Gorgon. At the ſame time he celebrates their rites, and way of life, together with their hymns and dances, and variety of muſic: all which he deſcribes in a meaſure exquiſitely fine.

[22] Μοισα δ' εκ αποδαμει
Τροποις επι σφετεροισι· παν-
τα δε χοροι Παρθενων,
Λυραν τε βοαι, καναχαι δ' αυλων δονεονται.
Δαφνᾳ δε χρυσεᾳ κο-
μας αναδησαντες, ειλα-
πινεσιν ευφρονως.

[20] Herodotus ſuppoſes people to have had this name παρ' ὁις ὁ Βορεας ε πνει. Writers give different reaſons for the name, all equally unſatisfactory.

[21] Αριστοτελης λεγει, τον Πυθαγοραν ὑπο των Κροτωνιατων τον Απολλωνα Ὑπερβορειον προσαγορευεσθαι. Ælian. Var. Hiſt. L. 2. c. 26.

[22] Pindar. Pyth. Od. 10. v. 57.

Νοσοι

Νοσοι δ', ωδε γηρας ουλομενον
Κεκρανται ἱερᾳ γενεᾳ· τωνων
Δε, και μαχαν, ατερ
Οικεοισι, φυγοντες
Ὑπερδικον Νεμεσιν.

Pleas'd with the blameleſs tenor of their lives,
The Muſe here fix'd her ſtation.
Hence all around appears
A lovely ſcene of virgin choirs.
In every grove
The lyre is heard reſponſive to the lyre;
While the ſhrill pipe conſpires
In a pleaſing din of harmony.
The natives revel in delight,
Their heads bedeck'd with laurel; and their hair
Braided with gold.
They feel not age, nor anguiſh:
But are free from pain;
Free too from toil,
And from every evil, that enſues from war.
The frowns of Nemeſis reach not here:
But joy abounds,
Joy pure, and unimpaired,
In a continual round.

The northern Hyperboreans, who were the ſame as the Cimmerians, were once held in great repute for their knowledge. Anacharſis was of this family; who came into Greece, and was much admired for his philoſophy. There was alſo an

Hyperborean of great fame, called [22] Abaris, who is mentioned by [23] Herodotus. He was the ſon of Zeuth, ſtyled Seuthes: and is repreſented as very knowing in the art of divination, and gifted with ſupernatural powers. Apollo is ſaid to have lent him a golden arrow, upon which he was wafted through the air, and viſited all the regions in the [24] world. He neither eat, nor drank; but went over the earth, uttering oracles, and preſaging to nations, what was to come. This ſeems to be an imaginary character; and probably relates to the various migrations of the ſons of Chus, and the introduction of their religion into different parts of the world. All the Ethiopic race were great archers. Their name was ſometimes expreſſed Cuſhitæ; and the ancient name of a bow was Cuſhet; which it probably obtained from this people, by whom it was invented. There is reaſon to think, that by their ſkill in this weapon they eſtabliſhed themſelves in many parts, where they ſettled. This may poſſibly be alluded to in the arrow of *Abaris*, the implement of [25] *paſſage*; by which he made his way through the world.

They were people of the ſame family, who ſettled in Thrace under the name of Scythæ; alſo of Sithones, Pæonians, Pierians, and Edonians. They particularly worſhiped the firſt planter of the vine under the known title of Dio-

[22] See Euſeb. Chron. Verſio Lat. p. 32. Strabo. L. 7. p. 461.

[23] L. 4. c. 36. Strabo. L. 7. p. 461.

[24] In like manner Muſæus of Thrace is ſaid to have had the art of flying; which was Βορεα δωρον. Pauſan. L. 1. p. 53.

[25] בנח עברה קשת.

nuſus, and alſo of Zeus [26] Sabazius. They had alſo rites, which they called Cotyttia from the Deity [26] Cotys; and others named Metroa, and Sabazia, which were celebrated in a moſt frantic manner by the Edoni upon Mount Hæmus. The Deity was alſo called [27] Sabos, which term, as well as the title Sabazius, was derived from סבא, Saba, wine. Hence amid all their exclamations the words, Ευοι Σαβοι, Evoe Sabæ, were to be particularly diſtinguiſhed. He was worſhiped in the ſame manner by the [28] Phrygians, who carried on the ſame rites and with the like ſhouting and wild geſtures upon Mount Ida. The prieſts alſo were called Sabi; and this name ſeems to have prevailed both in [29] Phrygia and in [30] Thrace.

Some of this family are to be found in Theſſaly, particularly in Magneſia and Pthiotis. A large body came into Italy: ſome of whom occupied the fine region of Campania, and went under the name of [31] Cimmerians. It has been the opinion of learned men, that they were ſo called from במר, Cimmer, Darkneſs. This may poſſibly have been the etymology of their name: though moſt nations, as far as I have been able to get any inſight, ſeem to have been denominated from their worſhip and Gods. Thus much however is cer-

[26] Της μεν Κοτυος της εν τοις Ηδωναις Αισχυλος μεμνηται. Strabo. L. 10. p. 721. Σεμνα Κοτυς εν τοις Ηδωνοις. Æſch. ibid.

Ευοι Σαβοι, Υης Αττης και Αττης Υης. Ταυτα γαρ εστι Σαβαζια, και Μητρωα. Ibid. p. 723.

[27] Σαβαζιος, επωνυμον Διονυσου· και Σαβον ενιοτε καλεσαιν αυτον. Heſych.

[28] Και ὁ Σαβαζιος δε των Φρυγιακων εστι. Strabo. L. 10. p. 721.

[29] Σαβοι, εθνος Φρυγιας· λεγονται και αντι του Βακχοι Σαβοι. Steph. Byz.

[30] Σαβαζιον τον Διονυσον οἱ Θρακες καλεσι, και Σαβες τους Ἱερεις αυτου. Schol. in Ariſtoph. Veſp. v. 9.

[31] Strabo L. 5. p. 374.

tain, that this people had in many places ſubterranean apartments, where their prieſts and recluſes dwelt; and were ſuppoſed to be conſigned to darkneſs; all which favours the opinion abovementioned. Ulyſſes, in Homer, ſpeaks of his arrival in the country of the Cimmerians, whom he deſcribes as in a moſt uncomfortable ſituation, and places at the extremities of the ocean.

[32] Η δ' ες πειραθ' ικανε βαθυῤῥοω ωκεανοιο. (ſc. ναυς)
Ενθα δε Κιμμεριων ανδρων δημος τε, πολις τε,
Ηερι και νεφελη κεκαλυμμενη, ουδε ποτ' αυτους
Ηελιος Φαεθων επιδερκεται ακτινεσσιν.
Ουδ' οποτ' αν ςειχησι προς ουρανον αςεροεντα,
Ουδ' οταν αψ επι γαιαν απ' ουρανοθεν πτροτραπηται,
Αλλ' επι νυξ ολοη τεταται δειλοισι βροτοισι.

Now the dark bounds of ocean we explore,
And reach at length a melancholy ſhore:
Where loſt in cloud, and ever-during ſhade,
His ſeat of old the ſad Cimmerian made.
The Sun may riſe, or downward ſeek the main;
His courſe of glory varying; but in vain:
No pleaſing change does morn, or evening, bring;
Here Night for ever broods, and ſpreads her ſable wing.

I imagine, that many temples of old, and eſpecially the celebrated Labyrinths, were conſtructed in this manner. Four

[32] Odyſſ. Λ. v. 13.

of theſe are mentioned by [33] Pliny: of which the moſt famous was in Egypt, and from this the others were copied. That in Crete is deſcribed by [34] Euſtathius, as a deep cavern, which went far under ground, and had innumerable windings. Virgil ſpeaks of it as a fine piece of architecture, and executed with great ſkill.

> [35] Ut quondam Cretâ fertur Labyrinthus in altâ
> Parietibus textum cæcis iter, ancipitemque
> Mille viis habuiſſe dolum, quo ſigna ſequendi
> Falleret indeprenſus, et irremeabilis error.

About Caieta, were ſome vaſt caverns near the ſummit of the promontory. *Here*, ſays [36] Strabo, *are to be ſeen huge apertures in the rock; ſo large, as to be able to afford room for noble and extenſive habitations.* Several apartments of this kind were about Cuma, and Parthenope, and near the lake Acheruſia in Campania. The ſame author ſpeaks of this part of Italy, and ſays, that it was incloſed with vaſt woods, held of old in great veneration; becauſe in thoſe they ſacrificed to the manes. According to Ephorus, the Cimmerians dwelt here, and reſided in ſubterranean apartments, called [37] Argilla, which had a communication with one another. Thoſe, who applied to the oracle of the cavern, were led by theſe dark paſſages to the place of conſultation. Within the precincts were to

[33] L. 5. c. 9. p. 258. L. 36. c. 13. p. 739.

[34] Λαβυρινθον, σπηλαιον Κρητικον, ὑπογειον, πολυελικτον. In Odyſſ. Λ. v. 14.

[35] Æneid. L. 5. v. 588.

[36] Strabo. L. 5. p. 357. p. 374. Pliny. L. 3. c. 5. p. 153.

[37] We may perceive, that the rites in all theſe places had a reference to the ſame object of veneration, the Argo.

be found all the requiſites for an oracle: dark groves, foul ſtreams, and fœtid exhalations: and above all a vaſt and dreary cave. It was properly a temple, and formed by the Cimmerians, and Herculeans, who ſettled in theſe [38] parts. Here was ſaid to have been the habitation of [39] the Erythrean Sibyl, who came from Babylonia. Places of this nature were generally ſituated near the ſea, that they might more eaſily be conſulted by mariners, whom chance brought upon the coaſt. On this account Virgil makes his hero apply to the prieſteſs of Cuma for advice.

[40] At pius Æneas arces, quibus altus Apollo
Præſidet, horrendæque procul ſecreta Sibyllæ
Antrum immane petit.

There was a temple near it, built as was ſaid by Dædalus; with a deſcription in carved work upon the entablature, repreſenting the Labyrinth in Crete, and the ſtory of Paſiphaë.

[41] Hic labor ille domus, et inextricabilis error.
Magnum reginæ ſed enim miſeratus amorem

[38] Lycophron enumerates moſt of thoſe ancient places upon the coaſt of Italy.

Τυρσιν μακεδνας αμφι Κιρκαιᾳ ναπας,
Αργᾳς τε κλειτον ὁρμον, Αιητην μεγαν,
Λιμνης τε Φορκης, Μαρσιωνιδος ϖοτα,
Τιτωνιον τε χευμα, τᾳ κατα χθονος
Δυνοντος εις αφαντα κευθμωνος βαθη,
Ζωϛηριᾳ τε κλιτυν, ενθα ϖαρθενᾳ
Στυγνον Σιβυλλης ἑϛιν οικητηριον. V. 1273.

[39] Juſtin. Mart. Cohort. p. 33.

[40] Æneid. L. 6. v. 9.

[41] Ibid. v. 37.

Dædalus,

Dædalus, ipſe dolos tecti, ambageſque reſolvit;
Cæca regens filo veſtigia.

This deſcription relates to the temple above ground; but the oracle was in a cavern beneath, which had been formed by the Cimmerians into numberleſs apartments.

[42] Exciſum Euboïcæ latus ingens rupis in antrum,
Quo lati ducunt aditus centum, oſtia centum,
Unde ruunt totidem voces, reſponſa Sibyllæ.

The poet has uſed ſome embelliſhments; but the hiſtory was founded in truth. A place of this nature upon the ſame coaſt, and at no great diſtance from Tarracine, remained in the time of the emperour Tiberius. It was for its elegance ſtyled Spelunca Villa: and was ſituated in ſuch a manner as to have a fine view of the ſea. Tiberius had upon a time retired to this place, and was taking a repaſt; when part of the rock fell in, and killed ſome of his attendants. But the emperour eſcaped through the vigilance of his favourite Sejanus: who ran under the part, which was tumbling; and at the hazard of his life ſupported it, till he ſaw his friend [43] ſecure. The [44] Syringes near Thebes in Upper Egypt were a work of great antiquity, and conſiſted of many paſſages, which branched out, and led to variety of apartments. Some of them ſtill remain, and travellers, who have viſited them, ſay, that they are painted

[41] Ibid. v. 42.

[43] Veſcebatur in Villâ, cui nomen Speluncæ, mare Amuclanum inter, Fundanoſque montes, nativo in ſpecu. Ejus os, lapſis repente ſaxis, obruit quoſdam miniſtros, &c. Taciti Annalium L. 4. p. 509.

[44] Marcellinus. L. 22. p. 263. There are many ſuch to be ſtill ſeen in Upper Egypt.

throughout

throughout with the moſt curious hieroglyphics, ſtained in the ſtone: and though they have been executed ſo many ages, yet the colours are ſtill as ſtrong and vivid, as if they had been but juſt tinctured. Joſephus mentions vaſt ſubterranes in ſome of the hills in the part of Canaan called Galilee, and in Trachonitis; and ſays, that they extended far underground, and conſiſted of wonderful apartments. They were formed in due proportion, and not arched at the top, but vaulted with flat ſtones; and the ſides were lined in the ſame manner: and by his account they could contain a great number of people. Such were the caverns at Gadara, Pteleon, and the [45] Spelunca Arbelorum. They at laſt became the receptacles of outlaws and banditti, who in large bodies uſed to ſhelter themſelves within; on which account they were demoliſhed. Mention has been made of large caverns and labyrinths near [46] Nauplia, and Hermione in Greece, ſaid to have been the work of Cyclopians. They were probably in part natural, both here, and in the places taken notice of above: but they were enlarged by art; and undoubtedly deſigned for a religious purpoſe. They all related to the hiſtory of that perſon, who was principally commemorated under the title of Cronus. He is ſaid to have had three [47] ſons; and in a time of danger he formed

[45] See Joſephus. Antiq. L. 14. c. 15. and L. 15. c. 10.

[46] Εφεξης δε τη Ναυπλια τα σπηλαια, και οι εν αυτοις οικοδομητοι Λαβυρινθοι· Κυκλωπεια δ' ονομαζουσιν. Strabo. L. 8. p. 567.

[47] Εγεννηθησαν—Κρονῳ τρεις παιδες. Sanchon. apud Euſeb. P. E. L. 1. c. 10. p. 37.

Ουτω και ὁ Κρονος εν τῳ ὠκεανῳ αυτῳ αντρον κατεσκευαζει, κἀκρυπτει τους ἑαυτου παιδας. Porph. de Nymphar. Antro. p. 109.

Ὡσαυτως και Δημητηρ εν αντρῳ τρεφει την Κορην. Ibid.

Συμβολον Κοσμου τα σπηλαια. Ibid.

a large cavern in the ocean: and in this he ſhut himſelf up together with theſe ſons, and thus eſcaped the danger. The temple at Keira upon the Mæotis, whither the Titans retired, was a [48] cavern of the ſame nature, as thoſe above. It was probably in that grove, where ſtood the temple of Apollo: under which Pherenicus mentions, that the Hyperboreans reſided: thoſe Hyperboreans, who, he ſays, were of Titanic original.

[49] Αμφι θ' Υπερβορεων, οἱ τ' εσχατα ναιεταασι
Ναῳ ὑπ' Απολλωνος, απειρητοι πολεμοιο.
Τους μεν αρα προτερων ἐξ αἱματος ὑμνιζουσι
Τιτανων βλασοντας ὑπο δρομον αιθρηεντα
Νασσασθαι Βορεαο γονην Αριμασπον ανακτα.

He ſang alſo of the Hyperboreans, who live at the extremities of the world, under the temple of Apollo, far removed from the din of war. They are celebrated as being of the ancient blood of the Titans: and were a colony placed in this wintry [50] *climate by the Arimaſpian monarch, the ſon of Boreas.* One tribe of them is taken notice of by Pliny under the name of [51] Arimpheans. They

[48] Επι το σπηλαιον την Κειρην καλουμενην εστρατευσατο (Κρασσος). Τουτο γαρ μεγιστον τε αμα και οχυρωτατον τε ὑτως ἐν, ὡς και τους Τιτανας ες αυτο μετα την ἡτταν την ὑπο των Θεων σφισι γενομενην συγκαταφυγειν μυθευεσθαι. Dion. Caſſius. Hiſt. L. 51. p. 313.

[49] Scholia in Pind. Olymp. Od. 3. v. 28.

[50] So I render δρομος αιθριης, curſus gelidus (ſcil. Boreæ), from αιθρος, frigus.

[51] Ibique Arimphæos quoſdam accepimus, haud diſſimilem Hyperboreïs gentem. Sedes illis nemora, alimenta baccæ: capillus juxta fœminis viriſque in probro exiſtimatur. ritus clementes. itaque ſacros haberi narrant, inviolatoſque eſſe etiam feris accolarum populis. Pliny. Hiſt. Nat. L. 6. p. 310.

ſeem to have been recluſes, who retired to woods and wilds, that they might more ſtrictly devote themſelves to religion. They wore their hair very ſhort, both men and women; and are repreſented as very harmleſs; ſo that they lived unmoleſted in the midſt of many barbarous nations. They were addicted to great abſtinence, feeding upon the fruits of the foreſt. In many of theſe circumſtances they reſembled the people, from whence they came. The ſame monaſtic way of life prevailed in [52] India among the Sarmanes and Allobii.

Thoſe who ſettled in Sicily ſeem to have been a very powerful and knowing people: but thoſe of Hetruria were ſtill far ſuperior. At the time when they flouriſhed, Europe was in great meaſure barbarous: and their government was in a ſtate of ruin, before learning had dawned in Greece; and long before the Romans had diveſted themſelves of their natural ferity. Hence we can never have an hiſtory of this people, which will be found adequate to their merits. There is however a noble field, though not very obvious, to be traverſed; which would afford ample room for a diligent enquirer to expatiate; and from whence he might collect evidence of great moment. In reſpect to Sicily, their coins alone are ſufficient to ſhew how early they were acquainted with the arts; and from the ſame we may fairly judge of their great elegance and taſte.

The two moſt diſtant colonies of this family weſtward were upon the Atlantic Ocean: the one in Europe to the north; the other oppoſite at the extreme part of Africa.

[52] Clemens Alex. Strom. L. 1. p. 359.

The country of the latter was Mauritania; whoſe inhabitants were the [53] Atlantic Ethiopians. They looked upon themſelves, as of the ſame family as the [54] Gods: and they were certainly deſcended from ſome of the firſt deified mortals. Thoſe who occupied the provinces of Iberia and Bætica, on the other ſide, went under the ſame [55] titles, and preſerved the ſame hiſtories, as thoſe who have been mentioned before. I have ſhewn, that they were of Erythræan and Ethiopic race: and they gave name to the iſland [56] Erythra, which they occupied for the ſake of trade. Here ſtood the city Gadara, ſaid to be of high antiquity, and ſuppoſed to have been built by Arcaleus of Tyre. [57] Κλαυδιος Ιβλιος εν ταις Φοινικης ἱστοριαις (φησι,) ὁτι Αρχαλευς ὑιος Φοινικος κτισας την πολιν, ωνομασε τῃ Φοινικων γραφῃ [58] Ταδορ. In the temple

[53] Diod. Sic. L. 3. p. 187. 188.

Prima ejus (Maris Atlantici) Æthiopes tenent. P. Mela. L. 3. c. 10.

[54] Οι τοινυν Ατλαντιοι—την γενεσιν των Θεων παρ' αυτοις γενεσθαι φασιν. Ibid. p. 189.

Προς δυσιν της Μαυρουσιας αἱ Κωτεις λεγομεναι. Places called Cotis. Strabo. L. 17. p. 1181.

See p. 184. of this volume.

[55] In univerſam Hiſpaniam Marcus Varro Iberos, et Perſas, et Phœnicas, Celtaſque, et Pœnos, perveniſſe tradit. Pliny. L. 3. c. 1. p. 137.

[56] Scymnus Chius gives the following hiſtory of the iſland Erythia, or Erythreia; and of Gadara, or Gades.

Προσεσπεριος δ' Αιθιοπας οικητας εχειν
Λεγουσιν αυτην, γενομενης αποικιας.
Ταυτην συνεγγυς ὑπολαβουσα τυγχανει
Τυριων παλαιων εμπορων αποικια
Γαδειρα. Geog. Vet. Gr. vol. 2. p. 9. v. 156.

[57] Etymolog. Mag.

[58] So it ſhould be read; not Γαδον. Gador is the ſame as גדר, and ſignifies an incloſed and fortified place.

was neither ſtatue, nor pillar, nor ſtone, by way of adoration, which ſhews, that it was built in very early times. The iſland was originally called Cotinuſa, which name was after changed to Gadeira.

[59] Και την μεν ναετηρες απο προτερων ανθρωπων
Κληζομενην Κοτινουσαν εφημιξαντο Γαδειρα.

Though it may have been ſome time, before they lapſed into the more groſs idolatry, yet they ſeem to have been very early addicted to the rites of the Ark. Lycophron mentions people coming to this coaſt, whom he ſtyles, [60] Αρνης παλαιας γενναι, *the offspring of ancient Arne:* but he ſuppoſes, that they were Bœotians, and came from the vicinity of Theba in Greece. They were indeed Thebæans and Bœoti: but came from a different part of the world. Who was meant by Arne, may be known from the account given by the Scholiaſt: [60] Αρνη Ποσειδωνος τροφος. Arne was the ſame as Arene, and we find, that ſhe was eſteemed *the foſtermother of Poſeidon.* She was at times ſtyled Μαια Θεων, Μαια Διονυσου, Ποσειδωνος Τροφος, alſo Τιθηνη, Τοπος, and Μητηρ Θεων. Arcles, Arclus, and Arcalus, by which the Deity of the place was called, are all compounded of the ſame terms, Arca-El, ſive Arca Dei. From hence the Grecians and Romans denominated a perſonage, whom they ſtyled Heracles, and Hercules. But the original was [61] Arclus, and Arcalus; and

[59] Dionyſ. Περιηγ. v. 455.

[60] Και τοι μεν ακτας εμβατησονται λεπρας,
Ιθηροβοσκους, αγχι Ταρτησσου πυλης,
Αρνης παλαιας γενναι. V. 642.

[61] This is the ſame perſon, who is joined with Cothus by Plutarch. Κοθος και Αρκλος, οἱ Ξυθου παιδες. See alſo Strabo. L. 10. p. 495.

ſtill more truly, without the termination, Arca-El. It was not a name, but a title: and was given by the Sidonians, and other people in the eaſt, to the principal perſon preſerved in the Deluge: and it ſignified the great Arcalean, or Arkite. Arcalus is the perſon, who was ſuppoſed to have been preſerved in the body of a Cetus; and to have traverſed the ocean in a golden Scyphus, which was given to him by Apollo.[62]

[62] Θεος—χρυσεον εδωκε δεπας, εν ᾧ τον ωκεανον διεπερασε. Apollodorus. L. 2. p. 100.

OF

Their KNOWLEDGE and INGENUITY.

FROM what has preceded, we may perceive, that there once exiſted a great reſemblance between theſe numerous colonies of the ſame family: and that it laſted for ages. I have mentioned, that they were famous at the woof; and carried the art of weaving to a great degree of excellence. This art was firſt practiſed at [1] Arach in Babylonia, and from thence carried to [2] other neighbouring cities; and in proceſs of time to the moſt remote parts of the world. The people of Egypt were famous for this manufacture. It is ſaid of king Solomon, that he had his fine flax from this [3] country. The prophet Ezekiel alſo mentions [4] *fine linen with embroidered work from Egypt:* and the ſame is alluded to in [5] Iſaiah. The linen of Colchis was called [6] Sardonic,

[1] See volume the ſecond. p. 526. 527.
[2] Strabo. L. 16. p. 1074.
[3] 1 Kings. c. 10. v. 28.
[4] C. 27. v. 7.
[5] C. 19. v. 9. Pliny. L. 19. p. 156.
[6] Herod. L. 2. c. 105. Λινον Κολχικον ὑπο Ἑλλήνων Σαρδονικον κεκληται. See alſo L. 1. c. 203. Strabo. L. 11. p. 762.

juſt as the purple of Tyre was ſtyled Sarra, and Sarrana: which terms alike betoken ſomething noble and royal. It was alſo called Sindon, from the Sindi, and Sindones of the ſame country. The flax of [7] Campania, which had been introduced by the ancient Herculeans and Cimmerians, was in equal repute: and the like is to be obſerved in Bætica, and other parts of Spain: where this commodity was particularly worn. The Indi were veſted in the ſame manner, and were noted for this manufacture. Hence the poet Dionyſius mentions [8] λινοχλαινες Αραχωτες, *the people of Archot with their linen robes.* Nor was it only the original texture, which was found out by people of this family; the dying, and alſo imprinting theſe commodities with a variety of colours and [9] figures, muſt alſo be attributed to the ſame. That wonderful art of managing ſilk, and likewiſe of working up cotton, was undoubtedly found out by the [10] Indo-Cuthites; and from them it was carried to the Seres. To them alſo is attributed the moſt rational and amuſing game, called cheſs: and the names of the ſeveral pieces prove, that we received it from them. We are moreover indebted to them for the uſe of thoſe cyphers, or figures, commonly termed Arabian: an invention of great conſequence, by which the art of numeration has been wonderfully expedited, and improved. They

[7] Pliny. vol. 2. L. 19. p. 155.

[8] Περιηγησ. v. 1096. (Indorum) alii lino veſtiuntur, aut lanis.—Lanas ſylvæ ferunt. P. Mela. L. 3. c. 7. We may perceive, that by lanæ the author means ſilk.

[9] Herod. L. 1. c. 203.

[10] See Mela above, and Strabo. L. 15. p. 1044.

are

are ſaid to have written letters [11] εν σινδοσι: but whether by this was meant really linen; or whether we are to underſtand a kind of paper manufactured from it, is uncertain. Probably it was a compoſition from macerated ſilk: for paper of this kind was of old in uſe among them; and the art was adopted by other nations. It is however certain, that people ſometimes did write upon ſilk itſelf. Symmachus takes notice [12] Sericis voluminibus, Achæmenio more, infundi literas, *of letters being ſtained upon ſilk, after the manner of the Perſians.* But this, I imagine, was only done by the Achæmenidæ, the princes of the country.

Thoſe who cultivated the grape brought it in many parts to the higheſt degree of perfection. The Mareotic wine is well known, which was produced in Scythia Ægyptiaca; and is repreſented as very powerful.

[13] Hæc illa eſt, Pharios quæ fregit noxia reges,
Dum ſervata cavis potant Mareotica gemmis.

All the Ionian coaſt about Gaza in Paleſtine was famous for this commodity: as was the region near Sarepta, at the foot of Libanus. The wines of theſe parts are ſpoken of by Sidonius Apollinaris, and ranked with the beſt of Italian and Grecian growth.

[14] Vina mihi non ſunt Gazetica, Chia, Falerna,
Quæque Sareptano palmite miſſa bibas.

[11] Strabo. ibid.
[12] L. 4. Epiſt. 34.
[13] Gratii Cuneget. v. 312.
[14] Carm. 17. v. 15.

Above

Above all the wine of Chalybon in Syria is mentioned as of the higheſt repute. We learn from Strabo, that at one time it was entirely ſet apart for the uſe of the kings of [15] Perſia. It is taken notice of by the prophet Ezekiel, when he is ſpeaking of the wealth of Tyre. [16] *Damaſcus was thy merchant in the multitude of the wares of thy making; in the multitude of all riches, in the wine of* CHELBON, *and white wool.* Cyprus, Crete, Cos, Chios, and Leſbos, called Æthiope, were famous on the ſame account. There was alſo fine wine very early in Sicily about Tauromenium, in the country of the Læſtrygons and Cyclopians.

[17] Και γαρ Κυκλωπεσσι φερει ξειδωρος αρουρα
Οινον ευσταφυλον.

In Thrace were the Maronian wines, which grew upon Mount Iſmarus, and are celebrated by [18] Homer, and by [19] Pliny. But no place was in more repute than Campania, where were the Formian and Falernian grapes. Some of very noble growth were to be found in Iberia and Mauritania. In the latter writers mention vines ſo ample, that they equalled the trees of the foreſt. [20] Strabo ſays, that their trunks could hardly be fathomed by two men: and that the cluſters were a foot and a half in length. There was wine among the Indic

[15] L. 15. p. 1068.
[16] C. 27. v. 18.
[17] Homer. Odyſſ. I. v. 357.
[18] Ibid. v. 196.
[19] L. 14. c. 16. p. 714.
[20] Αμπελος φυεται δυσιν ανδρασιν το ωαχος δυσπεριλητος, βοτρυν ωηχυαιον ωως αποδιδουσα. L. 17. p. 1182.

Ethiopians,

Ethiopians, particularly in the country of the [21] Oxydracæ, who were ſuppoſed to be the deſcendents of Bacchus. They had alſo a ſtrong drink made of [22] rice; which was particularly uſed at their ſacrifices. In like manner the people of Luſitania and Bætica made a fermented liquor called Zuth; the knowledge of which was borrowed from [23] Egypt. Hence they were ſuppoſed to have been inſtructed by Oſiris. Heſychius calls it [24] wine, and ſays, that it was made of barley. It is alſo mentioned by Strabo. [25] Χρωνται δε και ζυθει, οινῳ δε σπανιζονται· αντ' ελαιϐ δε βϐτυρῳ χρωνται. *They have barley wine inſtead of the juice of the grape, which is ſcarce: and in the room of oil they uſe (bouturus) butter.*

The knowledge of this people was very great, and in all parts deſervedly celebrated. Hence Antiphanes, ſpeaking of them collectively, tells us, [26] Σοφοι δητ' εισιν οι Σκυθαι σφοδρα. By this is meant, that all of the Cuthite family were renowned for their wiſdom. The natives of Colchis and Pontus were much ſkilled in ſimples. Their country abounded with medicinal herbs, of which they made uſe both to good and to bad purpoſes. In the fable of Medea we may read the character of the people: for that princeſs is repreſented as very knowing in all the productions of nature, and as gifted with ſupernatural powers. The region of Iberia in the

[21] Strabo. L. 15. p. 1008.
[22] Ibid. p. 1035.
[23] Οινῳ δ' εκ κριθεων πεποιημενῳ διαχρεωνται (οι Αιγυπτιοι). Herod. L. 2. c. 77.
[24] Ζυθος, οινος απο κριθης γινομενος.
[25] Strabo. L. 3. p. 233.
[26] Apud Athenæum. L. 6. p. 226.

vicinity of Colchis was alſo noted for its ſalutary and noxious plants; of which the poet Horace takes notice.

[27] Herbaſque quas et Colchis, atque Iberia
Mittit venenorum ferax.

I have mentioned, that the natives were of the Cuthite race; and as they were devoted to magic, and had their nightly orgies in honour of the Moon, theſe circumſtances are often alluded to by the poets. Hence Propertius takes notice of Cutæan charms.

[28] Tunc ego crediderim vobis et ſidera, et amnes,
Poſſe Cutæïnis ducere carminibus.

In another place he alludes to the efficacy of their herbs.

[29] Non hic herba valet, non hic nocturna Cutæïs.

Virgil alſo ſpeaks to the ſame purpoſe.

[30] Has herbas, atque hæc Ponto mihi lecta venena,
Ipſe dedit Mœris: naſcuntur plurima Ponto.

Strabo ſays, that the Soanes were ſkilled in poiſons, and that their arrows were tinged with a deadly [31] juice. The natives of Theba, called Tibareni, were ſuppoſed to kill by their very

[27] Epod. Od. 5. v. 21. Dionyſius ſays of the Colchians,
——εισετι νυν πολυφαρμακοι ανδρες εασι. v. 1029.
[28] Propertius. L. 1. Eleg. 1. v. 23.
[29] Ibid. L. 2. Eleg. 1. v. 73.
[30] Eclog. 8. v. 95.
[31] L. 11. p. 763.

effluvia;

[32] effluvia; and at a very great diſtance: and it was ſaid of the Hyperboreans, that they could change themſelves into birds.

[33] Eſſe viros fama eſt in Hyperboreâ Pallene,
Queis ſoleant levibus velari corpora plumis.

The like faculty was attributed to the Theſſalians. The notion aroſe from a ſuperiority in the people; who were ſuppoſed to be endowed with extraordinary powers.

Mount [34] Caucaſus, Mount [35] Pangæus in Thrace, and the [36] Circean promontory in Italy were famous for uncommon plants. The like is ſaid of Mount Pelion in Theſſaly: of which there is extant a very curious [37] deſcription. The herbs were ſuppoſed to have been firſt planted here by Chiron the Centaur. Circe and Calypſo are like Medea repreſented, as very experienced in pharmacy, and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, who preſided in particular temples near the ſea coaſt; and whoſe charms and incantations were thought to have a wonderful influence. The nymphs, who attended them, were a lower order in thoſe ſacred colleges; and they were inſtructed by their ſuperiours in their arts, and myſteries.

[32] Καιτοι τουσγε περι τον Ποντον Θηβεις προσαγορευομενους ἱστορει Φιλαρχος ὑ παιδιοις μονον, αλλα καὶ τελειοις ὁλεθριους ειναι. Plutarch. Sympoſ. L. 5. c. 7. p. 680. Theſe were the people, who were eſteemed not capable of being drowned.

[33] Ovid. Metamorph. L. 15. v. 356.

[34] Auctor de fluminibus. Phaſis.

[35] Ibid. Hebrus.

[36] Ορος Κιρκαιον πολυφαρμακον. Scholia in Apollon. Argonaut. L. 3. v. 311. Theophraſtus de Plantis. L. 8. c. 15.

[37] Apud Dicæarchum. Geog. Gr. Minor. vol. 2. p. 27.

Ovid gives a beautiful deſcription of Calypſo, and her attendants, who are engaged in theſe occupations.

[38] Nereïdes, Nymphæque ſimul, quæ vellera motis
Nulla trahunt digitis, nec fila ſequentia ducunt,
Gramina diſponunt, ſparſoſque ſine ordine flores
Secernunt calathis, variaſque coloribus herbas.
Ipſa, quod hæ faciunt, opus exigit: ipſa quid uſus
Quoque ſit in folio; quæ ſit concordia miſtis,
Novit, et advertens penſas examinat herbas.

From the knowledge of this people in herbs, we may juſtly infer a great excellence in phyſic. Egypt, the nurſe of arts, was much celebrated for botany.

[39] Αιγυπτιη, τη πολλα φερει ξειδωρος αρουρα
Φαρμακα, πολλα μεν εσθλα μεμιγμενα, πολλα δε λυγρα.

To the Titanians was attributed the invention of chemiſtry. Hence it is ſaid by Syncellus, [40] Χημια Γιγαντων ευρημα. The Pæonians of Thrace were ſo knowing in pharmacy, that the art was diſtinguiſhed by an epithet taken from their name. They lived upon the Hebrus: and all the people of that region were at one time great in [41] ſcience. The Grecians always acknowledged, that they were deeply indebted to them; and the Muſes were ſaid to have come from thoſe parts. Here was the ſpot—

[38] Metamorph. L. 14. v. 264.
[39] Homer. Odyſſ. Δ. v. 229.
[40] P. 14.
[41] See Vol. II. p. 130 of this work.

In quo tonanti ſancta Mnemoſyne Jovi,
Fœcunda novies artium peperit chorum.

The Pierians were as famed for poetry and muſic, as the Pæonians were for phyſic. Thamyras, Eumolpus, Linus, Thymætes, and Muſeus, were ſuppoſed to have been of this [42] country. Orpheus alſo is aſcribed to Thrace; who is ſaid to have ſoothed the ſavage rage; and to have animated the very rocks with his harmony.

[43] Αυταρ τονγ' ενεπεσιν ατειρεας ϑρεσι πετρας
Θελξαι αοιδαων ενοπη, ποταμων τε ῥεεθρα.
Φηγοι τ' αγριαδες, κεινης ετι σηματα μολπης,
Ακτης Θρηικιης Ζωνης επι τηλεθοωσαι,
Ἑξειης στιχοωσιν επητριμοι, ἁς ὁγ' επι προ
Θελγομενας φορμιγγι κατηγαγε Πιεριηθεν.

Of him they tell, that with his tuneful lyre,
He ſoft'ned rocks upon the rugged hills,
And made the torrent ſtay. E'en now the trees
Stand in due order near the Thracian ſhore,
Proof of his wondrous ſkill; by muſic's pow'r
Brought from Pieria down to Zona's plain.

Theſe deſcriptions, though carried to an exceſs according to the licentiouſneſs of the poets, yet plainly ſhew, what excellent muſicians the Pierians were for the times in which they lived, and how much eſteemed by other nations. And in latter times we find people in theſe parts, who diſplayed no ſmall

[42] Diodorus. L. 3. p. 201.
[43] Apollon. Rhod. L. 1. v. 25.

ſhew

ſhew of genius; and were much addicted to letters. Tacitus, ſpeaking of Cotys, a king of this country, deſcribes him as of a gentle and elegant turn of mind: [44] Ingenium mite et amænum. But this does not quite come up to his character; for he was a prince devoted to ſcience, who took a great delight in poetry, and was eſteemed a good compoſer. There is an affecting epiſtle, written by Ovid in his baniſhment, wherein he addreſſes Cotys on this head, and conjures him to ſhew ſome pity, as he was a partner in the ſame ſtudies.

[45] Ad vatem vates orantia brachia tendo.

The Hyperboreans ſeem to have been equally celebrated. They worſhiped the Sun, and had peculiar myſteries, which were attended with hymns. I have mentioned their coming with flutes, and harps, and other inſtruments to Delos, and chanting before the altar, which was eſteemed the moſt ancient in the world. I have alſo taken notice of the muſic of the Egyptians and Canaanites, which was very affecting. An Amazonian tribe, the Marianduni, were noted for the moſt melancholy [46] airs. The Iberians of Bætica ſeem in like manner to have delighted in a kind of dirges, and funereal muſic. Hence they are ſaid by Philoſtratus to have been the only people in the world, who celebrated the triumphs of death. [47] Τον Θανατον μονοι ανθρωπων παιανιζονται. The

[44] Annal. 2. c. 64.

[45] De Ponto. L. 2. Eleg. 9. v. 65.

[46] Και Μαριανδυνων ἱερον πεδον. Dionyſ. v. 788.

Ἰστεον δε, ὁτι επιχωριαζον τοις Μαριανδυνοις θρηνων αυλητα.—θρηνητικοι δε και οἱ Καρες, αφ' ὡν και Καρικα θρηνωδη αυληματα. Scholia. ibid.

[47] Philoſtratus in Vitâ Apollon. p. 211.

muſic in theſe places was well adapted to the melancholy rites of the natives: but it was not in all parts the ſame. The ancients ſpeak of the Dorian and [48] Phrygian meaſures as more animated and manly. Thoſe of Leſbos and Æolia were particularly ſweet, and pleaſing, nor was it only harmony, which they eſteemed a requiſite in their hymns: they were made the repoſitories of all knowledge, and contained an hiſtory of their anceſtors, and of their Deities: and the annals of paſt ages. Such were the hymns at Delphi, and at Delos: and in moſt regions of Hellas. This is alluded to by Homer in the hiſtory of the Sirens, whoſe voices and muſic are repreſented as wonderfully taking; ſo that nothing could withſtand their harmony. But this was not their chief excellence: their knowledge was ſtill more captivating; and of this they made a diſplay to Ulyſſes, that they might allure him to their ſhores.

[49] Δευρ' αγ' ιων πολυαιν' Οδυσευ, μεγα κυδος Αχαιων,
Νηα κατασησον, ἱνα νωϊτερην οπ' ακουσης.
Ου γαρ πω τις τηδε παρηλασε νηι μελαινη,
Πριν γ' ἡμεων μελιγηρυν απο στοματων οπ' ακουσαι·
Αλλ' ὁγε τερψαμενος νειται, και πλειονα ειδως.
Ιδμεν γαρ τοι παντ' ὁσ' ενι Τροιη ευρειη
Αργειοι Τρωες τε θεων ιοτητι μογησαν.
Ιδμεν δ' ὁσσα γενηται επι χθονι πολυβοτειρη.
Ὡς φασαν ἱεισαι οπα καλλιμον——

Pride of all Greece, renown'd Ulyſſes, ſtay,
And for a moment liſten to our ſong.

[48] See Ariſtotle de Repub. L. 8. c. 7. p. 613. They were however in ſome degree plaintive. See Scholia in Dionyſ. Περιηγησ. v. 788.

[49] Odyſſ. M. v. 184.

For

For ne'er did mortal yet this lovely iſle
Paſs unregarded; but his courſe withheld
To hear our ſoothing lays: he then retired,
His ſoul all raptures, and his mind improv'd.
We know the ſad affecting tale of Troy,
The godlike heroes, and the ten years toil;
Oh, ſtay, and liſten to us: we'll unfold
All, that time treaſures, and the world contains.
So ſang th' alluring Sirens, pouring forth
A moſt melodious ſtrain.

Thus have I attempted to ſhew, how ſuperiour in ſcience this great family appeared, wherever they ſettled. And though they degenerated by degrees; and were oftentimes overpowered by a barbarous enemy, which reduced them to a ſtate of obſcurity; yet ſome traces of their original ſuperiority were in moſt places to be found. Thus the Turdetani, one of thoſe Iberian nations upon the great weſtern ocean, are to the laſt repreſented as a moſt intelligent people. *They are well acquainted*, ſays [50] Strabo, *with grammar, and have many written records of high antiquity. They have alſo large collections of poetry: and even their laws are deſcribed in verſe, which, they ſay, are of ſix thouſand years ſtanding.* Though their laws and annals may have fallen far ſhort of that date, yet they were undoubtedly very curious; and we muſt neceſſarily lament the want of curioſity in the Romans, who have not tranſmitted to us the leaſt ſample of theſe valuable

[50] Σοφωτατοι δ' εξεταζονται των Ιβηρων ουτοι, και γραμματικη χρωνται, και της παλαιας μνημης εχεσι τα συγγραμματα, και ποιηματα, και νομους εμμετρους εξακισχιλιων ετων, ως φασι. L. 3. p. 204.

remains.

remains. In Tatianus [51] Aſſyrius, and more eſpecially in Clemens of [52] Alexandria, we have an account of thoſe perſons, who were ſuppoſed to have bleſſed the world with ſome invention: and upon examination almoſt all of them will be found to have been of Cuthite original.

[51] C. 1. p. 243.
[52] Stromat. L. 1. p. 364. See alſo Pliny and Hyginus.

OF

Their BUILDINGS, and other great Operations.

IT would be unpardonable, if I were to paſs over in ſilence the mighty works, which this people carried on, and the edifices, which they erected in the different parts, where they ſettled. All thoſe mounds and cauſeways, the high roads, and ſtately ſtructures, which have been attributed to Semiramis of Babylonia, were the works of the ancient Semarim of that country. They formed vaſt lakes, and carried on canals at a great expence: and opened roads over hills, and through foreſts, which were before impaſſable. Strabo ſays, *that Babylonia was full of works of this* [1] *nature; and beſides what was done in theſe parts, there were monuments of Babylonian induſtry all over Aſia. He mentions,* λοφοι, *high altars of raiſed earth, and ſtrong walls, and battlements of various cities, toge-*

[1] He attributes the whole to Semiramis. Και της Σεμιραμιδος, χωρις των εν Βαβυλωνι εργων, πολλα και αλλα κατα πασαν γην σκεδον δεικνυται, ὁση της Ηπειρω ταυτης εστιν. τατε χωματα, ἁ δη καλεσι Σεμιραμιδος, και τειχη, και ερυματων κατασκευαι, και συριγγων των εν αυτοις, κ τ λ. L. 16. p. 1071.

Τειχος Σεμιραμιδος. Ibid. L. 11. p. 802.

Tyana near Comana in Pontus. Χωμα Σεμιραμιδος. Ibid. L. 12. p. 811. See alſo L. 2. p. 134.

ther with ſubterraneous paſſages of communication. Alſo aqueducts for the conveyance of water under ground: and paſſages of great length upwards by ſtairs. To theſe were added beds, formed for the paſſage of rivers, and for lakes: together with bridges, and highways. Thoſe, who were driven to Egypt, and took up their reſidence in that country, carried on the like works; many of which remain to this day, and are the wonder of all, who view them. Beſides clearing the river, and gaining a moſt valuable territory, they enriched the upper region with numberleſs conveniences. The canal, which they carried on from the upper point of Delta to the Red Sea, was an immenſe operation. They undertook it: and, however people may diſpute the point, it was finiſhed. This is evident from the abutments of the floodgates, which are ſtill exiſting between the [2] hills, through which it paſſed. For they took advantage in conducting it, of an hollow in the Arabian [3] mountain; and led it through this natural channel. Don John de Caſtro [4] ſays, that though the ancient paſſage is in great meaſure filled with ſand, yet traces of it are ſtill to be ſeen in the way to Suez. The ſtones, of which they made uſe for the conſtruction of their obeliſks, and pyramids, were hewn out of the mountain of Arabia: and ſome were brought from the quarries in the Thebaïs. Moſt of theſe are ſo large and ponderous, that it has been the wonder of the beſt artiſts, how they could be carried to that

[2] Something of this nature was obſerved by Pocock. See Egypt. vol. 1. p. 132. The canal was again opened by Ptolemy, called by Diodorus Πτολεμαιος ὁ δευτερος. L. 1. p. 30.

[3] The ſame as Phi Hiroth of the Scriptures. Exodus. c. 14. v. 2.

[4] Travels. c. 7. See Aſtley's Collection. vol. 1. p. 126.

degree

degree of elevation, at which they are ſeen at this day. The obeliſks conſiſt of one ſtone, and are of a great length. Two of them have been brought from Alexandria to Rome: and treatiſes have been written to ſhow the manner of their [5] conveyance: and others to deſcribe the means, by which they were afterwards raiſed. What muſt have been the original labour, when they were hewn from the rock; and when they were firſt erected! The principal pyramid ſeems at firſt to have been five hundred feet in perpendicular height, though by the accumulation of ſand, it may fall ſomething ſhort of that extent at this [6] day. The vertex was crowned with thirteen great ſtones, two of which do not now appear. Within are rooms, which are formed of ſtones equally large. Thevenot ſpeaks of a [7] hall, thirty feet in length, nineteen in height, and ſixteen in breadth. He ſays, that the roof is flat, and covered with nine ſtones, of which ſeven in the middle are ſixteen feet in length. Sandys alſo ſpeaks of a chamber forty feet in length, and of a great height. The ſtones were ſo large, that eight floored it; eight roofed it; eight flagged the ends; and ſixteen the ſides; all of well-wrought Theban marble. The chamber, to which he alludes, is certainly the center room: but he is miſtaken in his menſuration. We have it more accurately deſcribed

[5] Marcellinus. L. 17. p. 124.

[6] It is four hundred and ninety-nine feet high, according to Greaves. Vol. 1. p. 94.

Gemelli makes it five hundred and twenty feet. Churchill's Voyages. vol. 4. p. 27.

[7] Part Second. p. 132.

[8] L. 2. p. 102.

by

by another of our countrymen [8] Greaves: who ſpeaks of it *as a rich and ſpacious chamber of moſt curious workmanſhip. The ſtones*, ſays he, *which cover this place, are of a ſtrange, and ſtupendous length, like ſo many huge beams lying flat, and traverſing the room; and withal ſupporting that infinite maſs and weight of the pyramid above. Of theſe there are nine, which cover the roof.* He makes the room larger, than it is ſuppoſed to be by Thevenot; for he ſays, that by a moſt exact meaſurement, he found it to be ſomething more than thirty-four Engliſh feet in length; ſeventeen feet $\frac{19}{100}$ in breadth; and nineteen and an half in height. Pocock takes notice of ſome prodigious ſtones, which he met with in theſe parts. One was found to be twenty-one feet in length, eight broad, and four in depth. Another was thirty-three feet long, and five broad.

Many have been the ſurmiſes about the people, by whom theſe ſtately ſtructures were erected. I have mentioned, that they were the work of the Cuthites; thoſe Arab Shepherds, who built [10] Heliopolis, who were the Γηγενεις, the Giants and Titans of the firſt ages. The curious traveller Norden [11] informs us, that there is a tradition ſtill current among the people of Egypt, that there were once Giants in that country: and that by them theſe ſtructures were raiſed, which have been the aſtoniſhment of the world. According to Herodotus, they were built by the [12] Shepherd Philitis; and by a people held in abomination by the Egyptians.

[9] Greaves. vol. 1. p. 126.

[10] Juba auctor eſt—Solis quoque oppidum, quod non procul Memphi in Ægypti ſitu diximus Arabas conditores habere. Pliny. L. 6. p. 343.

[11] Vol. 1. p. 75.

[12] L. 2. c. 128.

The

The ancient temple at Heliopolis in Syria was in great repute, long before it was rebuilt after the mode of the Grecians. It is generally called Balbec, which ſeems to be a variation for Bal-beth; as we may infer from [13] Gulielmus Tyrius. Of the original building we may form ſome judgment, from a part of the ancient wall, which ſtill remains. Dr. Pocock, having ſpoken of the temple, which now lies in ruins, adds, [14] *but what is very ſurpriſing, in the wall to the weſt of the temple, there are three ſtones, near twenty feet above the ground; each of which is ſixty feet long: the largeſt of them is about ſixty-two feet nine inches in length.. On the north ſide are likewiſe ſeven very large ſtones; but not of ſo great a ſize: the thickneſs was about twelve feet.* The ſame were obſerved by the late learned and curious Mr. Wood; whoſe account ſeems to have been more preciſe. *We could not*, ſays he, *get to meaſure the height and breadth of the ſtones, which compoſe the ſecond ſtratum. But we found the length of three of them to make together above an hundred and ninety feet; and ſeparately ſixty-three feet eight inches, ſixty-four feet, and ſixty-three feet.* And that theſe ponderous maſſes were not, as ſome have idly ſurmiſed, factitious, may be proved from the places, whence they were manifeſtly taken. There is one ſtone of an immenſe ſize; which has been faſhioned, but never entirely ſeparated from the quarry, where it was firſt formed. It ſtands in the vicinity of thoſe abovemen-

[13] Heliopolim Græce videlicet, quæ hodie Malbec (lege Balbec) dicitur, Arabice dictam Balbeth. Gulielm. Tyrius. L. 21. p. 1000. According to Jablonſky, Bec and Beth are ſynonimous.

[14] Vol. 2. p. 110.

tioned; and is taken notice of both by Dr. Pocock, and Mr. Wood. The account given by the latter is very remarkable. [15] *In the firſt quarry there are ſtill remaining ſome vaſt ſtones, cut and ſhaped for uſe. That upon which this letter* I *(in the ſecond plate) is marked, appears from its ſhape and ſize to have been intended for the ſame purpoſe, as the three ſtones mentioned Plate* 3. *It is not intirely detached from the quarry at the bottom. We meaſured it ſeparately, and allowing for a little diſagreement in our accounts, owing, we think, to its not being exactly ſhaped into a perfectly regular body, we found it ſeventy feet long, fourteen broad, and fourteen feet five inches deep. The ſtone according to theſe dimenſions contains fourteen thouſand one hundred and twenty-eight cubic feet: and ſhould weigh, were it Portland ſtone, about two millions two hundred and ſeventy thouſand pounds avoirdupoiſe; or one thouſand one hundred and thirty-five tons.* From theſe accounts, we learn two things: firſt, that the people, by whom theſe operations were carried on, were perſons of great induſtry and labour: and in the next place, that they muſt have been very ingenious, and deeply ſkilled in mechanical powers. For even in theſe days, among the moſt knowing, it is matter of difficulty to conceive how theſe mighty works could be effected. There occur in our own iſland large ſtones, which were probably firſt raiſed on a religious account. It has been a ſubject of much inquiry, to find out in what manner they were brought, and by what means erected, where they ſtand. But in the countries, of which I

[15] Account of Balbec. p. 18. See alſo the Travels of Van Egmont. vol. 2. p. 275. and Maundrel's Journey to Aleppo. p. 138.

have

have been ſpeaking, we ſee maſſes of rock of far ſuperior ſize not reſting upon the earth, but carried aloft; ſome to an hundred, others to five hundred feet, perpendicular.

Many have looked upon theſe ancient buildings, eſpecially the pyramids in Egypt, with an air of contempt, as being vaſt piles without any great ſymmetry: and have thought the labour idle, and the expence unneceſſary. But it muſt be conſidered, that they were deſigned for high altars and temples; and were conſtructed in honour of the Deity. Though they are rude, and entirely void of every ornament, which more refined ages have introduced; yet the work is ſtupendous, and the execution amazing: and cannot be viewed without marks of aſtoniſhment. And if we once come to think, that all coſt, which does not ſeem quite neceſſary, is culpable; I know not, where we ſhall ſtop: for our own churches, and other edifices, though more diverſified and embelliſhed, are liable to the ſame objection. Though they fall far ſhort of the ſolidity, and extent of the buildings abovementioned, yet leſs coſt might certainly have been applied; and leſs labour expended. One great purpoſe in all eminent and expenſive ſtructures is to pleaſe the ſtranger and traveller, and to win their admiration. This is effected ſometimes by a mixture of magnificence and beauty: at other times ſolely by immenſity and grandeur. The latter ſeems to have been the object in the erecting of thoſe celebrated buildings in Egypt: and they certainly have anſwered the deſign. For not only the vaſtneſs of their ſtructure, and the area, which they occupy, but the ages they have endured, and the very uncertainty of their hiſtory, which runs ſo far back into the

depths of antiquity, produce altogether a wonderful veneration; to which buildings more exquiſite and embelliſhed are ſeldom entitled. Many have ſuppoſed, that they were deſigned for places of ſepulture: and it has been affirmed by [16] Herodotus, and other ancient writers. But they ſpoke by gueſs: and I have ſhewn by many inſtances, how uſual it was for the Grecians to miſtake temples for tombs. If the chief pyramid were deſigned for a place of burial, what occaſion was there for a [17] well, and for paſſages of communication, which led to other buildings? Near the pyramids are apartments of a wonderful fabric, which extend in length one thouſand four hundred feet, and about thirty in depth. They have been cut out of the hard [18] rock, and brought to a perpendicular by the artiſts chizel; and through dint of labour faſhioned as they now appear. They were undoubtedly deſigned for the reception of prieſts; and conſequently were not appendages to a tomb, but to a temple of the Deity. It is indeed ſaid, that a ſtone coffin is ſtill to be ſeen in the center room of the chief pyramid: and its ſhape and dimenſions have been accurately taken. It is eaſy to give a name, and aſſign a uſe, to any thing, which comes under our inſpection: but the truth is not determined by our ſurmiſes. There is not an inſtance, I believe, upon record, of any Egyptian being entombed in this manner. The whole practice of the country ſeems to have been intirely [19] different. I make no doubt but this ſtone trough was a

[16] L. 2. c. 127.
[17] See Pocock, Norden, and others.
[18] Greaves of the Pyramids. vol. 1. p. 141.
[19] See Shaw's Travels. p. 419.

reſervoir

reſervoir for water, which, by means of the well, they drew from the Nile. The prieſts of Egypt delighted in obſcurity; and they probably came by the ſubterraneous paſſages of the building to the dark chambers within; where they performed their luſtrations and other nocturnal rites. Many of the ancient temples in this country were caverns in the rock, enlarged by art, and cut out into numberleſs dreary apartments: for no nation upon earth was ſo addicted to gloom and melancholy as the Egyptians. From the top of the pyramids, they obſerved the heavens, and marked the conſtellations: and upon the ſame eminence it is probable, that they offered up vows and oblations.

As the whole of Upper Egypt was cloſely bounded on each ſide by mountains, all the floods which deſcended from the higher region, and from Abyſſinia, muſt have come with uncommon violence. The whole face of the country affords evidence of their impetuoſity in the firſt ages, before they had borne down thoſe obſtacles, by which their deſcent was impeded. As the ſoil was by degrees waſhed away, many rocks were left bare; and may ſtill be ſeen rough and rude in a variety of directions. Some ſtand up ſingle: others of immenſe ſize lie tranſverſe, and incumbent upon thoſe below: and ſeem to ſhew, that they are not in their natural ſituation; but have been ſhattered and overturned by ſome great convulſion of nature. The Egyptians looked upon theſe with a degree of veneration: and ſome of them they left, as they found [20] them, with perhaps only an hieroglyphic. Others they ſhaped with tools, and formed into various

[20] See Norden. Plate 122. 123.

devices. The Sphinx ſeems to have been originally a vaſt rock of different ſtrata: which from a ſhapeleſs maſs the Egyptians faſhioned into an object of beauty and veneration. I ſhould imagine, that the pyramids were conſtructed in the ſame manner; at leaſt thoſe, which are the principal, and ſtand oppoſite to Cairo. They were probably immenſe rocks, which ſtood upon the brow of the mountain. The Egyptians availed themſelves of what chance offered; and caſed them over with large ſtones; and brought them by theſe means to a degree of ſymmetry and proportion. At the ſame time, they filled up the unneceſſary interſtices with rubbiſh and mortar; and made chambers and apartments, according as the intervals in the rock permitted; being obliged to humour the indirect turns and openings in the original maſs to execute what they purpoſed. This, I think, may be inferred from the narrowneſs, and unneceſſary ſloping of the paſſages, which are oftentimes very cloſe and ſteep: and alſo from the fewneſs of the rooms in a work of ſo immenſe a ſtructure.

I have mentioned, that they ſhewed a reverential regard to fragments of rock, which were particularly uncouth and horrid: and this practice ſeems to have prevailed in many other countries. It was uſual with much labour to place one vaſt ſtone upon another for a religious memorial. The ſtones thus placed, they oftentimes poized ſo equably, that they were affected with the leaſt external force: nay a breath of wind would ſometimes make them vibrate. We have many inſtances of this nature in our own country; and they are to be found in other parts of the world: and wherever they

occur

occur we may eſteem them of the higheſt antiquity. All ſuch works we generally refer to the Celts, and to the Druids; under the ſanction of which names we ſhelter ourſelves, whenever we are ignorant, and bewildered. But they were the operations of a very remote age; probably before the time, when the Druids, or Celtæ, were firſt known. I queſtion, whether there be in the world a monument, which is much prior to the celebrated Stone-Henge. There is reaſon to think, that it was erected by a foreign colony; one of the firſt, which came into the iſland. Here is extant at this day, one of thoſe rocking ſtones, of which I have been ſpeaking above. The ancients diſtinguiſhed ſtones erected with a religious view by the name of amber: by which was ſignified any thing ſolar and divine. The Grecians called them [21] Πετραι Αμβροσιαι, Petræ [22] Ambroſiæ; and there are repreſentations of ſuch upon coins. Horapollo ſpeaks of a ſacred book in Egypt ſtyled [23] Ambres; which was ſo called from its ſanctity; being a medicinal book of Hermes, and intruſted ſolely to the care of the ſacred ſcribes. Stonehenge is compoſed of theſe amber-ſtones: hence the next town is denominated [24] Ambroſbury: not from a Roman Ambroſius; for no ſuch perſon exiſted; but from the Ambroſiæ Petræ, in whoſe vicinity it ſtands. Some of theſe, as I have taken notice, were rocking ſtones: and there was a wonderful monu-

[21] Vaillant de nummis Colon. vol. 2. p. 69. 148. 218.

[22] Αμβροσια, θεια.—Αμβροσιου, θειου. Heſych.

Αμβριζειν θεραπευειν εν τοις ἱεροις. Ibid.

[23] Ἐτι δε παρα τοις Ἱερογραμματευσι και βιβλος ἱερα, καλουμενη Αμβρης. L. 1. c. 38. p. 52.

[24] See Stukeley's Stonehenge, p. 49, 50.

ment

ment of this ſort near Penzance in Cornwall, though, I believe, it is now in great meaſure ruined. It ſtill retains the name of [25] Main-Amber, by which is ſignified the *ſacred ſtones*. We find it deſcribed by the Engliſh antiquary Norden, who [26] ſays, that it conſiſted of *certayne huge ſtones, ſo ſett, and ſubtillye combyned, not by art, as I take it, but by* [27] *nature, as a child may move the upper ſtone, being of a huge bignes, with one finger; ſo equallie ballanced it is: and the forces of manie ſtrong men conjoined can doe no more in moving it.* He mentions another of the ſame ſort called [28] Pendre Stone. It is, he ſays, *a rock upon the topp of a hill near Bliſton, on which ſtandeth a beacon; and on the topp of the rock lyeth a ſtone, which is three yardes and a haulfe longe, four foote broad, and two and a haulfe thick; and it is equally balanced, that the winde will move it, whereof I have had true experience. And a man with his little finger will eaſily ſtirr it, and the ſtrength of many cannot remove it.* Such a one is mentioned by Apollonius Rhodius, which was ſuppoſed to have been raiſed in the time of the Argonautæ. It ſtood in the iſland Tenos, and was the monument of Calaïs and Zetes, the two winged ſons of Boreas. They are ſaid to have been ſlain by Hercules;

[25] Main, from whence came mœnia, ſignified, in the primitive language, a ſtone, or ſtones, and alſo a building. By amber was meant any thing ſacred. Chil-Minar, by which name the celebrated ruins in Perſia are diſtinguiſhed, ſeems to ſignify Collis Petræ. The word Minaret is of the ſame etymology, from Meen and Main, a ſtone.

[26] Norden's Cornwall. p. 48. The upper ſtone was eleven feet long, ſix feet wide, and five in thickneſs.

[27] Theſe are works are of too much nicety, and too often repeated, to be effected by chance.

[28] P. 74.

and though the hiſtory be a fable, yet ſuch a monument, I make no doubt, exiſted in that iſland, as the poet deſcribes.

——συγερῃ τισις επλετ' οπισσω
Χερσιν ὑφ' Ἡρακληος.——
Αθλων γαρ Πελιαο δεδεπτος αψ ανιοντας
Τηνῳ εν αμφιρυτῃ τεφνεν, και αμησατο γαιαν
Αμφ' αυτοις, ſηλας δε δυω καθυπερθεν ετευξεν·
Ὧν ετερη, θαμβος περιωσιον ανδρασι λευσσειν,
Κινυται ηχηεντος ὑπο πνοιῃ Βορεαο.

Theſe hapleſs heroes, as they bent their way
From the ſad rites of Pelias, lately dead,
Alcides ſlew in Tenos. He then rais'd
An ample mound in memory of the ſlain,
And on it plac'd two ſtones. One ſtill remains
Firm on its baſe: the other, lightly poiz'd,
Is viewed by many a wondering eye, and moves
At the ſlight impulſe of the northern breeze.

Ptolemy [29] Hephæſtion mentions a large ſtone upon the borders of the ocean, probably near Gades in Bætica, which he calls Petra Gigonia: and ſays, that it could be moved with a [30] blade of graſs. Γιγων, Gigon, from whence came the term Gigonia, was, according to Heſychius, a name of the Egyptian [31] Hercules. From hence we may infer, that both the ſtone here, and that alſo in Tenos, was ſacred to

[29] Apud Photium. p. 475.

[30] Ασφοδελῳ. The author ſuppoſes, that nothing elſe could move the ſtone.

[31] Γιγων, Παταικος· οἱ δε τον Αιγυπτιον Ἡρακλεα.

this

this Deity, who was called [32] Archal, and Arcalus, by the Egyptians, Tyrians, and other nations. By Petra Gigonia was ſignified an Herculean monument, not raiſed by him, but to his honour: and it was undoubtedly erected by people of thoſe colonies, who came both from Tyre and Egypt.

I once made mention of theſe moving ſtones to a gentleman who had been in China: and he told me, that there was one of this ſort in the iſland Amoy, which belongs to that empire. As he had not taken particular notice of it himſelf, he applied to a friend, who had been upon the ſpot, and who ſent him the following account. *As to the moving ſtone at Amoy, I have only my memory, to which I can recur. It is of an immenſe ſize; and it would have been difficult to have meaſured it, as the longeſt, though the ſmalleſt, part hung over a precipice; and the extremity of it could not be reached. It was in great meaſure of a ſtrait oblong form: and under the ſhorteſt, which was however the biggeſt, part, we could walk for ſome paces. By preſſing againſt it with my cane upwards, and then withdrawing my arm, I could perceive a ſenſible vibration. We judged it by eſtimation, to be forty feet in length: and between forty and fifty in circumference at the larger end. The ſtone did not lie quite horizontal, but ſlanting. I had nobody to apply to for information about it, except one perſon; who, though a native of Fokein, could afford me no intelligence. In the vicinity of this were ſeveral other ſtones of an enormous ſize; and at the ſame time as round and ſmooth, as any pebbles in the high way. Three of theſe, which were remarkably large, lay in contact with one another: and on the top of theſe was a fourth. One would not think it poſſible for any human force to have placed*

[32] The name was ſometimes expreſſed Orchal, and Ourchol.

the

the uppermoſt in this poſition. Might they not have been ſettled in this manner at the Deluge? I agree with this curious gentleman, that at the Deluge many of theſe vaſt ſtones were left bare upon the retreat of the waters. But thoſe, which are ſo equally poiſed, and ſo regularly placed upon others, muſt have been thus adapted by the contrivance and induſtry of man. For, as I before ſaid, their ſituation is too nice and critical, and they occur too [32] often, to be the effect of chance.

There are probably many inſtances in China of ſtones ſo conſtituted as to be affected by a ſtrong motion of the air. Two ſuch are mentioned by Kircher: and one of them was in the ſame province, as that taken notice of above. [33] Admiratione dignum eſt, quod de Monte Cio referunt Orioſcopi Sinenſes, eſſe in ejus vertice lapidem quinque perticarum altitudinis, et in regno Fokienſi alterum, qui quoties tempeſtas imminet, omnino titubat, et hinc inde, ad inſtar Cupreſſi vento agitatæ, moveatur. Kircher, who loves the marvellous, would perſuade us, that theſe ſtones afforded a prognoſtic of the weather. But this is an idle ſurmiſe. It is ſufficient, that there are in thoſe regions immenſe ſtones, ſo diſpoſed, as to be made to vibrate by the wind.

When the Cuthites began their migrations to the ſeveral parts, where they ſettled; the earth was overgrown with foreſts: and when they had in any region taken up their abode, it was ſome time before they could open a communication between the places, which they occupied. It is particularly ſaid of [34] Cyprus, when it received its firſt inhabitants, that it was overgrown with impaſſable foreſts. They

[32] See Stukeley's Stonehenge. p. 49.

[33] China Illuſt. p. 270.

[34] Strabo. L. 4. p. 1003.

however in their different journeyings, felled the trees, which intercepted their courſe; and formed cauſeways and high roads, through the marſhes and ſwamps, that intervened. Some of theſe were of great extent, and afford wonderful evidence of their ingenuity and labour. One of theſe was in India; and ſtyled the way of Nuſa: being the ſame by which Dionuſus was ſuppoſed to have paſſed, when he fled eaſtward: [35] Τενεκα Νυσσαιην μιν εφημιξαντο κελευθον. In Campania was an ancient ſtratum, ſuppoſed to have been made by [36] Hercules, and called Via Herculanea: and there was a city of the ſame name. The paſſage through the Alpes Cottiæ, or Cuthean Alps, ſeems to have been a great performance; and was attributed to the ſame Hercules. There was a third Herculean way in Iberia, which is mentioned by Feſtus Rufus Avienus.

> [37] Aliique rurſus Herculis dicunt viam.
> Straviſſe quippe maria fertur Hercules,
> Iter ut pateret facile captivo gregi.

Theſe noble works were always dedicated to ſome Deity, and called by a ſacred title: by which means the perſonage in aftertimes was ſuppoſed to have been the chief performer. The [38] Via Elora, called alſo Elorina, in Sicily, was one

[35] Dionyſ. Περιηγησ. v. 1159.

[36] Quâ jacet et Trojæ tubicen Miſenus arenâ,
Et ſonat Herculeo ſtructa labore via. Propert. Eleg. L. 3. 16. v. 3.
It was alſo called Via Puteolana.
Ὁ φασιν Ἡρακλεα διαχωσαι. Strabo. L. 5. p. 375.

[37] Ora Maritima. v. 326.

[38] Ὁδον Ελωριναν. Thucydid. L. 7. p. 500.
Hinc Syracuſas uſque via erat antiquitus plano lapide ſtrata, quam Elorinam appellabant. Fazellus. Decad. 1. L. 4. c. 2.

of theſe ancient roads: as was the Via [39] Egnatia in Thrace; which reached from Dyrrhachium to the Pontus Euxinus. They often raiſed vaſt ramparts to ſecure themſelves from the nations, which were in their vicinity. Some of thoſe, erected by the Semarim in Aſia, have been mentioned. In Albania, one of the Amazonian regions, was a fortification, which extended fifty leagues in length, to guard the paſs between Mount Caucaſus and the Caſpian Sea. The Nubian geographer ſpeaks of it, and ſtyles it—[40] Aggerem a Bicorni extructum inter nos, et Iagog, et Magog. Near it was the city Bachu. In the terms Bachu and Iagog, we may plainly ſee a reference to Iacchus and Bacchus, the hero here deſcribed with two horns; by whoſe votaries, the ancient Amazonians, this work was conſtructed. The remains of it are ſtill to be ſeen, and have been viſited by modern travellers. Olearius had the curioſity to take a view of it: and he tells us, that it paſſes near the city Derbent. [41] *There is a mountain above the city, covered with wood; where there may be ſtill ſeen the ruins of a wall about fifty leagues in length: which, we were told, had ſometimes ſerved for a communication between the Euxine and Caſpian ſeas.* In ſome places it was five or ſix feet high: in others but two: and in ſome places there was no trace at all. The natives ſuppoſe the city to have been built by Alexander the Great; and from thence to have been called [42] *Scaher Iünan.* But there is no reaſon to think, that Alexander was ever in theſe parts; much leſs,

[39] It was five hundred miles in length. See Strabo. L. 7. p. 496. alſo Antoninus. p. 317. and the notes of Hieron. Surrita.

[40] Climat. Sext. pars nona. p. 267.

[41] Olearius. L. 7. p. 403.

[42] Struys Travels. c. 20. p. 222.

that he built here a city: and the terms Scaher, or rather Caher Iünan relate to a hiſtory far prior to that prince. I have in many places taken notice of a perſon named Ion, Ionichus, and Iuna-Hellen, who was ſuppoſed to have been the author of the Zabian worſhip; and from whom the ancient Iönim were deſcended. Caher [43] Iünan was certainly a city built by ſome of this family, and named from their common anceſtor. Near this place, they ſhew a tomb, ſaid to belong to a gigantic hero of ancient days, named Tzamzuma. Many ſtories are told of him, eſpecially by the eaſtern poets. But by the name is plainly indicated the family of the perſon, of whom this memorial remains. It ſignifies, that he was of the Anakim and Titanian race: for people of extraordinary ſtature were of old called [44] Zanzummim.

The buildings, which the Cuthites erected, were in many places ſtyled Cyclopian, from a title given to the architects. Many ancient edifices in Sicily were of their conſtruction: for, though they ſucceeded to other nations in many parts, they ſeem to have been the [45] firſt inhabitants of this iſland. They were alſo called Læſtrygons, and Lamii; and reſided chiefly in the Leontine plains, and in the regions near Ætna. They erected many temples; and likewiſe high towers upon the ſea-coaſt: and founded many cities. The ruins of ſome of them are ſtill extant; and have been taken notice of by

[43] See p. 159. of this volume.

[44] That alſo was accounted a land of Giants: Giants dwelt therein of old time; and the Ammonites call them Zanzummim: a people great and many; and tall as the Anakim. Deuteron. c. 2. v. 20.

[45] Παλαιοτατοι μεν λεγονται εν μερει τινι της χωρας Κυκλωπες, και Λαιςρυγονες οικησαι. Thucyd. L. 6. c. 2.

——τους Κυκλωπας Λεοντινους οι υςερον εκαλεσαν. Euſtath. in Homerum. Odyſſ. L. 9.

Fazellus,

Fazellus, who ſpeaks of them as exhibiting a moſt magnificent appearance. They conſiſt of ſtones, which are of great ſize: ſuch as are continually to be found in the ſtructures erected by this people. Fazellus, ſpeaking of the bay near Segeſta, and of an hill, which overlooked the bay, [46] mentions wonderful ruins upon its ſummit, and gives an ample deſcription of their extent and appearance. Mons arduus,—in cujus vertice planicies eſt mille ferme paſſuum: cujus totum ambitum ingentis magnæ urbis, et proſtratarum Ædium ruinæ; lapides immenſi, tegulæ latericiæ, inauditæ craſſitudinis; vaſa fictilia antiquiſſimæ inuſitatæque formæ: ac pro ſingulis liminibus, ſingulæ fere ciſternæ; quales et in Eryce et in Segeſtâ urbibus notavimus, ſparſim et confuſe occupant. Ad angulum urbis, qui mari et Zephyri flatibus prominet, magnæ arcis dirutæ, ciſternarum, ædiumque, ac murorum ingentium vaſta cernuntur monumenta. Ingreſſum quoque ejus, mœnium, ampliſſimâ quondam murorum compagine, lapidumque quadratorum fabricâ, inſurgentium, magna fragmenta [47] impediunt. The Cyclopians were the ſame as the Minyæ, who built the treaſury at Orchomenus. This building is by [48] Pauſanias joined with the walls of Tiryns for magnificence;

[46] Decad. 1. L. 7. c. 5. See Cluverii Sicilia. L. 2. c. 2. p. 270. There are ſimilar ruins at Agrigentum.

[47] The city Cirta in Numidia ſeems to have been built in the ſame manner. It was by the Romans called Conſtantina: and is thus deſcribed by Gulielmus Cuperus in his notes upon Lactantius. Conſtantina montis prope inacceſſi vertici impoſita, qui munitur inſuper lapidibus decem vel duodecim pedes longis, quatuor vel quinque latis; rotunda, et ejuſdem fere ac Roterodamum magnitudinis eſt. Ædificia pro gentis more, et genio, parvi momenti ſunt; ſed rudera, ac columnæ marmoreæ, quæ paſſim a fodientibus terram eruuntur, certiſſima indicia ſunt, olim illa ſplendida ac magnifica fuiſſe. Vide notas in Lactantium. vol. 2. p. 498. Leo Africanus. p. 240.

[48] L. 9. p. 783.

and

and he ſpeaks of them as equal in workmanſhip to the pyramids of Egypt. The walls of Mycene were ſaid to have been erected by the ſame [49] perſons: and they were ſo ſtrong, that when the people of Argos made uſe of every power to take the place, they could not [50] effect it. In the time of the above writer, nothing remained of Tiryns but the [51] ruins before mentioned. They conſiſted of rough ſtones; which were of ſuch a magnitude, that the leaſt of them could not, he ſays, have been at all moved upon the ground by a yoke of mules. There were ſmaller ſtones inſerted, and ſo happily adapted, as to exactly fill up the interſtices between thoſe, which were ſo large.

Such were the mighty works of old, which promiſed to laſt for ever: but have been long ſince ſubverted; and their name and hiſtory oftentimes forgotten. It is a melancholy conſideration, that not only in Sicily, and Greece, but in all the celebrated regions of the eaſt, the hiſtory of the pilgrim and traveller conſiſts chiefly in his paſſing through a ſeries of dilapidations; a proceſs from ruin to ruin. What hand was it, that could ſubvert ſuch powerful ſtates, and lay theſe cities in the duſt? and for what cauſe were they reduced to this ſtate of irretrievable demolition; and reſerved as melancholy memorials to future generations? a ſpectacle both to the native, and ſojourner, of the utmoſt wonder and aſtoniſhment? [52] *Come behold the works of the Lord: what deſola-*

[49] Ετετειχιστο γαρ κατα ταυτα τῳ εν Τιρυνθι ὑπο των Κυκλωπων καλεμενων. Pauſan. L. 7. p. 589.

See Vol. I. p. 502. of this work.

[50] Ibid.

[51] Τοδε τειχος, ὁ δη μονον των ερειπιων λειπεται, Κυκλωπων μεν εστιν εργον· πεποιηνται δε αργων λιθων, μεγεθος εχων ἑκαστος λιθος, ὡς απ' αυτων μηδ' αν αρχην κινηθηναι τον μικροτατον ὑπο ζευγους ἡμιονων. κ τ λ. Ibid. L. 2. p. 169.

[52] Pſalm. 46. v. 8.

tions

tions he hath made in the earth. He maketh wars to ceaſe unto the ends of the world. He breaketh the bow; and cutteth the ſpear aſunder: he burneth the chariots with fire. Be ſtill, and know, that I am God: I will be exalted among the heathen: I will be exalted in the earth.

Theſe evidences I thought proper to collect, in order that I might ſhew the great ſuperiority, which this people once maintained above others in their works and enterpriſes; and in every branch of ſcience. In conſequence of this, they were looked upon as general benefactors to mankind. But this noble character was greatly tarniſhed by their cruelty; for which they ſeem to have been infamous in all parts. And this not merely through degeneracy in later times; though they did fall off from their original merit: but from their rites and religion; which had always a tendency to blood. I have before ſpoken of the Lamii in Sicily: and of thoſe alſo, who reſided in Italy, at Phormiæ, and Cumæ. There were people of this name, and the like cruelties were practiſed near Amiſa, and in other parts of Pontus. The Cuthæ upon the Mæotis, and in the Tauric Cherſoneſus, are deſcribed as very inhoſpitable: and all thoſe in their vicinity were of a ſavage caſt, and guilty of great barbarity.

[53] Εισιν δε τοις οχλοις μεν οι Ταυροι συχνοι·
Βιον δ' ενοριον, νομαδατ' εξηλωκοτες·
Την δ' ωμοτητα βαρβαροι τε, και φονεις,
Ιλασμενοι τα θεια τοις ασεβημασι.
—— [54] αχρι των Κυτων
Σκυται κατοικεσι.

[53] Scymnus Chius apud Geog. Gr. minores. vol. 2. v. 85. 90. 99. Vide Fragmenta.
[54] The Κυται and Σκυθαι were the ſame.

Ανω

Ανω δε τυτων εϛι Σκυθικη βαρβαρος.
Ὑπερ δε τυτων εθνος ανδροφαγων Σκυθων.

It is ſaid of the Amazonians, that they were by no means of a gentle turn; nor did they regard juſtice; or hoſpitality: but were devoted to war and rapine.

[54] Ου γαρ Αμαζονιδες μαλ' επητεες, ουδε θεμιϛας
Τισσαι, πεδιον Δοιαντιον αμφενεμοντο·
Αλλ' ὑβρις ϛονοεσσα, και Αρεος εργα μεμηλε.
Δη γαρ και γενεην εσαν Αρεος, Ἁρμονιης τε.

Strabo, who lived in Pontus, ſpeaks of the nations upon that coaſt, as being given to horrid cuſtoms. I am ſenſible, that many people cannot be brought to believe what is reported of theſe nations. They think, that the diſpoſition of man can never be ſo depraved, as to turn to its own ſpecies, and indulge in human carnage. I ſhall make no anſwer myſelf: but only place before the reader ſome few atteſtations out of many, which might be produced, of this unnatural gratification. The writer before appealed to, ſpeaks of his neighbours the Scythians, as very cruel. [55] Τυς μεν γαρ ειναι χαλεπυς, ὡϛε και ανθρωποφαγειν. *Some of them were ſo brutal, as to feed upon their own ſpecies.* Pliny mentions the ſame circumſtance. [56] Anthropophagi Scythæ—humanis corporibus veſcuntur. The ſame is in another place repeated. [57] Eſſe Scytharum genera, et plurima, quæ corporibus humanis veſcerentur, indicavimus. The Scythæ Androphagi

[54] Apollon. Argonaut. L. 2. v. 989.

[55] Strabo. L. 7. p. 463. He takes notice in more places than one, Σκυθων ξενοθυτουντων, και σαρκοφαγουντων. See L. 7. p. 458.

[56] Pliny. L. 6. p. 315.

[57] Ibid. L. 7. p. 370.

are

are alſo ſpoken of by [58] Herodotus. The Sacæ, Indi, and Indo-Scythæ, were of the ſame family, as thoſe above; and they are repreſented by Mela, as indulging in theſe horrid repaſts. [59] Scythæ ſunt Androphagi et Sacæ.—Indorum quidam nullum animal occidere, nullâ carne veſci, optimum exiſtimant.—quidam proximos, parenteſque, priuſquam annis et ægritudine in maciem eant, velut hoſtias cædunt; cæſorumque viſceribus epulari fas, et maxime pium eſt. *The Scythæ are Cannibals, and ſo are the Sacæ.—Some of the Indi will not kill any animal, nor feed at all upon fleſh.—Others make it a rule, before their friends are emaciated either by years, or illneſs, to put them to death, like ſo many victims: and they think it not only a lawful thing, but a matter of duty and affection to feed upon their inward parts.* The moſt reputable people of the Indi were ſuppoſed to have been the Nyſæans: and they are particularly accuſed of this crime. [60] Φασι—τους περι το Νυσσαιον ορος τουτο οικουντας (Ινδους) ανθρωποφαγους ειναι. Tertullian gives the ſame account of the Cimmerian Scythæ, as has been exhibited of the Indic by Mela. [61] Parentum cadavera cum pecudibus cæſa convivio convorant. Several nations devoted to the ſame practice are enumerated by Ariſtotle. Πολλα δ' εστι των εθνων, ἁ προς το κτεινειν, και προς την ανθρωποφαγιαν ευχερως εχει, καθαπερ των περι τον Ποντον Αχαιοι τε, και Ηνιοχοι, και ηπειρωτικων εθνων ἑτεροι. *There*

[58] L. 4. c. 118. alſo c. 106. He mentions one nation only. See Lucian. Toxaris.

[59] P. Mela. L. 3. c. 7. Ινδους ανθροποφαγους. Schol. in Dionyſ. v. 626. See Criger. com. Celſ. L. 3. c. 41 Concerning this cuſtom in different places, ſee Strabo. L. 4. p. 307. L. 11. p. 787.

[60] Scholia in Dionyſ. v. 624. p. 116.

[61] Contra Manich. L. 1. p. 365.

are many nations, who do not ſcruple to kill men, and afterwards to feed upon their fleſh. Among theſe we may reckon the nations of Pontus; ſuch as the Achæans, and the Heniochi; as well as other people upon that coaſt. One province in theſe parts, was that of the Chabareni, who lived near Colchis, and were denominated from their [62] worſhip. They uſed to behave very inhumanly to all ſtrangers, whom chance brought upon their coaſt; and ſeem to have been very refined in their cruelty. [63] Οι των ξενικων γυναικων ὡν ισως γενωνται κυριοι, τιτθας ωμας εσθιουσι, ταδε παιδια κατευωχωσι. They were probably the ſame, as the Thebeans, called [64] Tibareni, as we may judge both from the names, by which they were diſtinguiſhed, and from their ſituation. Some of the Ethiopians are accuſed of theſe ſad practices, and are accordingly ranked by Agathemerus among the [65] Cannibals. To ſay the truth, all thoſe, among whom theſe cuſtoms prevailed, may be eſteemed Ethiopians. They were all of the Cuthite race; and conſequently of Ethiopic original. A ſociety of prieſts reſided in Africa, near a cavern, where they fabled, that the queen of the Lamii was [66] born. The place was ſituated in a valley, and ſurrounded with ivy and yew trees, being of an appearance very gloomy; and not ill adapted to the rites, which

[62] The Chabareni were ſo called from Cha-baren, Domus Arcæ: which was undoubtedly the name of their chief place of reſidence.

[63] Steph. Byzant. Χαβαρηνοι. See Ariſtotle: Ethicorum L. 7. c. 6. p. 118.

[64] Thebæi, Tibareni, Chabareni, have all a reference to the ſame worſhip of Theba, and Arene.

[65] Αιθιοπες Ανθρωποφαγοι. Geogr. Vet. Gr. vol. 2. p. 41.

[66] Αντρον ευμεγεθες, κιττῳ και σμιλακι συνηρεφες. Diod. Sic. L. 20. p. 778. See Vol. II. p. 12. of this work.

were

were practiſed by the Lamian prieſts. There is an account of another temple in the ſame [67] country, which could never be ſeen twice. The reaſon undoubtedly was, that whoever came within the purlieus of it, was ſeized upon and ſlaughtered. The dread, that theſe practices cauſed among thoſe, who lived within the verge of danger, has been the reaſon, why the accounts have been exaggerated: yet we may be well aſſured, that there were in general too good grounds for this imputation of cruelty. And however the great family, of which I have been treating, may in other reſpects appear beneficial and ſuperiour; they were in their rites and religion barbarous to the laſt degree.

It is true, that there are ſome accounts in their favour: at leaſt ſome tribes of this family are repreſented to more advantage. The poet Chærilus has given a curious hiſtory of the Sacæan Cuthites; of whoſe anceſtry he ſpeaks with great honour, when he is deſcribing the expedition of Alexander the Great.

[68] Μηλονομοι τε Σακαι, γενεα Σκυθαι, αυταρ εναιον
Ασιδα πυροφορον· Νομαδων γε μεν ησαν αποικοι,
Ανθρωπων νομιμων·

Next march'd the Sacæ, fond of paſtoral life,
Sprung from the Cuthite Nomades, who liv'd
Amid the plains of Aſia, rich in grain.

[67] Εν δε τη Λιβυη Διονυσου πολιν ειναι, ταυτην δε εκ ενδεχεσθαι δις τον αυτον εξευρειν. Strabo. L. 7. p. 459.

[68] Apud Strabonem. L. 7. p. 464. Anacharſis was ſuppoſed to have been of this family. Και τον Αναχαρσιν δε ανθρωπον σοφον καλων ὁ Εφορος τουτου φησιν ειναι του γενους. Ibid.

They from the Shepherd race derived their ſource,
Thoſe Shepherds, who in ancient times were deem'd
The juſteſt of mankind.

Yet we find, that theſe Sacæ by ſome have been repreſented as Cannibals: from whence we may perceive, that people of the ſame family often differed from one another. Of this Ephorus very juſtly took notice, as we learn from [69] Strabo. When theſe colonies came in aftertimes to be ſo degenerate, there were ſtill ſome remains of their original ſenſe and ingenuity here and there to be found. This was to be obſerved in the people of Bætica, as I have ſhewn from Strabo: and in the character exhibited of Cotys, king of Thrace. The like is taken notice of by Curtius in ſpeaking of the Pontic Scythæ. [70] Scythis non, ut cæteris Barbaris, rudis et inconditus ſenſus eſt. Quidam eorum ſapientiam capere dicuntur, quantumcunque gens capit ſemper armata.

There was another cuſtom, by which they rendered themſelves infamous, though in early times it was looked upon in a different light. They contracted an uniform habit of robbery and plunder: ſo that they lived in a ſtate of piracy, making continual depredations. This was ſo common in the firſt ages, that it was looked upon with an eye of indifference, as if it were attended with no immorality and diſgrace. Hence nothing was more common in thoſe days, when a ſtranger claimed the rites of hoſpitality, than to aſk him

[69] Εφορος—επι τελει φησιν, ειναι των τε αλλων Σκυθων, και των Σαυροματων τας βιους ανομους. Τας μεν γαρ ειναι χαλεπας, ωςε και ανθρωποφαγους· τας δε και των αλλων ζωων απεχεσθαι. Strabo. L. 7. p. 463.

[70] L. 7. c. 8.

with

with great indifference, whether he was a pirate or a merchant. Oftentimes both characters were included in the ſame perſon. This is the queſtion, which Neſtor puts to Telemachus and Mentor, after he had afforded them a noble repaſt at Pylos. [71] *It is now*, ſays the aged prince, *time to aſk our gueſts, who they be, as they have finiſhed their meal. Pray, ſirs, whence come you, and what buſineſs has brought you over the ſeas? Are you merchants deſtined to any port? or are you mere adventurers, and pirates, who roam the ſeas without any place of deſtination; and live by rapine and ruin?* The ſame queſtion is aſked by other perſons in different places; and as the word in the original is Λῃσται, which ſignifies *robbers* or *pirates*, the Scholiaſt obſerves, that there was nothing opprobrious in that term, or culpable in the profeſſion. On the contrary, piracy and plunder of old were eſteemed very honourable. Thucydides ſpeaks of Greece as devoted to this [72] practice in its early ſtate. He ſays, that there was no ſecurity among the little principalities; and conſequently no polity: as the natives were continually obliged to ſhift their habitations through the inroads of ſome powerful enemy. But this account of Thucydides relates to hoſtilities by land, between one clan and another, before the little provinces were in a ſettled ſtate. But the depredations, of which I principally ſpeak, were effected by rovers at ſea, who continually landed, and laid people under contribution upon the coaſt. Many migrations were made by perſons, who were obliged to fly, and leave their wives,

[71] Homer. Odyſſ. Γ. v. 69.

[72] L. 1. p. 2.

and

and effects behind them. Such loſſes were to be repaired, as ſoon as they gained a ſettlement. Hence, when they infeſted any country, and made their levies upon the natives, one of their principal demands was women: and of theſe the moſt noble and fair. Diodorus Siculus makes mention of one Butes in early times, who having been driven from his own country, ſeized upon one of the Cyclades, and reſided there with his companions. [73] Και εν ταυτη κατοικουντα λησζεσθαι πολλους των παραπλεοντων. σπανιζοντας δε γυναικων περιπλεοντας αρπαζειν απο της χωρας γυναικας. *Here he took up his habitation, and robbed many of the people, who ſailed by that iſland. And as there was a great want of women among his aſſociates, they uſed to paſs over to the continent, and recruit themſelves from thence.* Theſe depredations gave riſe to the hiſtories of princeſſes being carried away by banditti; and of kings daughters being expoſed to ſea-monſters. The monſters alluded to were nothing more than mariners and pirates, ſtyled Cetei, Ceteni, and Cetones, from Cetus; which ſignified a ſea-monſter, or whale; and alſo a large ſhip. Κητος, ειδος νεως. Κητινη πλοιον μεγα ως Κητος. *By Cetus,* ſays Heſychius, *is ſignified a kind of ſhip. Cetine is a huge float, in bulk like a whale.* Andromeda, whom ſome mention, as having been expoſed to a ſea-monſter, is ſaid by [74] others to have been carried away in a Cetus, or ſhip. The hiſtory of Heſione is of the ſame purport: who was like Andromeda ſup-

[73] L. 5. p. 432.

[74] Conon apud Photium. c. 40. p. 447. The term Κητος was by the Dorians expreſſed Κατος, Catus. Among us, there are large unwieldy veſſels called Cats, particularly in the north. Cat-water, near Plymouth, ſignifies a place for veſſels to anchor; a harbour for Κατοι, or ſhips.

poſed to have been given up as a prey to a [75] Cetus. Palæphatus takes notice of the legend, and tries to give a ſolution. According to the original ſtory, [76] *there was a ſea-monſter Cetus, who uſed to frequent the Trojan coaſt: and if the natives made him a preſent of young women, he peaceably retired: otherwiſe he laid the country waſte.* He imagines, that this Cetus was a king of the country, to whom this tribute was paid. But theſe demands were generally made; and this tribute levied by people of the ſea. They landed, and exacted theſe contributions, as the hiſtory expreſly tells us. In ſhort, theſe ſea-monſters were not ſo much the Ceti, as the Ceteans, and Cetonians, thoſe men of honour, the pirates, of whoſe profeſſion and repute we have made mention before. Some of them ſettled in Phrygia, and Myſia, where they continued the like practices, and made the ſame demands. Κητειοι, γενος Μυσων. *The Ceteans*, ſays Heſychius, *are the ſame people, as the Myſians.* Their hiſtory is undoubtedly alluded to by Homer in a paſſage, which Strabo looked upon as an enigma; and ſuch a one as could hardly be [77] ſolved. The poet is ſpeaking of Neoptolemus, whoſe great exploits are related by Ulyſſes to the ſhade of Achilles in the regions below. Among other things he ſeems to refer to ſome expedition made againſt the Myſians, who were allies of the Trojans, and their neighbours. Theſe Neoptolemus invaded,

[75] The hiſtory generally turns upon three articles. The women are guarded by a dragon, Δρακων, chained to a Petra, and expoſed to a Cetus: all which are miſtaken terms.

[76] Περι τε Κητες ταδε λεγεται. ὡς τοις Τρωσιν εκ της θαλαττης εφοιτα. και ει μεν αυτῳ δοιεν κορας, απηρχετο· ει δη μη, την χωραν αυτων ελυμαινετο. De Incred. Hiſtor. p. 90.

[77] Αινιγμα τι τιθεις ἡμιν μαλλον, ὁ λεγων τι σαφες. L. 13. p. 915.

and

and ſlew their king Eurypylus with many of his ſubjects, in revenge for an unjuſt tribute, which he had exacted of other people. Ulyſſes tells Achilles, that he cannot enumerate all the actions of his ſon,

[78] Αλλ' οιον Τηλεφιδην κατενηρατο χαλκῳ
Ἡρω' Ευρυπυλον, πολλοι δ' αμφ' αυτον ἑταιροι
Κητειοι κτεινοντο, γυναικων ἑινεκα δωρων.

However, ſays Ulyſſes, *one action I cannot paſs over; which is his encounter with the hero Eurypylus, the ſon of Telephus; whom he ſlew: and at the ſame time made a great ſlaughter of the Ceteans.* And all this was done [79] γυναικων ἑινεκα δωρων, *on account of the unjuſt gifts, which they extorted, and which conſiſted in women.* The paſſage muſt have had in it ſome original obſcurity, to have embarraſſed a perſon of Strabo's learning. But when we know, that the Ceteans were people, who uſed to make theſe demands; and at the ſame time, that the Myſians were [80] Ceteans: I think we may be aſſured of the true meaning of the poet. In ſhort, theſe Myſians were Cuthites, and by race Nebridæ. [81] Νεβρωδ ὁ κυνηγος και γιγας, ὁ Αιθιοψ, ἐξ οὐ Μυσοι. *Nimrod*, ſays the author of the [82] Chronicon Paſchale, *that great hunter, and giant, the Ethiopian, was the perſon from whom the Myſians were deſcended.* The hiſtory of this family is in all parts ſimilar, and conſiſtent.

[78] Odyſſ. Λ. v. 518.

[79] The term is here uſed adjectively. We meet with γυναικα μαζον, Ελλαδα τρατον, in the ſame mode of acceptation, as γυναικα δωρα.

[80] Heſychius above.

[81] P. 28.

I have

I have mentioned, that one of the moſt conſiderable colonies, which went from Babylonia, was that of the Indi, or Sindi; who have been further diſtinguiſhed by the name of the eaſtern Ethiopians. They ſettled between the Indus and Ganges, and one of their principal regions was Cuthaia, rendered Cathaia by the Grecians. They traded in linen and other commodities, and carried on an extenſive commerce with the provinces to the ſouth. A large body of them paſſed inland towards the north, under the name of [82] Sacæ and Sacaians: who ranged very high, and got poſſeſſion of Sogdiana, and the regions upon the Iaxartes. From thence they extended themſelves eaſtward quite to the ocean. They were of the [83] Cuthic race, and repreſented as great [84] archers: and their country was called [85] Sacaia and Cutha. The chief city was Sacaſtan, the Sacaſtana of [86] Iſidorus Characenus. Of their inroads weſtward we have taken notice [87] before: for they ſent out large bodies into different parts; and many of the Tartarian nations are deſcended from them. They got poſſeſſion of the upper part of China, which they denominated Cathaia: and there is reaſon to think, that Japan was in ſome degree peopled by them. Colonies undoubtedly went into this country both from Sacaia, and the Indus.

[82] Strabo. L. 7. p. 464.

[83] Σακαι. τους Σκυθας ἑτω φασι. Steph. Byzant.

Scytharum populi—Perſæ illos Sacas in univerſum adpellavere. Pliny. L. 6. c. 18. p. 315.

[84] Τον μετ' επι προχοησιν Ιαξαρταο νεμονται
Τοξα Σακαι φορεοντες.—
Και Τοχαροι, Φρυγοι τε, και εθνεα βαρβαρα Σηρων. Dionyſ. Περιηγ. v. 749.

[85] By Agathemerus called Σακια. Geog. Vet. vol. 2. p. 44.

[86] Σακαστανα Σακων Σκυθων. Iſidorus. Geog. Vet. vol. 2. p. 8.

[87] P. 133. of this volume.

The Chineſe were the ancient Sinæ, and Seres; who were ſo famous for their ſilk. There is in Paüſanias a very curious account of this people, and of their manufacture. The author has been ſpeaking of the fine flax in Elis: and from thence takes an opportunity to digreſs, and to treat about the nature of ſilk. *The former*, ſays[88] Pauſanias, *ariſe from ſeed: but thoſe fine threads, of which the Seres make uſe in weaving, are of a different original. In their country is produced an inſect, which the Grecians call, Σηρ, but the natives have a different name for it.—This the Seres attend to with great care, making proper receptacles for its preſervation both in ſummer, and winter.* He then proceeds to give a minute, but inaccurate, account of the ſilkworm, and the manner of its ſpinning, which I omit: and concludes with telling us, that *the country, from whence this commodity comes, is an iſland named Seria, which lies in a receſs of the Erythræan Sea. I have been told by ſome, that it is not properly the Erythræan Sea, but the river Sera, which incloſes it, and forms an iſland, ſimilar to the Delta in Egypt. In ſhort ſome inſiſt, that it is not at all bounded by the ſea. They ſay alſo, that there is another iſland called Seria: and thoſe who inhabit this, as well as the iſlands Abaſa, and Sacaia in the neighbourhood, are of the Ethiopian race. Others affirm, that they are of the Scuthic family, with a mixture of the Indic.* The hiſtory is in every part very true; and in it we have deſcribed two nations of the Seres; who were of an Ethiopic, Indic, and Scuthic family. The firſt was upon the great Erythræan, or Indian, Ocean; or rather upon the Ganges; being a province in-

[86] Pauſan. L. p. 6. 519.

cloſed

cloſed by the branches of that river. There were many iſlands ſo formed; and they are by geographers called collectively the [89] Delta of the Ganges. The other region of the Seres was farther removed. It is the ſame as [90] China, though ſpoken of by Pauſanias, as an iſland: and it lies oppoſite to the iſlands of Japan, called here Abaſa and Sacaia. Of the ſouthern Seres upon the Ganges little notice has been taken: yet they will be found upon inquiry to have been a very notable people. They are mentioned by Oroſius, who ſpeaks of them as bordering upon the Hydaſpes. The Seres of [91] Strabo are of the ſame part of the world. Marcianus Heracleota, in his [92] Periplus, places them rather to the eaſt of the river, and makes them extend very high to the north, towards Caſgar and Thebet. They were the ſame as the Indic Cathaians, who at different times got acceſs into the lower regions of Seria, or China; and that particular province called now Iünan. The Sacæ likewiſe, who were of the ſame family, made large ſettlements in the upper provinces of that country; which from them was called both [93] Seria and Cathaia. From thence they paſſed over to the iſlands of Japan: one of which was from them named Sacaia. It ſtill is ſo called; and the capital has the ſame name; and is famous for the worſhip of the God [94] Dai-

[89] Strabo. L. 15. p. 1026.

[90] Μετα συμπασαν Σκυθια εστιν ἡ Σηρικη. Agathemerus. L. 2. c. 6. p. 42. Geog. Vet. Gr. vol. 2.

[91] Strabo. L. 15. p. 1027.

[92] Geog. Græc. vol. 1. p. 28.

[93] Marcianus Heracleota places a nation of Seres to the north of the Sinenſes; where now is the region of Chineſe Cathaia. See Periplus. p. 29. Geog. Vet. vol. 1.

[94] Purchas. vol. 5. p. 596. Dai-Maogin is probably Deus Magog, ſive Deus Magus.

Maogin. Father Lewis de Froes, in a letter quoted by [95] Kæmpfer, takes notice of a terrible earthquake both at Meaco, and in Sacaia. The names of the Deities in Japan and China, and the form of them, as well as the mythology, with which they are attended, point out the country, from whence they originally came. The prevailing religion in each of these kingdoms, and the most ancient, is the [96] Sinto, or religion of the Sindi. By these are signified the Indi, who first introduced this mode of worship, as is acknowledged by the Chinese themselves. One of the Mohammedan [97] travellers, whose account has been published by the learned Renaudot, assures us, that *the Chinese had no sciences*: that is, I suppose, none, but what were imported. *That their religion and most of their laws were derived from the Indi. Nay, they are of opinion, that the Indians taught them the worship of idols; and consider them, as a very religious nation.*

The people, who introduced these things in the upper region of this country, were the northern Seres, a branch of the Cathaian Sacæ. [98] Σηρες, εθνος βαρβαρον Σκυθικον. They were a different people from the Sinæ and Sinenses, though at last incorporated with them. The chief city of the country was occupied by them, which they called after their own name Sera; and they named the region Cathaia. Hence Ptolemy

[95] L. 1. p. 104. notes.

Annum in urbe Sacaio moratus. Epistola Gasparis Vilelæ apud Maffæum. Vide Hist. Ind. p. 401. It occurs often in the letters of these missionaries.

[96] Ibid. p. 203. 204. It is called in China the religion of Fo.

[97] Account of China by Two Mohammedan Travellers in the Ninth Century, p. 36.

[98] Scholia in Dionys. v. 752.

makes

makes mention, [99] Σηρας, της των Σινων Μητροπολεως, *of Sera, the capital of the Sinæ:* ſo that in his time, and indeed long before, the Sinenſes and Seres were looked upon as the ſame. In China the Deity upon the Lotos in the midſt of waters has been long a favourite emblem, and was imported from the weſt. The inſigne of the dragon was from the ſame quarter. The Cuthites worſhiped Cham, the Sun; whoſe name they variouſly compounded. In China moſt things, which have any reference to ſplendour, and magnificence, ſeem to be denominated from the ſame object. Cham is ſaid in the language of that country to ſignify any thing [100] *ſupreme*. Cum is a fine building, or [1] palace; ſimilar to Coma of the Amonians. Cum is a [2] lord or maſter: Cham a [3] ſceptre. Laſtly, by Cham is ſignified a [4] prieſt, analogous to the Chamanim and [5] Chamerim of Cutha, and Babylonia. The country itſelf is by the Tartars called [6] Ham. The cities Cham-ju, Campion, Compition, Cumdan, Chamul, and many others of the ſame form, are manifeſtly compounded of the ſacred term Cham. Cambalu, the name of the ancient metropolis, is the city of [7] Cham-Bal: and Milton ſtyles it very properly, *Cambalu, ſeat of* [8] *Cathaian Chan.* By this is meant the

[99] L. 1. c. 11.

[100] Bayer's Muſæum Sinicum. vol. 2. p. 146.

[1] Ibid. p. 95.

[2] Ibid. p. 102. The Tartarian princes are ſtyled Cham.

[3] Ibid. p. 98.

[4] Ibid. p. 102.

[5] 2 Kings. c. 23. v. 5. Hoſea. c. 10. v. 5.

[6] Herbert's Travels. p. 375.

[7] Civitas Cambalu, in provinciâ Cathai —— ſonat autem Civitas Domini. Marcus Paulus Venetus. L. 2. c. 1.

[8] Chinam potiſſimam Cathaii partem. Kircher. China Illuſt. p. 60.

chief

chief city of the Cuthean Monarch; for Chan is a derivative of Cahen, a prince. It ſeems ſometimes in China and Japan, to have been expreſſed Quan, and Quano. The Lama, and Lamas, thoſe prieſts of Thebet and Tartary, are of the ſame original, as the Lamii in the weſt.

As the religion of this people extended ſo far, we meet with many noble edifices in various parts of the eaſt, which ſtill afford evidences of their original. Two temples are taken notice of by Hamelton near Syrian in [9] Pegu; which he repreſents, as ſo like in ſtructure, that they ſeemed to be built by the ſame model. One ſtood about ſix miles to the ſouthwards, and was called Kiakiack, or *the God of Gods Temple.* The image of the Deity was in a ſleeping poſture, and ſixty feet in length: and was imagined to have lain in that ſtate of repoſe ſix thouſand years. *The doors and windows*, ſays our author, *are always open, and every body has permiſſion to ſee him. When he awakes, it is ſaid, that the world will be annihilated.* This Temple ſtands on a high open ſpot of ground, and may eaſily be ſeen in a clear day eight leagues off. The other is ſituated in a low plain north of Syrian, and at about the ſame diſtance. It is called the Temple of Dagun, and the doors and windows of it are continually ſhut: ſo that none can enter, but the prieſts. They will not tell of what ſhape the idol is; but only ſay, that it is not of a human form. As ſoon as Kiakiack has diſſolved the frame and being of the world, Dagon, or Dagun, will gather up the fragments, and make a new one. I make no doubt, but the true name of the temple was Iäch-Iach, and dedi-

[9] Hamelton's Account of the Eaſt Indies. vol. 2. p. 57.

cated to the ſame God, as the Iachuſi in Japan. Mr. Wiſe takes notice of the Grecian exclamation to [10] Dionuſus, when the terms [11] Iacche, O Iacche, were repeated: and he ſuppoſes, with great probability, that the Peguan name had a reference to the ſame Deity. It is very certain that the worſhip of Dionuſus prevailed very early among the nations in the eaſt. The Indians uſed to maintain, that his rites began firſt among them. Profeſſor Bayer has ſhewn, that traces of his worſhip are ſtill to be obſerved among the people of theſe parts: and particularly among the Tamuli of Tranquebar. [12] *They have a tradition that there was once a gigantic perſon named Maidaſhuren, who was born at Niſadabura, near the mountain Meru. He had the horns of a bull, and drank wine, and made war upon the Gods. He was attended by eight Pudam, who were gigantic and miſchievous dæmons, of the family of thoſe Indian Shepherds, called Kobaler.* In this account we have a manifeſt reference to the hiſtory of Dionuſus, as well as that of the Dionuſians, by whom his rites were introduced. And we may perceive, that it bears a great reſemblance to the accounts

[10] See Wiſe's Treatiſe of the Fabulous Ages. p. 95.

[11] Ιακχε, ω Ιακχε. Ariſtoph. Ranæ. v. 318.

[12] Inde Tamuli narrant, Maidaſhuren fuiſſe aliquem dictum a Maidham et Aſhuren, quaſi Taurum Gigantem (Gigantas autem fingunt Heroas ſuos fuiſſe) in Niſadabura urbe haud longe a Meru Monte natum, qui Taurina cornua geſtârit: carnibuſque paſtus, tum aliarum animantium, tum vaccarum (quod in Indis ſummum ſcelus) et vino ad ebrietatem repleri ſolitus, Diis bellum intulerit. Ceterum in comitatu habuiſſe octo Pudam, ſeu gigantæos et malitioſos Dæmonas, ex familiâ Indicorum Paſtorum, quos Kobaler, i. e. Paſtores vocant: curru vectum ab octonis leonibus, aut leopardis, aut tigridibus, aut elephantis. Habetis Nyſam, ubi natum ferunt Bacchum etiam Græcorum aliqui. Habetis Merum montem, unde Jovis Μηρος Luciani agitatus jocis: habetis Κοβαλες, et cornua et currum, et quicquid ad fabulam veteris Græciæ deſideratis. Bayer. Hiſt. Bactriana. p. 2. 3.

tranſmitted

tranſmitted by the [13] Grecians. What are theſe Kobaler, who were deſcended from the Shepherds, but the ſame as the Cobali of Greece, the uniform attendants upon Dionuſus: a ſet of prieſts, whoſe cruelty and chicanery rendered them infamous. [14] Κοβαλοι δαιμονες εισι τινες σκληροι περι τον Διονυσον· απατεωνες. *The Cobali were a ſet of cruel dæmons, who followed in the retinue of Dionuſus. It is a term made uſe of for knaves and cheats.*

The ſecond temple near Syrian is ſaid, in the account above, to have been inacceſſible to ſtrangers: ſo that they could not tell, under what ſhape the Deity was repreſented. Thus much they were informed, that it was not human. As the Deity was called Dagun, we may eaſily conceive the hidden character, under which he was deſcribed. We may conclude, that it was no other than that mixed figure of a man and a fiſh, under which he was of old worſhiped both in Paleſtine and Syria. He is expreſſed under this ſymbolical repreſentation in many parts of [15] India; and by the Brahmins is called Wiſtnou and Viſhnou. Dagon and Viſhnou have a like reference. They equally repreſent the man of the ſea, called by Beroſus Oannes: whoſe hiſtory has been reverſed by the Indians. They ſuppoſe, that he will reſtore the world, when it ſhall be deſtroyed by the chief God. But by Dagon is ſignified the very perſon, through whom the earth has been

[13] Strabo mentions—Νυσσαιους τινας εθνος, και πολιν παρ' αυτοις Νυσσαν, και ορος το υπερ της πολεως ΜΗΡΟΝ. L. 15. p. 1008. Diodorus has a moſt curious account concerning Dionuſus in India, and of the ſuppoſed place of his birth.—Ονομαζεσθαι της ορεινης ταυτης τον τοπον τουτον Μηρον. L. 2. p. 123.

[14] Scholia in Plutum Ariſtophanis. v. 279.

Κοβαλος, κακουργος, πανουργος. Heſych.

[15] Kircher's China. p. 158. Baldæus. Part 2. c. 1.

already

already reſtored, when it was in a ſtate of ruin: and by whom mankind was renewed. Dagon and Noah I have ſhewn to be the ſame. Viſh-Nou is repreſented, like Dagon, under the mixed figure of a man and a fiſh: or rather of a man, a princely figure, proceeding from a fiſh. The name of the diſtrict, near which the temples above ſtand, we find to be called Syrian: juſt as the region was named, where ſtood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the ſame purport, and ſignify Cœleſtis, and Solaris, from [16] Sehor, the Sun.

Many travellers have taken notice of the temples in India: which are of a wonderful conſtruction; and to which there is ſcarce any thing ſimilar in other parts of the world. The great traveller Gemelli mentions a pagoda in the iſland Salſette near Bombay, which is looked upon as a work of great antiquity. It is called the pagod of [17] Canorin: and a tradition prevails among the Indians, that it was conſtructed by ſome of the Giant race. It ſtands towards the eaſt ſide of a mountain, which conſiſts intirely of a hard rock: and out of this the various edifices are not built, but hewn. Round about are innumerable columns, and many inferiour temples, covered with beautiful cupolas, together with figures of men and animals, all alike formed out of the ſolid rock. Some of the ſtatues are completely carved: others are in baſſo relievo; and habited in a peculiar manner; ſo as to witneſs great antiquity. There are likewiſe many caves, and

[16] Syria was ſuppoſed to have been denominated from Syrus, the offspring of the Sun.—Εκ Σινωπης και Απολλωνος Συρος. Diodorus. L. 4. p. 273. See p. 446. of this volume.

[17] See Churchil's Voyages. vol. 4. p. 194.

grottos, curiouſly contrived: and many large tanks of water, commodiouſly diſpoſed over the area of the incloſure. The author is very copious in his deſcription of this place; and of the pagodas, which are within it. And he aſſures us, towards the cloſe, that all, which has been hitherto obſerved, is formed from the rock, without any ſeparation, or addition: every figure ſtill adhering at the baſis, to the maſs, on which it ſtands. The whole is deſolate, unfrequented, and difficult of acceſs.

At no great diſtance from Salſette is an iſland of equal curioſity, called by the Portugueſe Elephanto. It is deſcribed by our countryman [13] abovementioned, who ſuppoſes, *that it was thus named from the figure of an elephant, which is carved upon it, out of a great black ſtone, about ſeven feet in height. It is,* ſays he, *ſo like a living elephant, that at two hundred yards diſtance, a ſharp eye might be deceived by its ſimilitude. A little way from this ſtands an horſe, cut out of a ſtone; but not ſo proportionable, and well ſhaped, as the elephant. There is a pretty high mountain ſtanding in the middle of the iſland, ſhaped like a blunt pyramid; and about half way to the top is a large cave, that has two large inlets, which ſerve both for a paſſage into it, and for light. The mountain above it reſts on large pillars, hewn out of a ſolid rock; and the pillars are curiouſly carved. Some have the figures of men about eight feet high in ſeveral poſtures; but exceedingly well proportioned, and cut. There is one, that has a Giant with four heads joined; and the faces looking from each other. He is in a ſitting poſture, with his legs and feet under his body. His right*

[13] Hamelton's New Account of the Eaſt Indies. vol. 1. c. 22. p. 241.

hand is above twenty inches. There are ſeveral dark rooms hewn out of the rock; and a fine ſpring of ſweet water comes out of one room, and runs through the cave out at one of the inlets. I fired a fuzee into one of the rooms; but I never heard cannon or thunder make ſuch a dreadful noiſe; which continued about half a minute; and the mountain ſeemed to ſhake. As ſoon as the noiſe was over, a large ſerpent appeared; which made us take to our heels, and get out of the cave at one door; and he in great haſte went out at the other. I judged him to be about fifteen foot long: and two foot about: and theſe were all that I ſaw worth obſervation on that iſland. I aſked the inhabitants of the place, who were all Gentows, or Gentiles, about twenty in number, if they had any account, by hiſtory, or tradition, who made the cave, or the quadrupeds carved in ſtone: but they could give no account.

We have a like account of theſe pagodas in Purchas.—[19] In Salſette are two temples, or holes rather of pagodes, renowned in all India. One of which is cut from under a hill of hard ſtone, and is of compaſſe within about the bigneſſe of village of foure hundred houſes; with many galleries or chambers of thoſe deformed ſhapes, one higher than another, cut out of the hard rock. There are in all three hundred of theſe galleries. The other is in another place, of like matter and forme.——In a little iſland called Pory, there ſtandeth a high hill, on the top whereof there is a hole, that goeth downe on the hill, digged and carved out of the hard rocke; within as large as a cloyſter, round beſet with ſhapes of elephants, tygres, Amazons, and other like work,

[19] Purchas from R. Fitch. vol. 5. p. 545.

workemanly cut, ſuppoſed to be the Chinois handy worke. But the Portugals have now overthrowne theſe idol-temples. Would God, they had not ſet new idols in their roome.

There are deſcriptions of many other ancient edifices in India; ſome of which are of ſtupendous workmanſhip: but of all others, that which was viſited by the curious traveller Thevenot, ſeems to be of the greateſt extent, and of the moſt wonderful conſtruction. It is called the pagod of [20] *Elora:* and ſtands near the city Aurangeabad, in the province of Balagate. He ſays, that his rout lay up a very rugged mountain, and very hard for the oxen, by which his carriage was drawn, to aſcend: though the way, cut out of the rock, was almoſt every where as ſmooth, as if it were paved with free-ſtone. At the top, he diſcovered a ſpacious plain of well-cultivated land, with a great many villages and hamlets amidſt gardens, and plenty of fruit trees and woods. The firſt part of this lovely plain was occupied by people of the Mohammedan perſuaſion. *A little farther weſtward,* ſays our author, *my Pions and I were above half an hour clambering down the rock into another very low plain. The firſt things I ſaw were ſome very high chapels; and I entered into a porch cut out of the rock, which is of grayiſh ſtone: and on each ſide of that porch, there is the gigantic figure of a man, cut out of the natural rock: and the walls are covered all over with other figures in relief, cut in the ſame manner. Having paſſed that porch, I found a ſquare court, an hundred paces every way. The walls are the natural rock, which in that place is ſix fathom high, and perpendicular to the groundplot; and cut as ſmooth*

[20] Thevenot's Travels into the Indies. Part 3. c. 44. p. 74. Tranſlation.

and

and even, as if it were plaſter ſmoothed with a trowel. Before all things I reſolved to view the outſide of that court: and I perceived, that theſe walls, or rather the rock, hangs: and that it is hollowed underneath: ſo that the void ſpace below makes a gallery almoſt two fathoms high, and four or five broad. It hath the rock for a baſis: and the whole is ſupported only by a ſingle row of pillars cut in the rock; and diſtant from the extremity of the gallery about the length of a fathom: ſo that it appears as if there were two galleries. Every thing there is exceeding well cut: and it is really a wonder to ſee ſo great a maſs in the air, which ſeems ſo ſlenderly underpropped, that one can hardly help ſhuddering at firſt entering into it.

In the middle of the court there is a chapel, whoſe walls, inſide and outſide, are covered with figures in relief. They repreſent ſeveral ſorts of beaſts, as griffons, and others, cut in the rock. On each ſide of the chapel there is a pyramid, or obeliſk, larger at the baſis, than that at Rome: but they are not ſharp pointed. They have ſome characters upon them; which I do not underſtand. The obeliſk on the left hand has by it an elephant, as big as the life, cut out of the rock, as every thing elſe is: but his trunk has been broken off. At the farther end of the court I found two ſtaircaſes cut in the rock; and I went up with a little Bramin, who ſeemed to be a knowing perſon. Being at the top, I perceived a kind of area (if the ſpace of a league and an half, or two leagues, may be called an area) full of ſtately tombs, chapels, and temples, which they call pagodas, cut in the rock.

I entered into a great temple built in the rock. It has a flat roof, and is adorned with figures within, as the walls of it alſo are. In this temple are eight rows of pillars in length, and ſix

in

in breadth: which are about a fathom diſtant from each other. The temple is divided into three parts:——in the middle of the third, or extream, part, upon a very high baſis, there is a gigantic idol, with a head as big as a drum; and his other parts proportionable. All the walls of the temple are covered with gigantic figures in relief, and on the outſide, all round the temple, are a great many little chapels, adorned with figures of an ordinary bigneſs in relief, repreſenting men and women embracing one another.

Leaving this ſpot, I went into ſeveral other temples of a different ſtructure, built alſo from the rock; and full of figures, pilaſters, and pillars. I ſaw three temples one over another; which have but one front all three; but it is divided into three ſtories, ſupported by as many rows of pillars: and in every ſtory there is a great door for the temple. The ſtaircaſes are cut out of the rock. I ſaw but one temple which was arched: and therein I found a room, whereof the chief ornament was a ſquare baſon. It was cut in the rock, and full of ſpring water, which aroſe within two or three feet of the brim of the baſon. There are a vaſt number of pagods all along the rock: indeed there is nothing elſe to be ſeen for above two leagues. He concludes with ſaying, that he made diligent inquiry among the natives, about the origin of theſe wonderful buildings: and *the conſtant tradition was, that all theſe pagodas, great and ſmall, with all their works, and ornaments, were made by Giants: but in what age they could not* [20] *tell.*

[20] Theſe pagodas have been ſeen viſited by that curious traveller and Orientaliſt, M. Anquetil Du Perron. In his treatiſe called Zend-Aveſta, a very preciſe account may be found of theſe buildings, and of their dimenſions; alſo the hiſtory, and purport, of the various repreſentations, according to the notions of the Brahmins. See Zend-Aveſta. vol. 1. p. 234.

Many

Many of theſe ancient ſtructures have been attributed to Ram-Scander, or Alexander the Great: but there is nothing among theſe ſtately edifices, that in the leaſt ſavours of Grecian workmanſhip: nor had that monarch, nor any of the princes after him, opportunity to perform works of this nature. We have not the leaſt reaſon to think, that they ever poſſeſſed the country: for they were called off from their attention this way by feuds, and engagements nearer home. There is no tradition of this country having been ever conquered, except by the fabulous armies of [22] Hercules and Dionuſus. What has led people to think, that theſe works were the operation of Alexander, is the ſimilitude of the name Ramtxander. To this perſon, they have ſometimes been attributed. But Ramtxander was a Deity, the ſuppoſed ſon of Bal; and he is introduced among the perſonages, who were concerned in the incarnations of [23] Viſhnou.

The temple of Elora, and all the pagodas of which I have made mention, muſt be of great antiquity, as the natives cannot reach their æra. They were undoubtedly the work of the Indo-Cuthites, who came ſo early into theſe parts: and of whoſe hiſtory I have treated at large. They came hither under the name of Indi and Sindi: alſo of Arabians, and Ethiopians. And that theſe ſtructures were formed by them will appear from many circumſtances; but eſpecially from works of the ſame magnificence, which were performed by them in other places. For ſcarce any people could have effected what has been here deſcribed, but a branch of that family, which erected the tower in Babylonia, the walls of Balbec, and the pyramids of Egypt.

[22] Strabo. L. 15. p. 1007.
[23] Kircher's China. p. 158.

Marco

Marco Polo was in Cathaia in the time of the Tartar Emperour Cublai Chan: and he ſpeaks of the chief city Campion, as of great extent; and mentions a moſt magnificent temple. He [24] ſays, that the idols were made of ſtone, and wood; and ſome of clay: and there were ſeveral overlaid with gold; and very artificially wrought. Among theſe ſome were ſo great, that they contained ten paces in length; and were placed upon the earth in an attitude, as if they lay upright. Near to theſe ſtood ſeveral ſmaller idols, which ſeemed to pay obeyſance to the [25] larger: and they appeared all to be greatly revered. Hadgi Mehemet, a great traveller, who diſcourſed with Ramuſio, told him, that he had been at [26] Campion; and mentioned the largeneſs of the temples. In one of theſe he ſaw the ſtatues of a man, and a woman, ſtretched on the ground: each of which was one piece, forty feet long, and gilded. Campion is probably the ſame city, which is alluded to by Marco: the ſame too, which the ancients called Sera, and the moderns Nankin: for the names of places in China are continually changing. In the account of Sha Rokh's embaſſy to [27] Cathaia, mention is made of a city Kam-ju: and of a temple, whoſe dimenſions were very large. The author ſays, that each ſide was five hundred kes or cubits. In the middle lay an idol, as if it were aſleep; which was fifty feet in length. Its hands and feet were three yards long; and the head twenty-one feet in circumference. There

[24] Purchas. vol. 3. c. 4. p. 77. See Kircher's China. part 3. c. 2. 3.

[25] This is not unlike the deſcription of the God Nilus, as we meet with it in Gruter, Sandys, and others.

[26] Aſtley's Collection. vol. 4. p. 639.

[27] From Ramuſio. See Aſtley's Collection, vol. 4. p. 624.

were

were others at his back, and over his head, about a cubit high: and placed in ſuch attitudes, that they ſeemed alive. The great image was gilt all over; and held one hand under his head; and the other was ſtretched along down his thigh. They called it Samonifu. The Babylonians, and Egyptians, and all of the ſame great family, uſed to take a pleaſure in forming gigantic figures; and exhibiting other repreſentations equally ſtupendous. Such were the coloſſal ſtatues at Thebes; and the ſphinx in the plains of Cocome. The ſtatue erected by [28] Nebuchadnezzar in the plains of Dura, was in height threeſcore Babyloniſh cubits. It was probably raiſed in honour of Cham, the Sun; and perhaps it was alſo dedicated to the head of the Chaldaic family; who was deified, and reverenced under that title. Marcellinus takes notice of a ſtatue of Apollo, named [29] Comeüs; which in the time of the Emperour Verus was brought from Seleucia to Rome. This related to the ſame Deity, as the preceding. We may alſo infer, that this temple at Kam-ju was erected to Cham, the Sun, whom the people worſhiped under the name of Samonifu.

An account is given in [30] Purchas of a Coloſſus in Japan, made of copper; which was ſeen by Captain Saris, an Engliſhman, at a place called Dabis. It repreſented a man of immenſe ſtature, ſitting upon his heels. The ſame perſon ſaw at [31] Meaco, a Temple, equal in extent to St. Paul's in

[28] Daniel. c. 23. v. 1.

[29] Simulacrum *Comei* Apollinis, avulſum ſedibus, perlatumque Romam. Marcellinus. L. 23. p. 287.

[30] Purchas. vol. 5. p. 595. Saris was in Japan anno 1612.

[31] Ibid.

London, weſtward of the choir: and in it an idol larger than the former, which reached to the roof of the building. Theſe were the ſtatues of Xaca and Amida, two of the chief Deities of Japan. Herbert takes notice of the temples, and Deities above; and ſays, that they were called [32] Mannadies. One of theſe coloſſal ſtatues was erected by the Emperour Tychozama, the chair, or throne, of which idol, was ſeventy feet high, and eighty wide. He ſpeaks alſo of the ſtatue at Dabis; which, though in a ſitting poſture, was in height twenty-four feet. They were both of copper; or, as he terms it, auricalc.

It is remarkable, that in Japan, the prieſts and nobility have the title of [33] Cami. The Emperour Quebacondono, in a letter to the Portugueſe viceroy, 1585, tells him, [34] *that Japan is the kingdom of Chamis*; *whom*, ſays he, *we hold to be the ſame as Scin, the origin of all things.* By [35] Scin is probably ſignified San, the Sun; who was the ſame as Cham, rendered here Chamis. The laws of the country are ſpoken of as the laws of Chamis: and we are told by Kæmpfer, that all the Gods were ſtyled either [36] Sin, or Cami. The founder of the empire is ſaid to have been Tenſio Dai Sin, or *Tenſio the God of Light.* Near his Temple was a cavern, religiouſly viſited, upon account of his having been once hid: when no ſun, nor ſtars appeared. He was eſteemed the fountain of day,

[32] Herbert's Travels. p. 374. Similar to Μαν άδης of the Grecians, whoſe prieſts were, Μαινάδες, the Mænades.

[33] Kæmpfer. L. 2. p. 153.

[34] Organtinus Brixienſis. See Purchas. vol. 3. p. 324.

[35] It was probably pronounced Schin.

[36] Kæmpfer above.

and

and his Temple was called the Temple of [37] Naiku. Near this cavern was another Temple; in which the Canuſi, or prieſts, ſhewed an image of the Deity, ſitting upon a cow. It was called Dainits No Ray, *the Great Repreſentation of the* [38] *Sun.*

One of their principal Gods is Iakuſi; ſimilar to the Iacchus of the weſt. Kæmpfer ſays, that he is the [39] Apollo of the Japaneſe: and they deſcribe him as the Egyptians did Orus. His Temple ſtands in a town called Minnoki: and Iachuſi is here repreſented upon a gilt Tarate flower: which is ſaid to be the [40] nymphæa paluſtris maxima; or faba Ægyptiaca of Proſper Alpinus. One half of a large ſcallop ſhell is like a canopy placed over him; and his head is ſurrounded with a crown of rays. I think, that we may perceive, to whom the Temple of Naiku was dedicated: and from what perſon the town of Minnoki was named, where Iachuſi was worſhiped. They have alſo an idol Menippe, much reverenced in different parts. It certainly relates to the ſame perſon; and is a compound of two terms already fully explained.[41]

Kæmpfer is a writer of great credit, who was for ſome [42] time in theſe parts. He certifies what has been above ſaid by Saris about the idols of this country. He ſaw the Temple

[37] Kæmpfer. L. 3. p. 231.

[38] Ibid.

[39] Ibid. L. 5. p. 493.

[40] Ibid. Kæmpfer mentions the image of Amida in Siam, which appeared in an upright poſture upon the Tarate flower. He calls it in this paſſage the Nymphæa magna incarnata. L. 1. p. 30.

[41] Μὴν Ἵππα. See Vol. II. of this work.

[42] He went to Japan in the year 1690.

of Dabys, which he more truly renders [43] Daibod. He had a ſight of it in his firſt embaſſy to Jedo; which city he viſited twice. He ſpeaks of the buildings as very ſpacious: and [44] *at the beginning of the avenue towards it on each ſide ſtood the ſtatue of an hero in black, near four fathoms high, and almoſt naked, having only a looſe piece of drapery around him. He had the face of a lion: and was in other reſpects well enough proportioned. His height was four fathoms; and he ſtood on a pedeſtal of one fathom.—The Temple of Daibod was oppoſite to the gate, and in the middle of the court. It was by much the loftieſt building, that we had ſeen in Japan: and had a double bended ſtately roof.—The pillars were exceſſive large; and at leaſt a fathom and a half thick. The idol was gilt all over; and of an incredible ſize; inſomuch that two mats could lie in the palm of his hand. It was ſitting, after the Indian manner, croſs-legged, on a Tarate flower; which was ſupported by another flower. The leaves of this ſtood upwards, by way of ornament: and they were both raiſed about two fathoms from the floor.* [45] Dai, in the ancient language of the eaſtern countries, ſignified *Deus*, and *Divus*, any thing divine. By Dai-Bod was

[43] The ſame is deſcribed by Lewis Almeida, who expreſſes the name ſtill more preciſely, Dai-But. See Epiſtolæ ſelectæ Soc. Jeſ. apud Maffæum Hiſt. Indic. p. 428. He alſo gives a deſcription of the Temple.

[44] L. 4. p. 553.

[45] According to Kæmpfer, L. 2. p. 159. Dai ſignifies a Lord, or Prince. Dius and Divus were applied in the ſame manner by the Greeks and Romans: yet they were titles, which properly related to the Gods: and Dai did ſo likewiſe. This is apparent from its being always annexed to the names of Deities.

Dai is the ſame as Dairy, the title of the eccleſiaſtical monarch. Ibid.

In another part of his work, he ſays, that Dai ſignified *great*: Sin, and Cami, *a God, or Spirit*. L. 3. p. 226. But in none of theſe expoſitions do I believe him to be preciſe.

meant

meant the God Budha; whoſe religion was ſtyled the Budſo: and which prevailed greatly upon the Indus, and Ganges. *The origin of this religion*, ſays [46] Kæmpfer, *muſt be looked for among the Brahmins. I have ſtrong reaſons to believe, both from the affinity of the name, and the very nature of this worſhip, that the author was the ſame perſon, whom the Brahmins call Budha, and believe to have been the eſſential part of Wiſtnou. The Chineſe and Japaneſe call him Buds and Siaka. The people of* [47] *Siam repreſent him under the form of a Moor, in a ſitting poſture, and of a prodigious ſize. His ſkin is black, and his hair curled:* by which, I ſuppoſe, is meant woolly: *and the images about him are of the ſame complexion.* He was not the author of the religion, as our traveller ſuppoſes: but the great object, to which the worſhip was directed. He was ſuppoſed by the [48] Brahmins to have had neither father, nor mother. By Budha we are certainly to underſtand the idolatrous ſymbol, called by ſome nations Buddo; the ſame as Argus and Theba. In the mythology tranſmitted concerning it, we may ſee a reference both to the machine itſelf, and to the perſon preſerved in it. In conſequence of which we find this perſon alſo ſtyled Bod, Budha, and Buddo; and in the weſt Butus, Battus, and Bœotus. He was ſaid by the Indians not to have been born in the ordinary way; but to have come to light indirectly through the ſide of his [49] mo-

[45] L. 3. p. 241.

[47] Ibid. L. 1. p. 36. They call him Siaka and Sacka. Ibid.

[48] Ibid.

[49] Socratis Eccleſiaſt. Hiſt. L. 1. c. 7.

Buddam per virginis latus narrant exortum.

Retramnus de Nativitate Chriſti. c. 3.

ther.

ther. By Clemens of [50] Alexandria, he is called Bouta: and in the hiſtory of this perſon, however varied, we may perceive a relation to the Arkite Deity of the Sea, called Poſeidon: alſo to Arcalus, and Dionuſus; ſtyled Bœotus and Thebanus. Kæmpfer has a curious hiſtory of a Deity of this ſort, called [51] Abbuto; whoſe Temple ſtood in the province of Bungo upon the ſea-ſhore, near the village of Toma. *About a quarter of a German mile, before you come to this village, ſtands a famous Temple of the God Abbuto; which is ſaid to be very eminent for miraculouſly curing many inveterate diſtempers: as alſo for procuring a wind, and good paſſage. For this reaſon, ſailors, and paſſengers, always tie ſome farthings to a piece of wood, and throw it into the ſea, as an offering to this Abbuto, in order to obtain a favourable wind.* He moreover tells us, that they call him Abbuto Quano Sama, or *the Lord God Abbuto.* But the title more preciſely ſignifies, if I may form a judgment, *Abbuto the Lord of Heaven.* The ſame Deity, but under a different name, was worſhiped in China. He is mentioned by Pierre Jarrige, who calls him the God Camaſſono. [52] On appelle l'Idole Camaſſono: et ceux, qui paſſent par là, redoutent fort cet Idole; et de peur, qu'il ne mette leurs navires à fond, ils luy offrent, quand ils ſont vis à vis de l'iſle, ou du riz, (qu'ils jettent en la mer) ou de l'huile, ou d'autre choſe, qu'ils portent. The Apis, Mneuis, and Anubis of Egypt, have been often mentioned, and explained; as well as the Minotaur of Crete. The ſame hiero-

[50] Strom. L. 1. p. 359. The MSS. have Βουτα and Βουττα.
[51] L. 5. p. 468. Abbutus, pater Butus ſive Bœotus.
[52] Hiſt. des Indes. L. 5. c. 51.

glyphics occur in Japan: and we are informed by [53] Marco Polo, that the inhabitants worſhip idols in different ſhapes. Some have the head of an ox; ſome of a ſwine; and others the head of a dog. The moſt common repreſentation in this country is that of [54] Godſo Ten Oo, or *the Oxheaded Prince of Heaven.*

Lewis Almeida, and other miſſionaries, give a noble account of Japoneſe temples: and deſcribe their ſituation, as uncommonly pleaſing. Some of them reſided at Meaco, where they viſited the pagodas of Caſunga, Cocuba, Facumano, and Daibut. They ſpeak of them as very large, and happily diſpoſed, being ſituated amid trees of various ſorts, particularly planes and cedars: and in places abounding with ſtreams of running water, and lakes of great [55] extent. The ſubordinate temples in the vicinity, and the houſes of the Bonzees, are ſheltered by groves. The court before the chief building is generally paved with black and white ſtones; and the avenue is ornamented with trees, and ſtatues. At the Temple of Facumano, among other things, were obſerved a number of fine citron trees; and at equal diſtances between each were [56] roſes and other flowers in large vaſes of porcelaine. The Temple itſelf was richly ornamented; and abounded with coſtly lanterns of a factitious metal gilded: which were beautifully contrived. They appeared in great numbers, and

[53] Colunt Viri Zipangrii varia idola: quorum quædam habent bovis caput; quædam caput porci, et quædam caput canis. Marcus Paulus Venetus apud Kircher. China Illuſt. p. 143.

[54] Kæmpfer. L. 5. p. 418.

[55] See Letters of the Miſſionaries, particularly of Lewis Almeida. Maffæi Hiſt. Indic. p. 427. alſo of de Froes. p. 441.

[56] Fruteta—jucunda roſarum et florum varietate commiſta. Ibid. p. 428.

burned

burned all night, making a ſplendid appearance. About the temples, there were ſeen herds of deer, and flocks of doves: and the latter were ſo tame as to ſuffer themſelves to be handled: for they were never injured, being ſacred to the Deity of the place. All the apartments are repreſented as very neat and elegant: and the Bonzees, to whom they belong, very numerous. They keep their heads and beards cloſely ſhorn: and go very rich in their attire. Almeida had a view of ſome of them at the temple of Caſunga; but it was in a part ſo ſacred, that he was not permitted to come near. Ex hâc Bonziorum domo porticus admodum pulchra ad uſque adyta pertinet fani; quo nemini patet ingreſſus, niſi qui ipſius loci antiſtites ſunt: quorum vidimus aliquot intra ſedentes, togis amplis e ſerico indutos, tectoſque capita pileis plus dodrantem altis. The Budſo temples upon the mountains were ſtill more romantic and beautiful.

In my ſecond volume I took notice, that the Ark was repreſented under the ſymbol of an egg, called the mundane egg; which was expoſed to the rage of Typhon. It was alſo deſcribed under the figure of a Lunette, and called Selene, the Moon. The perſon, by whom it was framed, and who through its means was providentially preſerved, occurs under the character of a ſteer, and the machine itſelf under the ſemblance of a cow or heifer. We have moreover been told, that it was called Cibotus: which Clemens of Alexandria calls Thebotha. Epiphanius mentions it by the name of [57] Idaal Baoth; and ſays, that according to an eaſtern tradition, a perſon named Nun was preſerved in it. The horſe of Neptune

[57] Epiphanius. Heræſ. L. 1. p. 78.

was

was another emblem; as was alſo the hippopotamus, or river-horſe. The people of Elis made uſe of the tortoiſe to the ſame [58] purpoſe, and repreſented Venus as reſting upon its back. I repeat theſe things, becauſe I think, that ſome traces of theſe hieroglyphics may be obſerved in Japan: which were certainly carried thither by the Indic Ethiopians. They introduced the worſhip of their deified anceſtors, and the events of theſe firſt ages, which were couched under theſe well known ſymbols.

In the account given of the Dutch embaſſies to Japan, we have a deſcription of ſeveral deities and temples, as they occurred to the perſons concerned in their journeys to Jeddo. Among other things, there is a curious deſcription of a temple, named Dai-Both, at Meaco: which ſeems to have been the ſame, which is called Daibod by Kæmpfer. The account is ſo particular, that I will give it in the words of the author. And I will preſent it to the reader at large, as there are many things of conſequence here obſerved, which have been omitted by other writers.

[59] Entre les plus beaux bâtimens de la ville de Miaco, on doit compter celui de Dayboth. Il y a peu de temples au Japon et plus grands et plus beaux. La premiére porte eſt gardée par deux figures effroyables, armées de javelots dont ils ſemblent ſe menacer. De là on paſſe dans la cour, tout autour de laquelle régne une galerie ſoutenuë de piliers de pierre; au haut deſquels ſont enchaſſées des boëtes tranſ-

[58] Pauſanias. L. 6. p. 515.

[59] Ambaſſades memorables de la Compagnie des Indes Orientales des Provinces Unies, vers les Empereurs du Japon. Amſterd. 1680. tom. 1. p. 206.

parentes, d'où rejalit certain éclat dont on eſt ébloui. La ſeconde porte eſt gardée par deux lions de pierre, au milieu deſquels il faut paſſer pour entrer dans le temple. Le premier objet, qui ſe préſente, eſt une Statuë, qui bien qu' aſſiſe les jambes en croix, touche neanmoins à la voute. La matiére, dont elle eſt faite, eſt un certain bois couvert de plâtre, puis de cuivre doré, à l'épreuve, dit-on, de toutes ſortes d'accidens. Ses cheveux ſont d'un noir crépu à la maniére des Maures ; et ſes mains ſeules ſont plus grandes que n'eſt un homme de médiocre taille, encore ſont-elles petites à proportion du reſte du corps. Elle reſſemble à une femme toute environnée de rayons, entre leſquels ſont repreſentés de petits Cherubins ardens; et un peu plus bas des deux côtés, quantité de figures faites comme les Saints de Rome. Pendant que nos ambaſſadeurs viſitoient ce temple, où ils étoient entrés en caroſſe ſuivis d'une foule de peuple, que la nouveauté attiroit, quatre de leur trompettes faiſoient à la porte des fanfares, que les Japonois admiroient. L'autel de la ſtatuë eſt un peu élevé de terre, entouré de lampes toûjours ardentes; et de quantité de Pélerins, qui vont inceſſamment y faire leurs priéres, et leurs offrandes. La devotion de ce peuple eſt telle, qu'il prie d'ordinaire proſterné, et le viſage contre terre, ou dans une poſture auſſi humiliée que celle-là.

De ce temple les ambaſſadeurs paſſérent dans celui du Beuf, ainſi nommé, parce-qu'il s'y voit un beuf d'or maſſif, ayant ſur le dos une tumeur extraordinaire, et au cou un collier auſſi d'or, et tout couvert de pierreries. Il eſt élevé ſur un pilaſtre, dont la ſuperficie eſt mêlée de gravier et de terre. Il enfonce les cornes dans un œuf toûjours nageant

dans l'eau, ce que les prêtres Japonois expliquent comme il ſuit.

Le monde, diſent-ils, avant la creation étoit enfermé dans un œuf, dont la coque etoit de métail. Cet œuf flotta long-temps ſur l'eau, et fut enfin par ſucceſſion de temps enveloppé d'une croûte épaiſſe, mêlée de terre et de gravier, elevée du fond de la mer par la vertu de la lune. Quoique ce rempart fût aſſés dur pour reſiſter aux injures du temps, et de l'air, il n'étoit pas neanmoins à l'épreuve de tout autre accident. Le Beuf l'ayant trouvé, il le heurta de telle ſorte, qu'il le caſſa: et en même temps le monde en ſortit. Le Beuf tout eſſoufflé de l'effort, qu'il venoit de faire, échauffa tout l'air d'alentour, qui pénétra une citrouille, dont en même temps il ſortit un homme. A cauſe de cela les Bonzes nomment la citrouille Pou, et le premier homme Pourang, c'eſt-à-dire, citrouille, parce-qu'il lui doit ſa naiſſance.

We may here perceive, that they ſpeak of the renewal of the world at the Deluge, as the real creation, which I have ſhewn to have been a common miſtake in the hiſtories of this event. And though the ſtory is told with ſome variation, yet in all the circumſtances of conſequence it accords very happily with the mythology of Egypt, Syria, and Greece. It matters not how the emblems have by length of time been miſinterpreted: we have the mundane egg upon the waters; and the concomitant ſymbol of the moon; and the egg at laſt opened by the aſſiſtance of the ſacred ſteer; upon which the world iſſues forth to day. Inſtead of the roia, or pomegranate, we find the melon, or pumpkin, ſubſtituted; as abound-

ing equally with ſeed, and alike adapted to repreſent the rudiments of all things; which were ſuppoſed to be incloſed, and ſecreted during the time of the Deluge. The author proceeds afterwards to mention the great veneration paid in theſe parts to the ox and cow: and to give a further account of the religion. And ſpeaking of the former, he ſays, that nobody dares to injure them. C'eſt d'où vient la coutume en pleuſieurs endroits du Japon de deffendre ſur peine de la vie de tuer un de ces animaux; et peut-être auſſi celle, qu'ont les ſujets du Grand Mogol, d'aller a [60] Nakarkut pour adorer la Vache dans un beau temple que ces peuples lui ont bâti. Ce temple de Matta (c'eſt ainſi qu'ils nomment la Vache) eſt un des plus ſuperbes, et des plus beaux de toutes les Indes. La voute, et le pavé, ſont tout couvers de lames d'or, et l'autel de perles, et de diamans. He mentions a temple in Japan, which was dedicated to the Univerſal Creator. The image is deſcribed as ſitting upon a tree, which reſted upon the back of a tortoiſe. Its hair was black, and woolly; and the head was ornamented with a pyramidical crown. This Deity had four hands. In the two left he held the flower Iris, and a ring of gold. In the two other were ſeen a ſceptre, and an urn of water, which was continually flowing. The account given of the tree is remarkable. [61] Le tronc de l'arbre, qui la ſoutient, eſt de metail; et, au rapport des Bonzes, c'eſt où les ſemences de toutes choſes étoient enfermées avant la création. One Deity of the Japaneſe was [62] Canon, the reputed Lord of the Ocean,

[60] Nacho-Arcet. Noachus-Architis: or Necho-Architis, Rex Archæus.
[61] Ibid. p. 207.
[62] Ibid. p. 65. 67.

of

of whom they had many temples. He was repreſented in an erect poſture, crowned with a flower, and coming out of the mouth of a cetus. Oppoſite is a perſon kneeling in the ſhell of a Nautilus, which ſeems to be ſtranded upon the ſummit of ſome rocks. This figure is likewiſe deſcribed with the features, and complexion of a Moor, and with the ſame criſp locks. Though the Indians ſeem in general to have had ſtrait hair; yet their deities are often deſcribed as woolly. Alſo among the Siameſe, both Budha, and Amida, is repreſented under a character, which approaches to that of a [63] Negro. We are informed by the writer of the [64] Dutch Embaſſy, that black in Japan is a colour of good omen. This is extraordinary: for the Japoneſe are by no means black: nor has their hair any tendency to wool. Thoſe, who imported this notion, and framed theſe figures, copied their own complexion, and the complexion of their anceſtors. The ſtatues abovementioned are ſaid to repreſent Ethiopians: and they were certainly people of that family, the Indo-Cuthitæ, who came into theſe parts, and performed what is mentioned. But their national marks have been worn out by length of time; and by their mixing with the people, who were the original inhabitants.

I have taken notice of the Deity of the Japoneſe, named Canon, who is deſcribed as proceeding from the mouth of a fiſh. He is repreſented in the ſame manner by the natives of India, and named Viſhnou, and Macauter: and he is to be found in other parts of the eaſt. It is probable, that the

[63] Kæmpfer. L. 1. p. 36. 38. and Ambaſſades memorables.

[64] Ambaſſades mem. p. 207. Lewis de Froës mentions the temple of Amida at Meaco; et circa ſtatuam Amidæ ſaltantes Æthiopas. Ibid. p. 439.

image

image of Dagon, as well as that of Atargatus, did not conſiſt of two forms blended together; but, like the above, was a repreſentation of a perſon coming out of a cetus. Father Bouſhet [65] mentions a tradition among the Indians concerning a flood in the days of Viſhnow, which covered the whole earth. It is moreover reported of him, that ſeeing the prevalence of the waters he made a float; and being turned into a fiſh, he ſteered it with his tail. This perſon, in the account of the Banians by Lord is called [66] Menow; which ſhould certainly be expreſſed Men-Now. It is ſaid, that in the Shaſter of this people a like hiſtory is given of the earth being overwhelmed by a deluge, in which mankind periſhed. But the world was afterwards renewed in two perſons, called Menow, and Ceteroupa. Viſhnow is deſcribed under many characters, which he is ſaid at times to have aſſumed. One of theſe, according to the Brahmins of Tanjour, was that of Rama Sami. This undoubtedly is the ſame as Sama Rama of Babylonia, only reverſed: and it relates to that great phænomenon, the Iris; which was generally accompanied with the Dove; and held in veneration by the Semarim.

As the hiſtory of China is ſuppoſed to extend upwards to an amazing height: it may be worth while to conſider the firſt æras in the Chineſe annals, as they are repreſented in the writings of Japan. For the Japaneſe have preſerved

[65] La difficulté étoit de conduire la barque.—Le Dieu Vichnou eut ſoin d'y pourvoir: car ſur le champ il ſe fit poiſſon, et il ſe ſervit de ſa queuë, comme d'un gouvernail, pour diriger le vaiſſeau. Lettres Edifiantes. IX. Recueil. p. 21. All theſe legends took their riſe from hieroglyphics miſinterpreted.

[66] Lord of the Banians. c. 6. 7.

[67] See Zend-Aveſta of Monſ. du Perron. vol. 1. p. 250. notes.

hiſtories

hiſtories of China: and by ſuch a collation, I believe, no ſmall light may be obtained towards the diſcovery of ſome important truths. Hitherto it has not been obſerved, that ſuch a compariſon could be made.

In the hiſtories of this country, the firſt monarch of China is named [68] Foki: the ſame, whom the Chineſe call Fohi, and place at the head of their liſt. This prince had, according to ſome, the body, according to others the head, of a ſerpent. If we may believe the Japaneſe hiſtorians, he began his reign above twenty-one thouſand years before Chriſt. The ſecond Chineſe emperour was Sin [69] Noo; by the people of China called Sin Num: and many begin the chronology of the country with him. He is ſuppoſed to have lived about three thouſand years before Chriſt: conſequently there is an interval of near eighteen thouſand years between the firſt emperour and the ſecond: a circumſtance not to be credited. The third, who immediately ſucceeded to Sin Noo, was Hoam Ti. In this account we may, I think, perceive, that the Chineſe have acted like the people of Greece, and other regions. The hiſtories, which were imported, they have prefixed to the annals of their nation; and adopted the firſt perſonages of antiquity, and made them monarchs in their own country. Whom can we ſuppoſe Fohi, with the head of a ſerpent to have been, but the great founder of all kingdoms, the father of mankind? They have placed him at an immenſe diſtance, not knowing his true æra. And I think, we may be aſſured, that under the character of

[68] Kæmpfer. L. 2. p. 145.

[69] Ibid. p. 146.

Sin

[70] Sin Num, and Sin Noo, we have the hiſtory of Noah: and Hoam Ti was no other than Ham. According to Kæmpfer Sin Noo was of exactly the ſame character as [71] Serapis of Egypt. *He was an huſbandman, and taught mankind agriculture; and thoſe arts, which relate to the immediate ſupport of life. He alſo diſcovered the virtues of many plants: and he was repreſented with the head of an ox; and ſometimes only with two horns. His picture is held in high eſteem by the Chineſe.* Such is the hiſtory of this ſuppoſed monarch, according to Kæmpfer: and he might well think, that in Sin Noo he ſaw the character of Serapis: for this perſonage was no other than [72] Sar-Apis, the great father of mankind; the ſame as Men-Neuas of Egypt; the ſame alſo as Dionuſus, and Oſiris. By Du Halde he is called Chin Nong, and made the next monarch after Fohi. The Chineſe accounts afford the ſame hiſtory, as has been given above. They mention him [73] *as a perſon very knowing in agriculture, who firſt made the earth ſupply the wants of his people. He invented the neceſſary implements of huſbandry; and taught mankind to ſow five ſorts of grain. From hence he was called Chin-Nong, or the Divine huſbandman.* Whether the etymology be true, I much doubt: the hiſtory however is very curious, and correſponds with the Japaneſe account in all the principal articles. As the

[70] Sin Num, or Sin Noum, is very ſimilar to Noamus: by which name the Patriarch was ſometimes called. Num in ſome degree correſponds with the Nun of Irenæus, and Epiphanius; who is alſo mentioned by Lilius Gyraldus. Fuit etiam Nun, quem ad Jaadal Baoth natum prodiderunt. Syntag. 1. p. 72.

[71] Kæmpfer. L. 2. p. 146.

[72] This was the true name of the Deity. Sar-Apis ſignifies Dominus, vel Magnus Pater: alſo Pater Taurinus.

[73] Du Halde's China. vol. 1. p. 272. octavo.

family

family of Noah conſiſted of eight perſons incluſive, there have been writers, who have placed ſome of them in ſucceſſion; and ſuppoſed, that there were three or four perſons, who reigned between Sin Noo, and Hoam. But Du Halde [74] ſays, that in the true hiſtories of the country the three firſt monarchs were Fohi, Chin Nong, and Hoam, whom he ſtyles Hoang Ti. To theſe, he ſays, the arts and ſciences owe their invention and progreſs. Thus we find, that thoſe, who were heads of families, have been raiſed to be princes: and their names have been prefixed to the liſts of kings; and their hiſtory ſuperadded to the annals of the country. It is further obſervable, in the accounts given of theſe ſuppoſed kings, that their term of life, for the firſt five or ſix generations, correſponds with that of the [75] Patriarchs after the flood: and decreaſes in much the ſame proportion.

The hiſtory of Japan is divided into three æras, which conſiſt of Gods, Demigods, and [76] mortals. The perſon, whom the natives look upon as the real founder of their monarchy, is named [77] Syn Mu; in whoſe reign the Sinto religion, the moſt ancient in the country, was introduced. It was called Sin-sju, and Chami-mitſa, from Sin and Chami, the Deities, which were the objects of [78] worſhip. At this time it is ſaid, that ſix hundred foreign idols were brought into Japan, and firſt worſhiped in [79] Chumano. To the

[74] Ibid. p. 273.
[75] Du Halde. vol. 1. p. 285. 286. and Jackſon. Chronol. vol. 2. p. 435. 438. 439.
[76] Kæmpfer. L. 2. p. 143.
[77] Ibid. L. 2. p. 159.
[78] L. 3. p. 204.
[79] Ibid. p. 159.

Sinto religion was afterwards added the Budſo, together with the worſhip of Amida. This Deity they commonly repreſented with the head of a [80] dog; and eſteemed him the guardian of mankind. This religion was more complicated than the former; and abounded with hieroglyphical repreſentations, and myſterious rites. It is the ſame, which I have termed the Arkite idolatry: wherein the ſacred ſteer and cow were venerated: the Deity was repreſented upon the lotus, and upon a tortoiſe: and oftentimes as proceeding from a [81] fiſh. In this alſo, under the character of Buddha, we may trace innumerable memorials of the Ark; and of the perſon preſerved in it. The Author above, having mentioned the eleventh Emperour incluſive from Syn Mu, tells us, that in his time theſe rites [82] began. *In his reign Budo, otherwiſe called* KOBOTUS, *came over from the Indies into Japan, and brought with him, upon a white horſe, his religion, and doctrines.* We find here, that the object of worſhip is made the perſon, who introduced it; (a miſtake, which has almoſt univerſally prevailed:) otherwiſe in this ſhort account what a curious [83] hiſtory is unfolded!

The only people, to whom we can have recourſe for any written memorials about theſe things, are the natives of India Proper. They were, we find, the perſons, who introduced theſe hieroglyphics both in China, and Japan. It will therefore be worth while to conſider, what they have tranſ-

[80] Ambaſſades memorables, &c. L. 1. p. 102.

[81] Ibid. p. 67.

[82] Kæmpfer. L. 2. p. 163.

[83] See vol. 2. of this work. p. 29. 229. 410. 412. concerning Κιβωτος, and Ιππος Ποσειδωνος.

mitted

mitted concerning their religious opinions; as we may from hence obtain ſtill greater light towards explaining this ſymbolical worſhip. Every manifeſtation of God's goodneſs to the world was in the firſt ages expreſſed by an hieroglyphic: and the Deity was accordingly deſcribed under various forms, and in different attitudes. Theſe at length were miſtaken for real transfigurations: and Viſhnou was ſuppoſed to have appeared in different ſhapes, which were ſtyled incarnations. In one of theſe he is repreſented under the figure beforementioned, of a princely perſon coming out of a fiſh. In another, he appears with the head of a boar, treading upon an evil dæmon, which ſeems to be the ſame as the Typhon of the Egyptians. On his head he ſupports a lunette, in which are ſeen cities, trees, and towers: in ſhort all that the world contains. In [84] Baldæus we have a delineation, and hiſtory given us of this incarnation. Kircher varies a little in his repreſentation, yet gives a ſimilar figure of the Deity, and ſtyles him [85] Viſhnou *Barachater*. By this, I ſhould think, was ſignified *Viſhnou, the offspring of the fiſh*. The Brahmins [86] ſay, that there was a time, when the ſerpent with a thouſand heads withdrew himſelf, and would not ſupport the world, it was ſo overburthened with ſin. Upon this, the earth ſunk in the great abyſs of waters, and mankind, and all that breathed, periſhed. But Viſhnou took upon himſelf the form above deſcribed, and diving to the bottom of the ſea, lifted the earth out of the waters, and placed it together with the ſer-

[84] See Baldæus in Churchill's Voyages. vol. 3. p. 748.

[85] China Illuſt. p. 156.

[86] Baldæus above.

pent of a thouſand heads, upon the back of a tortoiſe. Viſhnou occurs often in the pagodas of Elora; and I wiſh, that the curious Monſieur Perron, inſtead of his preciſe menſurations, had given us an accurate deſcription of the ſtatues, and figures, with their concomitant hieroglyphics.

We are however much obliged to him, for what he has afforded us in his tranſlation of the Zend-Aveſta, and of other writings, both of the Brahmins, and Parſees. What the Religious of theſe orders have tranſmitted concerning the ſymbolical worſhip of their anceſtors, will moſt ſatisfactorily prove all that I have advanced about the like hieroglyphics in other parts: and what I have ſaid will greatly illuſtrate their myſterious traditions; which in moſt places would otherwiſe be quite unintelligible.

In the third volume of Perron's Zend-Aveſta, there is an account given of the Creation from the Coſmogony of the [87] Parſees: alſo an hiſtory of thoſe great events, which enſued. We are accordingly informed, that when the Deity Ormiſda ſet about the production of things; the whole was performed at ſix different intervals. He firſt formed the heavens; at the ſecond period the waters; and at the third the earth. Next in order were produced the trees and vegetables: in the fifth place were formed the birds and fiſhes; and the wild inhabitants of the woods: and in the ſixth and laſt place he created man. This was the moſt honourable of all his productions: and the perſon thus produced is by the tranſlator ſtyled *l'Homme, et l'Homme Taureau.* He is in

[87] Boun Deheſh: Coſmogonie des Parſes. See Zend-Aveſta par M. Aquetil Perron. 1771. vol. 3. p. 348.

another

another place ſpoken of as the firſt of animal beings. The hiſtory is ſo curious, and the character, under which the firſt man appears, ſo particular, that I will give the words of the author, from whom I borrow. [88] Les premieres choſes de l'eſpece des animaux, qui parurent, furent l'Homme, et le Taureau: qui ne vinrent pas de l'union du mâle avec la femelle. L'homme ſe nommoit Kaïomorts, et le Taureau Aboudad. L' homme nommé Kaïomorts étoit vivant et parlant; et l'Homme Taureau mort (fait pour mourir) et ne parlant pas: et cette homme a été le commencement des générations. In this detail we ſee the ſame perſon differently exhibited, and rendered twofold: the divine part being diſtinguiſhed from the mortal. The former is ſtyled—[89] ſainte et pur ame de l'Homme Taureau: and the latter is exhibited under the ſemblance of a bull; and mentioned as the author of all generations. We ſhall find hereafter, that in this [90] mythology, there were two ancient perſonages repreſented under the ſame character, and named l'Homme Taureau: each of whom was looked upon as the father of mankind. Of the firſt of theſe at preſent it is my buſineſs to treat. For ſome time after his creation there was a ſeaſon of great felicity:

[88] From Modgmel el Tavarikh traité de Kaïomorts. Zend-Aveſta. vol. 3. p. 352. n. 1.

[89] Ibid. p. 353.

[90] There is a MS. mentioned by M. Perron, which is ſaid to be in the library of the king of France: from whence, I ſhould imagine, great light might be obtained towards the illuſtrating of this ſubject. It is a Treatiſe of Mythology, ſaid to have been written by Viaſſen, the ſon of Brahma. Among other things it contains—L'Hiſtoire de la Création, de la Conſervation, et de la Deſtruction de l'Univers: celle des Métamorphoſes de Viſhnou; et l'Origine des Dieux ſubalternes; des Hommes, des Geans, &c. Zend-Aveſta. vol. 1. p. 250. Here is mentioned—L'Hiſtoire de l'Incarnation de Viſhnou ſous la Figure de Rama Sami.

and

and he reſided in a peculiar place of high [91] elevation, where the Deity had placed him. At laſt Ahriman, a Dæmon, corrupted the world. He had the boldneſs to viſit heaven: from whence he came down to earth in the form of a [92] ſerpent, and introduced a ſet of wicked beings called Karfeſters. The firſt oxlike perſonage was infected by him; and at laſt ſo poiſoned, that he died. [93] Le Taureau ayant été [94] frappé par celui, qui ne veut, que le mal, et par ſon poiſon, tomba ſur le champ malade; rendit le dernier ſoupir, et mourut.—Il eſt dit, que les Dews du Mazendran combattoient contre les etoiles fixes. Pour Ahriman, indèpendamment de ce qu'il machina contre Kaïomorts, il forma le deſſein de détruire le monde entiere.—Les Izeds céleſtes pendant quatre-vingt-dix jours, et quatre-vingt-dix nuits combattirent dans le monde contre Ahriman, et contre tous les Dews. Ils les défirent, et les précipiterent dans le Douzakh (l'Enfer).—Du milieu du Douzakh Ahriman alla ſur la terre. Il la perça, y parut, courut dedans. Il bouleverſa tout ce qui étoit dans le monde. Cet ennemi du bien ſe mêla partout, parut partout, cherchant à faire du mal deſſus, deſſous.

We may perceive many curious circumſtances in the ſhort abſtracts above quoted, concerning the introduction of evil into the world. We find it ſaid of the figurative ox-like perſonage, Le Taureau eſt appellé l'Homme Taureau, le commencement des generations. He was likewiſe diſtinguiſhed

[91] Le Dieu Suprême créa d'abord l'homme, et le Taureau dans un lieu élevé. Vol. 1. p. 353. n. 2.

[92] Sous la forme d'une Couleuvre il ſauta du ciel ſur la terre. p. 351.

[93] p. 354.

[94] Bleſſé à la poitrine par le poiſon des Dews. p. 334.

by the title of Le premier Taureau; and it is further ſaid of him, that he was called [95] Aboudad. At his death Kaïomorts, of whom he had been the repreſentative, [96] died alſo. Out of the left arm of the deceaſed proceeded a being named Goſchoraun. He is ſaid to have raiſed a cry, which was louder than the ſhout of a thouſand men. [97] Il s'approcha d'Ormuſd, et lui dit. Quel chef avez-vous établi ſur le monde? Ahriman va briſer promptement la terre, et bleſſer les arbres, les faire ſécher avec une eau brûlante. Eſt ce là cet homme, dont vous avez dit: je le donnerai, pour qu'il apprenne à ſe guarentir du mal? Ormuſd lui répondit: Le Taureau eſt tombé malade, ô Goſchoroun, de la maladie, que cette Ahriman a portée ſur lui. Mais cet homme eſt réſervé pour une terre, pour un temps, ou Ahriman ne pourra exercer ſa violence.—Goſchoroun fut alors dans la joie: il conſentit à ce qu'Ormuſd demandoit de lui; et dit, je prendrai ſoin des créatures dans le monde. After this it was determined to put Ahriman to flight, and to deſtroy all the wicked perſons, whom he had introduced upon the earth: for there ſeemed now to be an univerſal oppoſition to the ſupreme Deity Ormuſd. At this ſeaſon a ſecond oxlike perſonage is introduced by the name of [98] Taſchter. He is ſpoken of both as a ſtar, and as the ſun. At the ſame time he is mentioned as a perſon upon earth under three forms.

[95] p. 352. By Abou-dad is probably ſignified in the ancient Indic language Taurus Pater: which is analogous to Sor-Apis of the Egyptians.

[96] Il eſt dit, que dans le moment où le Taureau, donné unique, mourut, Kaïomorts tomba (ſortit) de ſon bras droit. Après ſa mort &c. p. 355.

[97] p. 356.

[98] p. 359.

By

By Taſchter is certainly ſignified [99] *De Aſhter:* the ſame perſon whom the Greeks and Syrians repreſented as a female, and called Aſtarte. She was deſcribed horned, and ſometimes with the head of a [100] bull; and ſuppoſed to have proceeded from an egg: and they eſteemed her the ſame as Juno, and the Moon. To this Taſchter was delegated the bringing on of the Deluge. In the mean time, the promoter of all evil, Ahriman, went on in his rebellion, and was joined by the Darvands, a race devoted to wickedneſs. The chief of them is made to accoſt the ſpirit of iniquity in the following words. [1] O Ahriman, levez-vous avec moi. Je vais dans le monde faire la guerre à cet Ormuſd, aux Amſchaſpands, et les ſerrer. Alors celui, qui fait le mal, compta lui-même deux fois les Dews ſéparément, et ne fut pas content. Ahriman vouloit ſortir de cet abattement, ou la vûe de l'homme pur l'avoit réduit. Le Darvand Dje lui dit: levez-vous avec moi pour faire cette guerre. Que de maux je vais verſer ſur l'homme pur, et ſur le bœuf, qui travaille! Après ce que je leur ferai, moi, ils ne pourront vivre. Je corromprai leur lumiere: je ſerai dans l'eau: je ſerai dans les arbres: je ſerai dans le feu d'Ormuſd: je ſerai dans tout, ce qu' Ormuſd a fait. Celui, qui ne fait que le mal, fit alors deux fois la revûe de ſes troupes.—[2] Il ne reſta à Ahriman d'autre reſſource, que de prendre de nouveau la fuite, lui, qui vit, que

[99] Both The and De were in the ancient languages a kind of demonſtrative particles, and occur very often.

[100] Ἡ δὲ Ἀσταρτη επιθηκε τῃ ἰδιᾳ κεφαλῃ, Βασιλειας παρασημον, κεφαλην Ταυρε. Sanchon. apud Euſeb. P. E. L. 1. c. 10. p. 38.

[1] Vol. 3. p. 350. 1.

[2] Ibid. p. 358.

les

les Dews diſparoîtroient, et qu' il ſeroit lui-même ſans force, parce qu' à la fin la victoire étoit réſervée à Ormuſd, lors de la réſurrection et pendant toute la durée des êtres. In conſequence of this Ahriman was put to flight. Upon which it was thought proper to bring over the face of the earth an univerſal inundation; that all impurity might be waſhed away. And as Taſchter was the perſon appointed to effect this great work, he accordingly ſet about it. [3] Taſchter fut ſecondé de Bahman, de Hom Ized, accompagné du Beni Barzo Ized, et les ames pures veillerent avec ſoîn ſur Taſchter; qui a comme trois corps: le corps d'un homme, le corps d'un cheval, et le corps d'un Taureau. Sa lumiere brilla en haut pendant trente jours et trente nuits: et il donna la pluie ſous chaque corps pendant dix jours.—Chaque goutte de cette eau étoit comme une grande ſoucoupe. La terre fut toute couverte d'eau à la hauteur d'un homme. Les Kharfeſters, qui étoient dans la terre, perirent tous par cette pluie. Elle pénétra dans les trous de la terre.—[4] En quelle prodigieuſe quantité il la fit pleuvoir! par gouttes groſſes comme la tête d'un Taureau. At laſt we find, that there was a retreat of the waters; and they were again reſtrained within their proper bounds. The mountain Albordi in Ferakh-kand firſt appeared; which the author compares to a tree, and ſuppoſes, that all other mountains proceeded from it. [5] Ormuſd renferma toute cette eau, lui donna la terre pour bornes, et de-là fut formé zaré Ferakh-kand. Tous ces germes des Kharfeſſters, qui reſterent dans la terre, y pourirent. Enſuite le

[3] p. 359.
[4] p. 360.
[5] Ibid. p. 359. 361.

vent, pendant trois jours, chaſſa l'eau de tout côtés ſur la Terre. De là Dieu fait couler les autres eaux, reverſe enſuite toutes ces eaux dans l'Arg roud, et dans le Veh roud lui, qui eſt le Createur du Monde.—Ormuſd fit d'abord le Mont [6]Albordj, et enſuite les autres Montagnes au milieu de la terre. Lorſque l'Albordj ſe fut conſidérablement étendu, toutes les montagnes en vinrent, c'eſt-à-dire, qu'elles ſe multiplierent toutes, étant ſorties de la racine de l'Albordj. Elles ſortirent alors de la terre, et parurent deſſus, comme un Arbre dont la racine croît tantôt en haut, tantôt en bas.—Il eſt enſuite parlé de ce dèveloppement de la terre.

After this there was a renewal of the world; and the earth was reſtored to its priſtine ſtate. The particular place, where Ormiſda planted the germina from whence all things were to ſpring, was [7] Ferakh-kand: which ſeems to be the land of Arach; the country upon the Araxes in Armenia. Here another bull was framed, which was the author of all abundance. We are moreover told, that there were two of this ſpecies produced, the one male and the other female; and from them all things were derived. [8] Les Izids confierent ou ciel de la Lune la ſemence lumineuſe, et ſort de ce Taureau. Cette ſemence ayant été purifiée par la lumiere de la Lune, Ormuſd en fit un corps bien ordonné, mit la vie dans ce corps, et forma deux Taureaux, l'une mâle, l'autre femelle. Enſuite de ces deux eſpeces deux cens quatre-vingt-deux

[6] Albordi is undoubtedly the ſame as Al-Barid, and Al-Baris: the mountain on which the Ark reſted in Armenia. De cette montagne qu'il poſſede, montagne donée d'Ormuſd, il domine ſur le monde. Vol. 2. p. 423.

[7] p. 362.

[8] Vol. 3. p. 363.

eſpeces

eſpeces d'animaux furent produites ſur la terre; les oiſeaux qui ſont dans les nuées, et les poiſons dans l'eau. All the ſeeds and rudiments of the future world had been entruſted to the Moon: and theſe two oxlike perſonages ſeem to have been produced by its influence. [9] La ſemence du Taureau ayant été portée au ciel de la Lune, y fut purifiée, et de cette ſemence furent formées beaucoup d'eſpeces d'animaux: premierement, deux Taureaux, l'une mâle, l'autre femelle.

The flood was looked upon as a great bleſſing: for from thence proceeded the plenty, with which the preſent world is bleſt. There ſeems to have been a notion, which of old prevailed greatly, that the antediluvian world was under a curſe, and the earth very barren. Hence the ancient mythologiſts refer the commencement of all plenty, as well as of happineſs in life, to the æra of the Deluge. And as the means by which mankind, and their fruits of the earth were preſerved, had been of old deſcribed in hieroglyphics; people in time began to loſe ſight of the purport; and to miſtake the ſubſtitute for the original. Hence inſtead of the man of the earth, and the great huſbandman, they payed their veneration to the ſymbolical ox: and all that had been tranſmitted concerning the lunar machine, they referred to the moon in the heavens. This we learn from the prayers of the Brahmins and Parſees; in which may be diſcovered traces of ſome [10] wonderful truths.

[9] p. 371.

[10] This may ſeem not to preciſely coincide with what I have ſaid in the 34th page of this volume; where I affirmed, that all ancient knowledge was to be derived from Greece. But herein I meant all hiſtorical evidence, and not collateral mythology.

NÉAESCH DE LA LUNE.

A PRAYER of the PARSEES.

[11] Je prie Ormuſd, je prie [12] Amſchaſpands, je prie la Lune, qui garde la ſemence du Taureau : je prie en regardant en haut, je prie en regardant en bas.—Que la Lune me ſoit favorable, elle, qui conſerve la ſemence du Taureau : qui a été créé unique, et dont ſont venus des animaux de beaucoup d'eſpeces : je lui fais izeſchné, et néaeſch, &c. Je prie Ormuſd, je prie Amſchaſpands, je prie la Lune, qui garde la ſemence du Taureau, &c. Comme la Lune croît, elle décroît auſſi : pendant quinze jours elle croît ; pendant quinze jours elle décroît. Lorſqu' elle croît, il faut la prier : lorſqu'elle décroît, il faut la prier: mais ſur-tout, quand elle croît, on doit la prier. Lune, qui augmentes, et diminues, toi Lune, qui gardes la ſemence du Taureau, qui es ſainte, pure, et grande, je te fais izeſchné.

Je regarde en haut cette Lune : j'honore cette Lune, qui eſt élevée : je regarde en haut la lumiere de la Lune: j'honore la lumiere de la Lune, qui eſt élevée.

Lorſque la lumiere de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or : elle multiplie la verdure ſur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions.

Je fais izeſchné à la nouvelle Lune, ſainte, pure et grande: je fais izeſchné à la pleine Lune, ſainte, pure et grande.

Je fais izeſchné à la Lune, qui fait tout naître, qui eſt

[11] Zend-Aveſta. vol. 3. p. 17.

[12] Les ſept premieres Eſprits céleſtes.

ſainte,

ſainte, pure et grande; j'invoque la Lune, qui garde la ſemence du Taureau, &c.

A PRAYER of the ſame Nature to the Sacred BULL.

[13] Adreſſez votre priere au Taureau excellent: adreſſez votre priere au Taureau pur: adreſſez votre priere à ces principes de tout bien: adreſſez votre priere à la pluie, ſource d'abondance: adreſſez votre priere au Taureau devenu pur, céleſte, ſaint, qui n'as pas été engendré; qui eſt ſaint. Lorſque Djé ravage le monde, lorſque l'impur Aſchmogh affoiblit l'homme, qui lui eſt dévoué, l'eau ſe répand en haut: elle coule en bas en abondance: cette eau ſe réſout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroaſtre, que l'envie, que la mort ſoit ſur la terre: l'eau frappe l'envie, qui eſt ſur la terre: elle frappe la mort, qui eſt ſur la terre. Que le Dew Djé ſe multiplie; ſi c'eſt au lever du ſoleil, qu'il déſole le monde, la pluie remet tout dans l'ordre, lorſque le jour eſt pur.—Si c'eſt la nuit, que Djé déſole le monde, la pluie rétablit tout au (gâh) Oſchen. Elle tombe en abondance: alors l'eau ſe renouvelle, la terre ſe renouvelle; les arbres ſe renouvellent, la ſanté ſe renouvelle; ce, qui donne la ſanté, ſe renouvelle.

[14] Lorſque l'eau ſe repand dans le fleuve Voorokeſché, il s'en éleve (une partie, qui tombant en pluie) mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'éleve, eſt la voie de l'abondance: les grains donnés d'Ormuſd naiſſent, et ſe multipleint. Le Soleil, comme un courſier vigoureux, s'elance avec majeſté du haut de l'effrayant *Albordj*, et

[13] Vol. 2. p. 424.

[14] p. 425.

donne

donne la lumiere au monde. De cette montagne, qu'il poſſede, montagne donnée d'Ormuſd, il domine ſur le monde; qui eſt la voie aux deux deſtins, ſur les grains donnés en abondance, et ſur l'eau. Soit qu' auparavant vous ayez fait le mal, ou qu'auparavant vous ayez lû la parole excellente, je fais naître pour vous tout en abondance; moi, qui vous lave alors avec l'eau.—Par l'eau je purifie mille choſes, que je vous ai données, &c.

Lorſque l'eau ſe répand dans le fleuve Voorokeſché, il s'en éleve une partie, qui tombant en pluie, mêle les grains avec la terre, la terre avec les grains. L'eau, qui s'éleve, eſt la voie de l'abondance. Tout croît, tout ſe multiplie ſur la terre donnée d'Ormuſd. La Lune, dépoſitaire de la ſemence du Taureau, s'elance avec majeſté du haut de l'effrayant *Albordj*, et donne la lumiere au monde. De cette montagne, qu'elle poſſede, montagne donnée d'Ormuſd, elle domine ſur le monde, qui eſt la voie aux deux deſtins, ſur les grains donnés en abondance, et ſur l'eau, &c. &c.

[15] Lorſque l'eau ſe répand dans le fleuve Voorokeſché, &c. —Ce cruel Djé, maître de magie, s'éleve avec empire; il veut exercer ſa violence; mais la pluie éloigne Aſcheré; éloigne Eghoüere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort.—Elle éloigne la [16] Couleuvre; elle éloigne le menſonge; elle éloigne la méchanceté, la corruption, et l'impureté, qu'Ahriman a produites dans les corps des hommes.

[15] p. 475.

[16] In another part of the Zend-Aveſta mention is made of this ſerpent. Ormuſd, le juſte Juge, dit à Nérioſengh.—Après avoîr fait ce lieu pur, dont l'éclat ſe montroit au loin, je marchois dans ma grandeur; alors la Couleuvre m'apperçut: alors cette Couleuvre, cette Ahriman, plein de mort, produiſit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies. Vendidad Sadi. vol. 2. p. 429.

We

We may, from what has preceded, perceive, that the Moon, and the ſacred Steer were two principal emblems in the Pagan world. And though the mythology of the more eaſtern countries has hitherto appeared obſcure, and even unintelligible: yet by the light, which we have obtained from the writings of Greece, it is, I think, now rendered ſufficiently plain: ſo that the main purport may be eaſily underſtood. It is to be obſerved above, that there were two perſons alluded to under the ſame character, called in the Zend-Aveſta *l'Homme Taureau*: both of whom were looked upon as the authors of the human race. It is probable, that the like was intended in the Apis and Mneuis of Egypt: and that in theſe characteriſtics, there was originally a twofold reference. By the former was perhaps ſignified our great progenitor, from whom all mankind has been derived: by the other was denoted the Patriarch, in whom the world was renewed.

Some have thought, that the truths, which are obſervable in Zend-Aveſta, Vendidad Sadi, and other writings of theſe eaſtern nations, were derived from the diſciples of Neſtorius, who were found very early upon the coaſt of Malabar. But this is a groundleſs ſurmiſe. The religious ſects, among whom theſe writings have been preſerved, are widely ſeparated, and moſt of them have no connexions with Malabar, or the Chriſtians of that quarter. The Brahmins and Banians adhere cloſely to their own rites: and abhor all other perſuaſions. Many of the Indian Caſts will not drink out of the ſame cup, nor feed out of the ſame diſh, with a perſon deemed impure: and they hold all as ſuch, excepting their own fraternity. Many are ſo ſcrupulous, as not to come

within reach of contact with other people. One tribe is that of the Tamuli, who are to be found in the provinces of Calicut, Madura, and Narſinga in Tranquebar: and are neareſt to the Chriſtians of thoſe parts. But they have no intercourſe with them; and are ſo zealouſly attached to their own rites, and doctrines, that the Daniſh miſſionaries meet with great difficulty in making proſelytes among them. It is ſcarcely poſſible, that a people, thus fortified with prejudices, and blinded with notions of their own ſuperior ſanctity, ſhould ſuffer any Chriſtian traditions to be ingrafted upon their ancient theology. It has been ſhewn, that they have accounts of the origin of the world, the fall of man, and all the evil conſequences, which enſued. If this primary knowledge had been introduced by Chriſtians, we ſhould certainly ſee ſubjoined ſome remains of their religion, and doctrines. But neither of Chriſtianity, nor of its Founder, is there any trace to be perceived. We may therefore be aſſured, that whatever truths may be found in the writings of this people, they were derived from an higher ſource, and by a different channel.

Upon the whole, I think, it is manifeſt, that there are noble reſources ſtill remaining; if we will but apply ourſelves to diligent inquiry. As we have both in India and China, perſons of ſcience, and curioſity, it would be highly acceptable to the learned world, if they would pay a little more attention to the antiquities of the countries where they reſide. And this is addreſſed to people not only in thoſe regions, but in any part of the globe, wherever it is poſſible to gain acceſs. There are in every climate ſome ſhattered fragments of original hiſtory; ſome traces of a primitive and univerſal language.

And

And theſe may be obſerved in the names of Deities, terms of worſhip, and titles of honour, which prevail among nations widely ſeparated: who for ages have had no connexion. The like may be found in the names of pagodas and temples; and of ſundry other objects, which will preſent themſelves to the traveller. Even America would contribute to this purpoſe. The more rude the monuments, the more ancient they may poſſibly prove; and afford a greater light upon inquiry.

Thus far I have proceeded in the explanation and proof of the ſyſtem, in which I firſt engaged. Should any thing ſtill remain, which can afford a further illuſtration, it muſt be deferred for a ſeaſon.

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